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ART. I.—*Gleanings from the Sâriraka Bhâshya of Śankarâchârya.* By the Hon'ble Mr. Justice K. T. TELANG, M.A. LL.B., C.I.E.

Read 14th July 1890.

I PROPOSE in the present paper to collect together some of the historical data which have come to my notice from time to time in the course of my studies in the Brahmasûtra Bhâshya of Śankarâchârya. In a work expounding the Vedantic philosophy, one of course naturally expects but few references to sublunary matters. But some passages containing such references interested me when I read them, and I place them before the Society for what they are worth, in the hope that they may interest others as they did myself.

Looking, first, at the political condition of the country in the time of Śankarâchârya, it appears that there was then no Śârvaabhauma Râjâ or Emperor. Śankara in one place asserts that Vyâsa and others had personal communication with the Gods. And then in the usual manner he propounds a doubt about the assertion, saying "Doubtless one might say that people of old times had no more power to hold communication with the Gods than those of the present day." His answer to the doubt is, that the objector might as well argue that "there never was a Śârvaabhauma king as there is none now."¹ This answer obviously involves a statement that in Śankara's time there was no acknowledged king of all India, and further, apparently, that that fact was one universally known and admitted. It is interesting to note that some other sources of historical information accessible to us point to the existence of a similar state of things at other periods of Indian history. According to the Greek writers, "the number of independent governments existing in India about the time of the invasion of Alexander the Great seems to have been as great as at other times. Alexander in his partial invasion met with many; and Megasthenes heard that in all there were 118. Many of these may have been very inconsiderable; but some (the Prasii, for instance), possessed

¹ See Bhâshya (Bibl. Ind.) Vol. I., p. 314 under Sûtra I., 3, 33.

great kingdoms.”³ Similarly we learn from the famous Chinese traveller, Hiuen-Tsang, that in his time there were seventy kingdoms in India.⁴ The early Arab geographers, Masudi and others, writing of a somewhat later period, give in substance a similar account.⁵ And our ordinary text-books of Indian history show that at the time of the Mahomedan invasions, both those of Mahomed of Ghazni and those of the Deccan by Alla-ud-din Khilji and others, the country was still parcelled out among a number of sovereigns. It is true that the late Mr. Fergusson has propounded a theory⁶ that there may have been many Rājās and Mahārājās at one time in different parts of the country, but that there could not be more than one Mahārājādhirāja in the country at one and the same time. This may or may not be correct. But it seems to be clear that even the Mahārājādhirāja was not *really* a paramount sovereign, to whom the other Rājās owed allegiance as subordinates or feudatories in any way. Pulakēśī II. was a Mahārājādhirāja, who defeated Harshavardhana. But Harshavardhana still was an independent sovereign.⁶ And the above-quoted passage from Śankarâchârya seems to point to a similar conclusion.

Among the kingdoms specified by name in the Śârîraka-Bhâshya is that of Ayodhyâ, the modern Oude. It may, however, be doubted whether this is intended to refer to a then existing kingdom. What Śankara says is this: “As that which is all-pervading exists in all parts of space, it may, under certain circumstances, be described as existing in a certain defined part, just as a person, though he be sovereign of all the earth, may be described as sovereign of Ayodhyâ.”⁷ Seeing that Śankara, in the passage first dwelt upon, spoke of there being no Sârva-bhauma in his time, this allusion to a “sovereign of all the earth” must probably be interpreted as referring to some pre-historic sove-

³ See Elphinstone's India, by Prof. Cowell, p. 265.

⁴ Elphinstone, by Cowell, p. 298 note, and Beal's Buddh. Rec. of West. World, Vol. I., p. 70. Cf. also Elphinstone, by Cowell, p. 313. In Fa-Hien's account too, (circa 400 A.D.) we read of many kingdoms. See *inter alia* Fa-Hien by Legge, p. 98.

⁵ See *inter alia* Elliott's India, by Prof. Dowson, Vol. I., pp. 6, 19, 20.

⁶ See Journ. R. A. S. (N. S.), Vol. IV., pp. 84-5.

⁷ Cf. Buddh. Rec. of West. World, Vol. I., 214; and Vol. II., 256; Journ. R. A. S. (N. S.), Vol. IV., p. 86. The passage in Dowson's Elliott, Vol. I., p. 3, can hardly be held enough authority for an opposite view, especially when coupled with the passage at pp. 6-7.

⁸ See Bhâshya, Vol. I., p. 174 under Sûtra I., 2, 7.

reign like Rāma. In another passage we have a reference to limited and defined authorities; and as an illustrative parallel Śankara adduces this: "This is the kingdom of Māgadha, this is the kingdom of Vaideha."⁹ This passage may be coupled with the passage about Pūrṇavarma, which forms the basis of my previous papers on the age of Śankarāchārya.¹⁰ It lends some, though not much, support to my identification of the Pūrṇavarma mentioned by Śankarāchārya with the Pūrṇavarma, King of Magadha, mentioned by Hiuen-Tsang.

With the above passages, we may now proceed to compare a third, where Śankara, in speaking of the march of the emancipated soul to the Brahman by various stages, remarks: "We see in the world that it is intelligent creatures, appointed by kings, who guide travellers through difficult regions."¹¹ And, a little further on, it is said: "In ordinary life, too, travellers are told, for instance, go hence to Balavarma, thence to Jayasimha, and from there to Vishnugupta."¹² The implication of the passage seems to be that a traveller may be directed to go to each of these kings in succession, who would afford him the necessary help of guides, &c., each presumably within the limits of his own jurisdiction. It is interesting to compare what we learn from the passage of Śankarāchārya's Bhāshya, now under consideration, with what we are told by the Chinese traveller, Fa-Hien. He says: "The country of the Deccan is precipitous and the roads dangerous and difficult to find. Those who wish to go there ought to give a present to the king of the country, either money or goods. The king then deputes certain men to accompany them as guides, and so they pass the travellers from one place to another, each party pointing out their own roads and intricate bye-paths. Fa-Hien finding himself in the end unable to proceed to that country reports in the above passages merely what he has heard."¹³ The striking coincidence between Fa-Hien's information and what we gather from the above-quoted words of Śankarāchārya is worthy of note. The only point in Fa-Hien's statement that is not actually borne out by what Śankara says is as to the

⁹ See Bhāshya, Vol. II., p. 833 under Sūtra III., 2, 31.

¹⁰ See Indian Antiquary, Vol. XIII., p. 97, and J. B. B. B. A. S., Vol. XVII., p. 63 *et seq.*

¹¹ See Bhāshya, Vol. II., p. 1116 under Sūtra IV., 3, 4.

¹² See p. 1118 (IV., 3, 5).

¹³ See Beal's Fa-Hien, p. 141; also Fa-Hien by Legge, p. 97.

payment to the king which the traveller used to be called upon to make. When, however, the residue of the information is seen to be so accurate, it is probable that Fa-Hien's account on this point also is correct.

Passing next to the social and religious condition of the people, it may be noted, in the first place, that Śāṅkarāchārya indicates his own dissatisfaction with the mode in which the regulations connected with the castes and orders prescribed in the books were observed in his time. Hiuen-Tsang, on the other hand, "seems to have been particularly struck with the minute observances of caste."¹³ It is possible, of course, that this discrepancy is to be explained by Hiuen-Tsang's priority in time to Śāṅkara.¹⁴ If that proves to be the true explanation, the date to which I have assigned Śāṅkarāchārya must be abandoned as untenable. It appears to me, however, that there are other considerations deserving to be taken note of in this connection. In Hiuen-Tsang's time, as I have elsewhere pointed out, Buddhism in India was no longer a religion of power and capacity of growth. Brahmanism had then been gradually pressing its way to a position of strength and influence.¹⁵ And it is not, therefore, to be expected, that in the century or two following Hiuen-Tsang's journey, the bonds of the Brahmanical system were becoming more and more loosened. On the contrary, one would rather expect that the religious revival should result in the better definition and in a more careful observance of the regulations of the reviving faith.¹⁶ If, then, the chronological priority of Hiuen-Tsang to Śāṅkara is not the true explanation of the discrepancy alluded to, we must seek for some other

¹³ Elphinstone, by Cowell, p. 298. Cf. *inter alia* Buddh. Rec. of West-World, Vol. I., p. 77, 82.

¹⁴ See Burnell quoted in Max Müller's *India: what it can teach us*, p. 308n. And my remarks on that in the Introduction to my *Mudrārākshasa*, p. 40. Hiuen-Tsang's silence about Kumāṛila and Śāṅkara is just as well explained by their having flourished more than half a century before his time, as Dr. Burnell thinks it is explained by their coming after him.

¹⁵ See Preface to my *Mudrārākshasa*, p. 16 *et seq.*

¹⁶ If this is correct, the facts will fit in better with my theory than with the opposite one. If Śāṅkara flourished, say, about half a century before Hiuen-Tsang's visit to India, the revival of Hinduism, with which tradition credits Śāṅkarāchārya, would be in full operation during the period of that visit. And the "minute observances of caste" and other similar features of the then existing condition of Hindu society, which Hiuen-Tsang describes, would be just what we should expect.

explanation. And that we can readily find, I think, in the different points of view occupied by the two observers. Śāṅkarāchārya, surveying the condition of his people from the Brahmanical point of view, only perceives how far the actual practices of the people have deviated from the rules laid down for their guidance. Hiuen-Thsang, looking on as an outsider, not himself believing in the Brahmanical rules, is struck by the extent to which the restrictions contained in them were still practically in force. To take an illustration from our own times, one of our old Shastris may still be heard to lament the break-up of caste rules which he sees about him; while the non-Hindu complains that the Hindus are still undelivered from the bondage of a system that has become quite antiquated and unsuited to present conditions.

With regard to idolatry, which is one of the most conspicuous features of our present religious state, it is worthy of note that the opinion which is iterated and reiterated by Śāṅkarāchārya appears to be entirely inconsistent with the form which idol worship has now assumed among us. Śāṅkarāchārya, it may be conceded, does not object to idolatry in the way in which it is objected to by the Jewish or the Mahomedan religion. But, on the other hand, he frequently insists that the idol is not the deity it professes to represent. The passages are numerous in which Śāṅkara speaks of प्रतिमादिषु विष्ण्वादिबुद्ध्यासः¹⁷ the belief that the idol is Viṣṇu, &c.,—a belief which is not, in fact, true. He allows the symbolism for purposes of worship, but insists that it is a symbolism.¹⁸ In this connection it may be noted that Śāṅkarāchārya specifically mentions the Śālagrāma stone which is still ordinarily worshipped.¹⁹ A further remark may be added. In all these passages, of which there is a not inconsiderable number even in the Śārīraka Bhāshya, the allusion always is to Viṣṇu.²⁰ I am disposed to think that we may infer from this, that the popular notion of Śāṅkara having especially favoured Śiva worship is not correct. That is, no doubt, the prevalent notion in this part of the country. But it is to be remarked that M. Barth, in his work on the "Religions of India," speaks of "Śāṅkara in the eighth century, Śāyana in the fourteenth" as "Vaishṇavas, and even reported to have

¹⁷ See *inter alia* Bhāshya, Vol. II., pp. 860 (III., 3, 9) 1058, (IV., 1, 3) 1065 (IV., 1, 5) (IV., 1, 6) and the references in note 19.

¹⁸ Cf. Max Müller's Chips, Vol. I., p. xvii (Preface).

¹⁹ See Bhāshya, Vol. I., pp. 174 (I., 2, 7), 188 (I., 2, 14) 253, (I., 3, 14).

²⁰ See the next note and Cf. BrihadĀraṇyaka p. 615 (Ed. Jivānanda).

been incarnations of Vishṇu."²¹ Unless this is a mistake as regards Śankara, it must have reference to traditions prevailing in other parts of the country. The tradition among us is that which is embodied in some of our Puranic compositions, namely, that Śankara was an incarnation, not of Vishṇu, but of Śiva.²² And it is further to be noted that the principal teachers of the philosophical schools which oppose the Advaita doctrine of Śankarâchârya, namely, Râmânuja, and Madhva, and also, we may add, Vallabhâchârya, are the heads of Vaishṇava sects.

A question has arisen in recent years as to how far back the veneration for the cow in India can be traced. In the preface to my new edition of *Bhartṛihari*, I have ventured to dissent from the view put forward by Prof. Tawney that the idea of such veneration belongs to a time subsequent to Bhavabhûti.²³ In support of my dissent I have relied on two passages occurring in Patanjali's *Mahâbhâshya*, upon which, however, a friend made to me the observation that the reference to Gomûtra in those passages did not necessarily involve the idea of sacredness, but might be connected with its supposed medicinal properties. A passage in Śankara's *Bhâshya*, however, puts the matter beyond doubt in this respect, because it expressly refers to the sacredness of two of the "products of the cow."²⁴ Now Bhavabhûti's date may be taken to be satisfactorily fixed at the end of the seventh century,²⁵ and if I am right in the date which I have assigned to

²¹ See Barth, p. 88. M. Barth (p. 184) speaks of Śankara as "one who appears to have inclined rather to Vishṇuism." This is, perhaps, hardly justified by the evidence before us. Prof. Weber, however, seems to agree with M. Barth, see his *History of Sanskrit Literature*, p. 51, and see contra. Colebrooke's *Essays*, Vol. I., p. 196 (Madras Ed.).

²² I have some recollection of noticing the other statement, too, in one of our Puranic works, I believe, but I have mislaid the reference. Mâdhava's *Śankaravijaya* and the preface to the *Bhâmatali* by its Editor adopt our usual tradition. Colebrooke, in his *Essays*, Vol. I., p. 103 (Madras Ed.) mentions the *Bṛihaddharma Purâna* as calling Śankara an incarnation of Vishṇu. And it is to be remarked that Ânandagiri, who is so intimately associated with Śankara's works, begins some of his works by invoking Vishṇu, and in his commentary on Gaṇḍapâda's *Kârikâs*, declares that they were composed by the special grace of Nârâyaṇa or Vishṇu. (See p. 1 of the excellent edition by Prof. Kâthavate).

²³ See my *Bhartṛihari* (2nd Ed.), pp. xii, xiii n

²⁴ *Bhâshya*, Vol. II., p. 694 under Sûtra II., 3, 48.

²⁵ Prof. Bhândârkar's *Mâlâtî Mâdhava* (Bombay Sanskrit Classics), p. x.

Śankarāchārya, this reference gives us an earlier period than Bhavabhūti's, up to which we can trace the veneration for the cow in this country.

We may now pass from this subject to one or two points of interest and importance connected with the history of Indian literature and philosophy, on which some sidelight is thrown by the Bhāshya of Śankarāchārya. In his work on the Philosophy of the Upanishads, Mr. A. E. Gough seems to maintain that the true Vedantic doctrine was handed down by an unbroken series of teachers intervening between the author of the Vedānta-sūtras, and Śankarāchārya, the most famous of the commentators upon those Sūtras.²⁶ I am not prepared to accept this view, and I think there is internal evidence afforded by Śankarāchārya's Bhāshya which conclusively negatives it. Dr. Thibaut, in his volume on the Vedānta-sūtras in the Sacred Books of the East, which has only just been received in Bombay, disputes Mr. Gough's theory, and relies on two passages in the Bhāshya, in one of which reference is made to certain expositors of the Sūtras, who interpret certain Sūtras as stating the Pūrvapaksha which Śankara understands to lay down the Siddhānta, and another in which Śankara refers to certain doctors of his own school, who held a different opinion from his as regards the individual soul. From these passages Dr. Thibaut deduces the conclusion that "the Vedāntins of the school to which Śankara himself belonged, acknowledged the existence of Vedantic teaching of a type essentially different from their own."²⁷ This doubtless is so, and it is to a certain extent inconsistent with some of the contentions of Mr. Gough, regarding the unity of Vedantic doctrine, against which Dr. Thibaut is arguing. It appears to me, however, that neither passage is necessarily inconsistent with the theory of Mr. Gough touching a traditional interpretation of the Sūtras traceable in its origin to Bādarāyana himself, and handed down to the time of Śankarāchārya. That theory of Mr. Gough stands in close congruity, at all events, with the traditional verse which connects Śankarāchārya, through Govindanātha and Gauḍapāda and Śuka, with Vyāsa, who is supposed to be the author of the Vedānta-sūtras.²⁸ Nevertheless, I think the evidence furnished by Śankarā-

²⁶ *Op. cit.*, p. 240.

²⁷ *Op. cit.*, p. xxi.

²⁸ See J. B. B., R. A. S., Vol. XVI., pp. 190-8. I see that Colebrooke (*Essays*, Vol. I., p. 104n. Madras ed.) had pretty plainly suggested that this tradition was a mere "fable."

chārya's Bhāshya compels us to reject both our tradition and Mr. Gough's theory. In various places in the Bhāshya, we find Śāṅkarāchārya propounding alternative interpretations of the Sūtras, and even alternative arrangements of them into Adhikaraṇas, and at least once alternative readings of them. I need not go in detail into all these passages, the references to which I have collected in the footnote.²⁹ They afford a considerable aggregate of instances, in which it is obvious that Śāṅkarāchārya is not in possession of the real meaning of the author of the Sūtras in such a way as to dispense with the exercise of his own powers of interpretation.* For it is certain that if the true signification of the Sūtras, as it existed in the mind of their author, had descended by a Guruparamparā to Śāṅkarāchārya, he would have stated that signification alone, and need not, in fact could not, have resorted to an अपरा योजना, nor in answering opponents need he have resorted to arguments and inferences³⁰ instead of saying directly and point-blank—this is the meaning of the Sūtra as intended by its author, for I have received it from himself through my preceptors—"in a regular line of succession, an unbroken series of exponents." The references I have given show no fewer than eleven cases in which Śāṅkarāchārya proposes these alternative interpretations like any ordinary exegete. And they afford, I think, very strong warrant for the conclusion, that if Śāṅkarāchārya was in possession of any traditional interpretation of the Brahma-Sūtras,³¹ he did not consider that tradition to be traceable in the last

²⁹ See Bhāshya, Vol. I., p. 104 (Sūtra I., 1, 7), p. 284 (I., 3, 27), p. 402 (I., 4, 26), p. 453 (II., 1, 15), p. 589 (II., 2, 35), p. 597 (II., 2, 40). Vol. II., p. 712 (II., 4, 6), p. 750 (III., 1, 7), p. 835 (III., 2, 33), p. 875 (III., 3, 17), p. 904 (III., 3, 26). I do not include in this list such cases as that at Vol. II., p. 812 (III., 2, 21), where the alternative interpretation is mentioned only to be rejected by Śāṅkara. Cf. J. B. B., R. A. S., Vol. XVI., p. 197.

³⁰ As in the case last mentioned in the foregoing note. See also p. 963 (III., 3, 57), p. 1124 (IV., 3, 14).

³¹ Colebrooke's remarks (Essays, Vol. I., p. 331, Madras ed. Cf. Thibaut's Vedānta, Sūtras pp. xiv, lxxvi.; my own observations in the Introduction to the Bhagavadgītā in the Sacred Books of the East, pp. 30-1, point somewhat in the same direction) are, I have no doubt, correct enough in a general way. But the series of teachers cannot have been as short as is represented in the traditional verse alluded to above and the traditional interpretation must, in process of time, have been varied and added to by some of the teachers. Of this, in truth, we have some little evidence even in Śāṅkarāchārya's own school, and even after his own great Bhāshya, in the Bhāmatī. See p. 521.

resort to the author of the Sūtras himself. And if he did not so consider it, no more can we.

Some light is thrown by the Śārīraka Bhāshya on a question which, many years ago, formed the subject of a somewhat elaborate controversy between Professor Weber on the one side and Professors Bhāndārkar and Kielhorn upon the other.²² The question was as to who was the आचार्य referred to in such phrases as आचार्यः सुहृद्वत्त्वाच्चाद्ये, पश्यति त्वाचार्यः and the like, which occur with so much frequency in Patanjali's Mahābhāshya. Both Professors Bhāndārkar and Kielhorn argued that आचार्य never meant Patanjali in those phrases, but always designated either Kātyāyana or Pāṇini. Some light may be thrown on the subject by the use of similar phrases in the Vedānta Sūtra Bhāshya. The phrase आचार्यः सुहृद्—the preceptor, the friend of the student—I have noticed in two places in this Bhāshya. In both cases there can, I think, be no possible doubt, that the आचार्य meant is Bādarāyaṇa, the author of the Sūtras. The first passage occurs in the commentary on Vedānta-Sūtra, IV., I., 11,²³ where it is laid down that meditation should be practised wherever concentration of mind can be secured. And then, after showing that in some texts specific directions are given as to the sort of place where it should be practised, Śānkarāchārya says: “True, there are such limitations, but still the Āchārya out of friendship lays down that they are immaterial.” And the author of the gloss on Śānkarā's Bhāshya expressly says, what is indeed clear enough otherwise, सुहृद्भावेन सूत्रकृदुपदिशति “the author of the Sūtras in a friendly spirit lays down,” &c. The second passage is in the commentary on IV., 3, 2,²⁴ where Śānkarā says that “the Āchārya out of friendship states in detail the arrangement of the various paths to the Brahman.” Other passages, where the word सुहृद् does not occur, but where, too, the word आचार्य plainly signifies the author of the Sūtras, may now be referred to. It will not be necessary to go into these in much detail. Sūtra II., 3, 40, runs as follows, यथाच तक्षोभयथा and after some introductory remarks of his

²² See Indian Antiquary, Vol. V., pp. 248-345 *et seq.*; Vol. VI., p. 303 *et seq.*

²³ See Vol. II., 1073. In some passages Śānkarā refers to Bādarāyaṇa under the designation of Śātrakāra. See Vol. I., p. 140 (I., 1, 23), p. 148 (I., 1, 24), Vol. II., p. 953 (III., 3, 53), and p. 962 (III., 3, 57) among other instances.

²⁴ See Vol. II., 1113.

own on this Sūtra, Śānka ra says तदेतदाहाचार्यः यथाच तक्षीभवया, and then proceeds to comment on the words of the Sūtra.⁵⁵ Again, commenting on III., 1, 1 after the usual introduction, Śānka ra says इत्येवं प्राप्ते पठत्याचार्यः तदन्तरप्रतिपत्तौ रंहति संपरिवृक्त इति.⁵⁶ These last words form the commencement of the Sūtra, and plainly prove the आचार्य named to be the author of the Sūtras. This instance is specially noteworthy, because the particular mode of expression here used, *viz.*, इत्येवं प्राप्ते पठति, occurs with great frequency throughout the Bhāṣhya, though sometimes without the word आचार्यः. This passage shows that in those cases we are to understand the author of the Sūtras as the subject of the verbs occurring in those expressions. Another noteworthy passage is to be found under the Sūtra IV., 2, 1,⁵⁷ which runs thus बाह्वनसि दर्शनाच्छब्दाच्च, and which Śānka ra interprets by बाह्वृत्तिर्न नसि संपद्यते. And then he goes on to ask कथं बाह्वृत्तिरिति व्याख्यायते यावता बाह्वनसीत्येवमाचार्यः पठति — Why do you in your interpretation use the word बाह्वृत्ति while the Āchārya says बाक् — thus contrasting the आचार्य the author of the Sūtras with himself, the interpreter. It would take too long to go through all the other passages of this sort which I have noticed. I give references to several of them in the foot-note.⁵⁸ But I may say this, that in all the cases I have noticed, आचार्य always means the author of the Sūtras. Sometimes the Sūtras refer to their author by name as Bādarāyaṇa. Śānka ra then always, I believe, calls him in his commentary बादरायणाचार्यः and the last Sūtra of the collection is introduced with the words अत उत्तरं भगवान्बादरायणाचार्यः पठति. It may be added, that the Sūtras sometimes refer to बाह्वरि and other authorities, and Śānka ra always, in his commentary, speaks of them as बाह्वरिराचार्यः जैमिनिराचार्यः &c.⁵⁹ I have noticed a number of other passages

⁵⁵ See Vol. II., 675.

⁵⁶ See Vol. II., 741.

⁵⁷ See Vol. II., p. 1088.

⁵⁸ See Vol. I., p. 91 (I., 1, 4), p. 299 (I., 3, 30), p. 368 (I., 4, 12), p. 374 (I., 4, 14), p. 496 (II., 1, 37), p. 602 (II., 2, 42); Vol. II., p. 736 (II., 4, 20), p. 844 (III., 3, 1), p. 868 (III., 3, 18), p. 890 (III., 3, 24), p. 1019 (III., 4, 34), 1123 (IV., 3, 14).

⁵⁹ Śānka ra also speaks of Gautama, the author of the Nyāya Sūtras as an आचार्य see Vol. I., p. 67 (I., 1, 4); also Śābarasvāmin see Vol. II., p. 953 (III., 3, 53), and his own teacher's teacher Gauḍapāda (see the references at J. B. B., R. A. S., Vol. XVII., p. 198).

in which the word पठति or some equivalent word is used, the subject not being expressed, and there, as already pointed out, the subject to be understood is the author of the Sūtras. These passages, to some of which references are given in the note at foot,⁴⁰ may be compared with those collected by Professor Kielhorn in his paper in the *Indian Antiquary*, Vol. V., p. 250. No doubt in some cases like these the expression is different. Instead of पठत्याचार्यः, with the subject expressed or understood, we have the first personal form इत्येवं प्राप्ते ब्रूमः followed by the words of the Sūtra. But it is not to be inferred from this, that the subject of the first personal form is Śānkarāchārya, and that he, therefore, is the आचार्य intended in the corresponding third personal expression. In the first personal expressions, doubtless, we are to understand the commentator as for the moment speaking on behalf of all those holding the सिद्धान्त view, the author of the Sūtras and the commentator also. In some cases, however, the first personal expression, whether singular or plural, is apparently meant for the commentator himself.⁴¹ In one place the commentator speaks of himself in the third person, as भाष्यकृत्.⁴²

All the passages here alluded to afford an interesting and instructive parallel to the passages relied upon in the course of the controversy between Professors Weber, Bhāndārkar, and Kielhorn above referred to. I think a comparison of them may fairly be looked upon as affording strong warrant for the conclusion that the phrases and expressions under discussion formed part of the established technical language, so to say, appropriate to be used in such cases.⁴³ And if so, the conclusion contended for by Professors Bhāndārkar and Kielhorn as to the meaning of the word āchārya in Patanjali's Mahābhāshya is very

⁴⁰ See Vol. I., p. 260 (I., 3, 18), p. 401 (I., 4, 25) [where the gloss of Govindānanda may be noted as making it clear that the author of the Sūtras is intended]; Vol. II., p. 906 (III., 3, 27), p. 911 (III., 3, 31), p. 920 (III., 3, 34), p. 931 (III., 3, 40), p. 946 (III., 3, 48), p. 984 (III., 4, 11).

⁴¹ See e.g. Vol. II., p. 676 (III., 3, 40), p. 797 (III., 2, 9), p. 874 (III., 3, 17).

⁴² See Vol. II., p. 953 (III., 3, 53).

⁴³ Some other expressions which occur frequently in Patanjali's Mahābhāshya, I have noticed in the Vedānta Sūtra Bhāshya, viz., अवश्यं चैतदेवं विज्ञेयम्; see Vol. II., p. 755 (III., 1, 8), also विप्रम उपपत्तयः see Vol. I., p. 311 (I., 3, 33). And अपर आह which Professor Bhāndārkar has observed upon at *Indian Antiquary*, Vol. V. p. 346n, occurs pretty often in Śānkarā's Bhāshya too, see Vol. I., p. 150 (I., 1, 25), p. 153 (I., 1, 27), p. 184 (I., 2, 12), p. 228 (I., 3, 1).

considerably strengthened.** The further bearings of that conclusion upon the history of the Mahābhāshya, and the critical condition of its

p. 247 (I., 3, 13). In passing I may observe that the Bhāmatī designates as मन्त्रकमुक्ति the interpretation of Sūtra I., 3, 39 by means of Sūtra I., 3, 34. As to the style of the great Bhāshyas generally, see J. B. B., R. A. S., Vol. XVI., pp. 266 *et seq.* I may perhaps also point out here that at Vol. I., p. 57, under Sūtra I., 1 4, Śankara refers to certain objectors, saying अत्र अपरे प्रत्यवतिष्ठन्ते. The Glossator Govindānanda renders that by वृत्तिकारः पूर्वपक्षयन्ति. And Vāchaspati Miśra (Bhāmatī, p. 82) referring to the same passage says : आचार्यदेशीयानां मतमुत्थापयति. Cf. also Bhāmatī, p. 236, with Govindānanda at Vol. I., p. 343. This throws some light on the word आचार्यदेशीयः occurring in the Mahābhāshya, on which also Professors Bhāndārkar, Goldstücker and Weber have had some discussion. See Indian Antiquary, Vol. II., p. 96. Dr. Kielhorn, in his excellent little Essay on Kātyāyana and Patañjali, also has some remarks on this expression आचार्यदेशीय (See p. 52 note). One or two of the things said there would probably require modification. But the passages in the Bhāmatī, referred to in this note, show that Dr. Kielhorn is right in taking आचार्यदेशीय, as he seems to do, as equivalent to सिद्धान्तैकदेशी (p. 54). I should, however, not accept "an unaccomplished teacher" as a satisfactory rendering for आचार्यदेशीय as Dr. Kielhorn, following Prof. Weber, seems inclined to do (p. 53). I think Dr. Bhāndārkar's rendering is a closer one—perhaps "a teacher of somewhat inferior authority" would be closer still. That is the sense of ईषदसमाप्त. There is no "disparagement" involved in the expression at all, any more than there is in Kālidāsa's applying to Aja the phrase कुमारकल्प (Raghu, v. 36), which is formed by means of an affix synonymous with देशीय. See too Bhāmatī, pp. 315-6, where Āsmarathya and Anḍulomin are called आचार्यदेशीय. As to the वृत्तिकार there referred to, see Colebrooke's Essays, Vol. I., 331-2 (Madras Ed.) and Thibaut's Vedānta Sūtras (Sacred books of the East), Preface, p. xxi. *et seq.* According to Govindānanda, the वृत्तिकार's opinion is again dealt with by Śaukarāchārya at Vol. I., p. 122 (I., 1, 19), and the Bhāmatī, referring to that passage, says स्वमतपरिग्रहार्थमेकदेशिमत् दूषयति (p. 138), the same phrase being here used to designate the वृत्तिकार's opinion as at Bhāmatī, p. 85, for the same purpose. एकदेशिमत् is again referred to in the Bhāmatī, pp. 151, 244, 256, 669.

** We may, perhaps, also refer to the Sābara Bhāshya (Bibl. Ind. Ed.) p. 1, where the आचार्य mentioned is plainly Jaimini. I have not noticed in that Bhāshya any other place where an आचार्य is mentioned, except such places as pp. 209-10 (where बादरिराचार्यः, जैमिनिराचार्यः are mentioned in the same way as is referred to above in the text). See also p. 320. The passage at p. 72-3 has no bearing here. It may also be noted that at p. 17 we have the phrase अपर आह् dwelt on in note 43.

text as now extant, are matters which lie outside the scope of the present paper.

Before concluding this collection of *disjecta membra*, I add one remark suggested by what is said in Dr. Thibaut's introduction to his translation of the Śārīraka Bhāshya. Dr. Thibaut mentions Draviḍa-chārya as one of the commentators on the Vedānta.⁴⁵ I have not come across any reference to this writer in the Śārīraka Bhāshya, but he is referred to by Vāchaspati Miśra in the Bhāmati under I, 1, 4.⁴⁶ He is also mentioned by Ānandagiri in his comment on the Chhândogya Upanishad Bhāshya, where he, raising a question as to the necessity for Śāṅkarāchārya's Bhāshya, when there already existed the Draviḍa Bhāshya on the same Upanishad, answers the question by saying that Śāṅkara's was intended to be a shorter work.⁴⁷ Coupling these passages with the one to which Dr. Thibaut has drawn attention, one would suppose that the Draviḍa Bhāshya belonged to the same school as Śāṅkara's. On the other hand, as Dr. Thibaut has also pointed out, the Draviḍa Bhāshya is frequently quoted by Rāmānuja in his Bhāshya on the Vedānta. And as there does not seem to be any strong ground for supposing that the two groups of references refer to two different writers, it seems as if the Draviḍa Bhāshya was a tolerably old work in Śāṅkarāchārya's time, but that it did not very distinctly identify itself with either of the conflicting modes of Vedantic interpretation represented in subsequent times by Śāṅkara and Rāmānuja respectively.

⁴⁵ See Introd. p. xxi.—xxii.

⁴⁶ See p. 92 (Bibl. Ind. Ed.)

⁴⁷ See p. 1 (Bibl. Ind. Ed.) In the commentary on Gauḍapādaś kārīkā Śāṅkara says सिद्धं तु निवर्तकत्वादित्यागमविद्वां सूत्रम् || And Ānandagiri, commenting on that says उक्तेर्ये ब्रविडाचार्यसंमतिमाह || See p. 89 of the excellent edition of the Māṇḍūkya and Gauḍapāda in the Ānandāśrama Sanskrit series by Prof. A. V. Kāthavaṭe.

ART. II.—*Mount Ábú and the Jain Temples of Dailwádá.*

By the Hon'ble MR. JAVERILÁL UMIASHANKAR YÁJÑIK.

[Read August 25, 1890.]

MOUNTAIN ranges in India have been regarded by the Hindus more as *Tirthas*, or sacred places for the gods to reside in, more as suitable sites for temples and fit abodes of Rishis, Mahátmás, Sanyásis, and Sádhus devoted to religious and philosophical contemplation and saintly life, than as health resorts for men engaged in the struggle for life in the plains below. There is, perhaps, scarcely a noted hill-range in the country on the cliff or cliffs of which you do not meet with Hindu or Jain temples consecrated to one or other of their gods or Tirthankars. Mahábleshwar, Gírnár, Śatrunjaya in this Presidency, and Badrikáshram and other places on the Kailás range on the Himálayas, are illustrations of this remark. In later periods of Indian history some of the hill-ranges have served as harbours for plunderers, free-booters and criminal classes, or as places of refuge to ruling Chiefs or their rivals engaged in actual warfare; and, in recent times, we find that they are the places chiefly inhabited by the aboriginal classes. The existence of hill-forts, such as those of Pratságad, Siphagad, Pándavgad and others on the Sahyádrí range, testifies to the value for defensive and offensive purposes which was attached to such works by Śivaji and the Maráthá rulers before the advent of the British Government in India. With the peace and security of life and property enjoyed under British rule, hill-ranges have developed their utility in other directions. They have acquired importance and value as summer seats, where their cool and salubrious climate imparts vigour, health, and life to weak constitutions, or as places for industrial settlements by Europeans. Private enterprise of this kind by English planters has enabled India to grow and export tea, coffee, cinchona, and to grow European vegetables and fruits for consumption in the country. Indian hill-stations present varied beauties at different seasons of the year. It is, however, in the month of May, the most trying season of the year, when the temperature in the plains below rises from 96° to 106° in the shade, that the comparative merits of the different hill-stations as health resorts come to be

somewhat severely tested. There is an increasing number of European and Indian gentlemen, to whom such health resorts become objects of special attraction in the hot weather. They are eagerly sought by those who can manage to relieve themselves from business or professional engagements and to escape from those depressing influences in the plains below, which manifest themselves in cholera, fevers, and other diseases; in sunstrokes, brought on by a direct exposure to the sun's rays; in a feeling of languor and lassitude; in exhaustion after ordinary work; in the loss of appetite during the day and of sound sleep during the night. No doubt temporary means are devised for protection from the heat by persons in good conditions of life who must live in the plains. Punkhas and fans, Khuskhus (*Andropogon muricatus*) and Jawásá (*Linum Usitatissimum*) tatties kept cool by constantly pouring water over them, ice, lime, rose *sherbet*, and other refrigerating beverages are called into requisition. In fact, all shifts are resorted to which human ingenuity suggests for keeping the body cool. But such shifts, good as they are, in the case of the great majority of those who must reside in the plains, are as nothing compared to the benefits derived by a run up to a hill station. On European constitutions the debilitating effects of a tropical climate are doubtless more visible, as they are more powerful, but Indians are not exempt from them. In the case of both, "the cooler hill climate," in the words of Sir William Moore, "is a tonic not only to the body, but also to the mind; and while disease is often prevented by the change, work is always better done in the hills."¹ Fortunately, in Mahá-bleshwar, Panchgani, Matheran, Khandálá, Lonávali, Bombay has such charming health resorts, within a few hours' reach by rail, that few of its citizens, who can afford to visit them during the hot-season, would care to go to more distant mountain-ranges, except for special reasons. They can enjoy a change without neglecting their work, or are perhaps better prepared for work after a few days' rest. But a visit to hill-stations outside the limits of this Presidency often gives opportunities for comparison and points of contrast, which are not without their value or interest. It is with a view to place such points that I submit these notes to the Society of a visit to Mount Ábú paid by me in May last, partly for a change and partly for curiosity.

Ábú is a lofty isolated range of mountains on the northern limits of the Bombay Presidency. It is situated in the middle of the Sirohi

¹ "Tropical Climates and Indian Diseases," by Sir W. Moore, K.C.I.E., p. 22.

state, about seven miles west of the Árávali range, and in a line almost parallel. In shape Mount Ábú is long and narrow, the length at the top being about fourteen miles by only two to four miles in breadth. The length at the base is about twenty miles.* Its direction lies north-north-east and south-south-west. The highest peak of Mount Ábú lying near its north end is called Guru Śikhar or the Saint's Pinnacle. It rises to a height of 5,653 feet above the level of the sea. The Sanitarium is some 3,000 feet over the plains below and about 4,000 feet above the sea-level. Colonel Tod was the first European who visited Mount Ábú in 1822 and discovered its suitability as a hill sanitarium. Till 1846 it was used chiefly as the summer residence of the Political Superintendent of Sirohi and of the officers of the Jodhpur Legion. In 1843 barracks and hospitals for European soldiers in Rajputana were put up. About this time also the hill-station came to be occupied by the Agent to the Governor-General for Rajputana and his Assistants and their establishments for the hot season. The Vakils of the different states in Rajputana, who had business relations with the political officers stationed on the hill, also came to reside there during the hot weather. That useful institution, the Ábú Lawrence Asylum or School for the education of the children of soldiers serving in Rajputana and Western India, was established in 1854 by the late Sir Henry Lawrence. In this manner the station has slowly developed, and now it is for nine months out of twelve the head-quarters of the Agent to the Governor-General for the Rajputana States, his Assistants and the Durbar Vakils. Some forty to fifty bungalows are thus in occupation by the Agency officials. Then there are the Government offices, such as the post-office, the telegraph office, a club, bungalows for the officers and soldiers in the military station and residences for the state Vakils. Other bungalows have also been put up for the Mahārājās of Jodhpur, Jeypur, Ulwar, and Sirohi. To visitors from the burning plains of Rajputana, Mount Ábú is a pleasant retreat in the month of May. Not so, however, to dwellers in Bombay, who would find the journey in the month of May through the hot plains of Gujarāt sorely trying. The traveller, starting from the Grant Road station (Bombay) at about 10 P.M. (Madras time), finds the journey comfortable as far as Ahmedabad, but from Ahmedabad to Ábú Road station, he feels that he is passing through a hot furnace. The blast of piercing

* "Rajputana Gazetteer," Vol. III., p. 129.

wind blowing about adds fury to the fire. Ábú Road station is reached by the mail train at 3-46 P.M. The traveller from Bombay will, however, do well to halt at Ahmedabad and spend the afternoon there. He could then proceed by the evening local train, which leaves at 9-20 P.M. and travel in the cool hours of the night and early morning, reaching Ábú Road station at 7-25 A.M. Ábú Road or Kharedi is now the main route in use by tourists to Mount Ábú, the old route by Girwar,—a town about three miles distant from Kharedi,—having been given up since the opening of the Rajputana-Malwa railway. There is a third route to Mount Ábú by the village of Anádrá, but it is very narrow and steep, and country carts cannot pass over it. Ábú Road is an instance of the rise of a township forming a railway station, and the trade centre of the surrounding territory; the passenger traffic has also been growing on account of its being the terminal point of two important routes,—one to Mount Ábú and the other to Mount Árásur, on which is situated the famous temple of Ambá Bhaváni. At Ábú Road the tourist prepares for his ascent to Mount Ábú,—a distance of 17 miles. The means of conveyance to the hill are horses, ponies, jinrikshaws or rikshaws, as they are called, and bullock-carts for luggage and servants: all supplied at fixed rates by the contractor at Kharedi. No tongas, shigramas, phaetons or broughams are to be had, the roads up the hill not being wide enough for the purpose. For about four miles the road is plain enough. At about the fifth mile the ascent commences over one of the spurs. Our path lay winding like a thread round the hill-side, at one time rising and then sinking to its former level. Then followed another ascent. We felt ourselves moving in another world, silence reigning all round and but few persons meeting on the road. As we went along, hills after hills rose in succession before us, presenting a sombre and barren appearance. The slopes of many of the hills in the vicinity of the Ábú Road station were at one time covered with dense jungles containing varieties of trees and bamboo forests, but the railway demand for sleepers and the increasing need for wood-fuel have resulted in the destruction of these forests not far from the base of the hill. This denudation of the hills seemed to have a marked effect on the valleys between them. The perennial springs which fed the little sparkling rills and streams that formerly flowed in the valleys have become extinguished. Attempts are being made by the Sirohi Durbar, under the advice of Colonel P. W. Powlett,

Agent for the Western Rajputana States and of the able Dewan of the state, Mr. Melápchand Anandji, to re-afforest the hill by providing for a due preservation of the saplings of trees from the ravages of cattle. As we went up, however, the natural landscape showed itself to better advantage. The crests of some of the cliffs seemed to assume weird and phantastic shapes bearing striking resemblances to animals, such as a lion, an elephant, or a hawk. Two rocks not far from the station are named Nun Rock and Toad Rock, from resemblances to a veiled woman and a toad. Further on, about the tenth or the eleventh mile, we reached what looked like circular terraces over-topping one another. Standing on the topmost of them, one could realize vividly the description by Colonel Tod of the romantic scenery around.³ At last the wafting of cool breezes warned us that we were near the table-land of Mount Ábú and a few hours brought us to the sanitarium. This table-land is comprised within a wide basin extending over two or three miles, surrounded on all sides by hills with slopes running down the plains below. There are good wide roads leading to the civil station, with a bazaar well laid out with bridle-paths to the Gaomukh, Vasistha Muni's Seat, to Dailwádá, Achalghad, and Guru Sikhar or the Saint's Pinnacle, so called from there being supposed to be on the cliff of the hill, (which is the highest eminence in the north of Mount Ábú), the footprints (*páduká*) of Guru Dattátraya.

And here it may not, perhaps, be uninteresting to present a few points of comparison between Mount Ábú and Mahábleshwar. While Ábú is the residence of the Agent to the Governor-General for Rajputana for the greater part of the year, Mahábleshwar is the head-quarters of His Excellency the Governor of Bombay for the hot season of April, May, and part of June, and for the month of October. Mahábleshwar is 4,540 feet above the sea-level. It is

³ "All," says Colonel Tod, "is grand in this region, lovely and wild, as if it were destined by nature to be the haunt of her favourite progeny, where human passions should never intrude to disturb the harmony of the scene. The sky is cloudless, the notes of the cuckoo are heard responding to each other from amidst the deep foliage, while the jungle fowl are crowing their matinals in the groves of bamboo which shelter them, and groups of grey partridge nestled in the trees vie with the ringdoves in expressions of delight as the sun clears the Alpine cliffs and darts his fervent rays among them." Tod's *"Travels in Western India,"* p.

about forty miles distant from the coast of the Arabian Sea. Mount Ábú, on the other hand, is much more inland. Its distance from the coast of the Arabian Sea proper is 290 miles, from the Runn of Cutch, 105 miles, from the Gulf of Cutch (south-west) 200 miles, and from the Gulf of Cambay (south), 160 miles. The respective distances of the two hill-ranges from the sea-coast mark most of their peculiarities as regards climate, weather, rainfall, and other meteorological features. Mount Ábú is habitable throughout the greater part of the year, the average rainfall on the hill being about 68 inches,⁴ while the mean average temperature is 70° F.⁵ The rains usually cease as they begin, with thunderstorms, about the middle of September, after which, for a few weeks, an occasional shower falls. January is the coolest month of the year, when the temperature is 58° F. Mahábleshwar during the rains is almost uninhabitable, except by the wild tribes living in the hill villages. Its average yearly rainfall is 263·82 inches. At the close of the rainy season, Ábú and Mahábleshwar both present beautiful landscapes. The hill tops and sides are still covered with grass and moss. The streams in the valleys are still flowing, and the faces of the various cliffs are white with numerous little rills and sprays. At Mount Ábú the close of the rainy season in September is followed by warmer weather, during which there is a good deal of fever and ague prevalent on the hill. Mahábleshwar is thought by many persons at its best in October, when it is hot in Bombay. "The breezes, though strong, are sweet, and the bracing cold of the evenings is met with a cheerful fire."⁶ During the cold season Mount Ábú is deserted by the Agent to the Governnor-General for Rajputana and the political officers, who go on tour through their respective charges. The vakils of the several Durbars follow suite. From Mahábleshwar, also, the Governor of Bombay returns to the capital and goes on a cold weather tour through the districts of the presidency. It is, however, in the hot season that the peculiarities of Mount Ábú and Mahábleshwar become most marked. The hot weather at Mahábleshwar begins about the end of February or the beginning of March, and is at its height from the middle of March to the middle of April,—a period of the year when the weather in the plains is pleasant enough.⁷ But it is in

⁴ "Rajputana Gazetteer," Vol. III., p. 135.

⁵ *Ibid.*, p. 135.

⁶ "Bombay Gazetteer," Saltana, Vol., X/X, p. 491

⁷ *Ibid.* 494

the month of May that Mahábleshwar is most enjoyable. A change of wind towards the west takes place about the 20th April, and cool breezes, imparting health and vigour to the body, set in and become stronger as the season advances. In May the atmosphere becomes overcharged with moisture, and there are occasional showers and thunderstorms. These showers render the atmosphere cool, pleasant, and enjoyable. Except during the monsoon, Mahábleshwar is attractive at all seasons of the year; but at no time, perhaps, more so than in the month of May. Its broad and nicely-kept roads, and its charming scenery, afford excellent opportunities for long walks and drives to the numerous well-known points of the hill. Then, there are the beautiful waterfalls, such as those near Lingmala—the Dhobi's Fall and the Chimaman's Fall. All these well repay the trouble of a visit. It is, however, complained that of late years the climate of Mahábleshwar in May is much hotter than it was in years gone by, owing partly to the destruction of the jungle on the hill and partly to over-crowding.⁸ Turning to Mount Ábú, we find that, placed far in the interior and at a distance from the sea-coast, the hill has, especially in the month of May, a dry and warm climate. For those suffering from bronchitis, heart-disease, and other affections of the lungs, Mount Ábú would probably be found more suitable than Mahábleshwar.⁹ There is not much moisture in the atmosphere of Mount Ábú. The nights are cool and pleasant; but during daytime there is nothing like the cool and bracing winds, nor the occasional showers and thunderstorms, of which one sees and enjoys so much at Mahábleshwar.¹⁰ Nor does Mount Ábú possess those conveniences in respect of residential bungalows and food-supplies and vegetables of the freshest kind for native gentlemen of respectability which Mahábleshwar affords. English vegetables are grown on Mahábleshwar intermixed with beds of strawberries on the banks of the Yenna. Its potatoes are much famed in the markets of Bombay and Poona, where they fetch handsome prices. The water-supply on the hill is good. The water-bearing trap in the wells on the hill is known to contain peroxide of iron.¹¹ The water

⁸ See Bandford's "Climates and Weather of India, Ceylon and Burmah," p. 117.

⁹ "Bombay Gazetteer," Sattara, Vol. XIX., p. 494.

¹⁰ *Ibid.*, p. 492.

¹¹ "Bombay Gazetteer," Sattara, Vol. XIX., p. 494.

thus serves as a tonic. It, however, results in a stiffening of the bowels, which may be overcome by good, long exercise. There is a good lake on the hill, fed by perennial springs and occupying an area of about twenty-six acres. It was built by the late Raja of Sattara. It helps to keep the springs in the wells at work.

The Nukki Talao on Mount Ábú is a much larger and more beautiful lake, being about half a mile long and a quarter of a mile broad. It seems to have been formed in a natural way out of the gorges of the surrounding hills, on the tops of which are erected bungalows for European officers. The lake presents a most picturesque scenery. There are also wells on the hill which supply drinking water of good quality to the residents. Their supply, however, exhausts during the dry season. On the south side of Mount Ábú, and many hundred feet below the crest of one of its peaks, lie Gaomukh and the shrine of Vasistha Muni. The ascent to the crest of the hill is by a bridle-path, over which you can ride on horseback till you reach the summit. On this summit, which is about three miles from the civil station, you get a charming view of the distant Árávalis and of the thickly-wooded slopes below. Silence and solitude, which reign all round, make a deep impression upon you. Immediately in front of you lies the abyss, through which you have to descend to reach the Gaomukh and the Vasistha Muni's shrine, by means of a rough and rugged flight of steps. One such step missed sends you to Yamaloka, that is, to perdition. The steps are said to be 700 in number. The ascent and descent are both troublesome and fatiguing, as we found to our cost. At the same time there is nothing striking about the place. At the Gaomukh there is a perennial spring of water, emptying itself, through a stone representation of the cow's mouth, into a masonry reservoir, said to have been built by Rao Gumán Singhji, of Sirohi, in Sainvat year 1845 (A.C. 1789). In the close vicinity of the Gaomukh is the shrine of Vasistha Muni. The temple has lost much of its antiquity through repairs executed at several times. In the interior of it is the image, in black stone, of Vasistha, the Guru or Preceptor of Rama—the hero of the Ramayana. Tradition gives to the sage the credit of having helped in the creation of the four Agnikula races of the Paramar Rajputs from the fire fountain at Achaleswar. There is a cenotaph opposite the temple, containing a brass figure of the Dhar Parmar (Dharabuz), the last of the Parmar princes of Chaudrávati. It stands in an attitude of supplica-

tion to the Muni. On one of the rocks commanding the Dailwádá valley is the shrine of Adhar Devi or Arbudá Devi, "the goddess of Ábú." It immediately catches the sight of the passenger going to Dailwádá by the white walls of the small temple erected over the rock, in the inside of which the shrine of Adhar Devi is enclosed. The shrine is formed out of the hollow of a rock. "Adhar" means "suspended in the air without support." It is the belief of the Ráhtis, or the Rajput clans on Mount Ábú, that the goddess does not touch the ground. It seems the whole image is carved out of the rock with its feet in suspension. We expected to see the Aghori on one of these hills, but the race has evidently become extinct.

About a mile from the Nukki Talao is situated Dailwádá, one of the thirteen villages on Mount Ábú. It is so called from its being the "Deval-wád," literally, "the region or group of temples." The name suggests that there must have been a larger number of temples, Brahmanical or Jain, at or near Dailwádá than are to be met with at the present day, though certainly not so numerous as at Pálitana or Girnár. It seems to be a characteristic of the Jain method of temple-building to have "cities of temples." Thus the Śatrunjaya Hill, near Pálitana, is little more than a "City of Temples." You see nothing but clusters of temples on every available nook and corner of the hill; and so at Girnár, though perhaps, in a lesser degree. At Dailwádá, however, there are only five Jain temples to be seen at the present day. This paucity in number is, perhaps, due to the fact that Ábú is more distant and less accessible than Pálitana or Girnár. The number of Jain pilgrims going annually to Mount Ábú is, from the same cause, very much smaller than that to Pálitana or Girnár. The five temples at Dailwádá are, however, as Fergusson says, "the pride and boast of the hill." It is true that, when looked at from a distance, they present no striking features about them, either in respect of size or external appearance. It is only when you examine their interior parts that you are struck with elaborate and finished artistic skill attained by the Hindus of the time. Four out of the five temples lie in a group on the left-hand side of the bridle-path leading to Ūria and Achalghad, while the fifth temple is on the right-hand side of the path. Two out of the four temples belong to a comparatively modern period, but the remaining two, erected in honour of Vṛishabhadeva and Nemináth, are those in which, according to Kinloch Forbes, "an elaboration almost incredible, and a finish worthy the hand of a Cellini, seem to express

the founders' steadfast refusal to believe in Mleecch invaders or iconoclastic destroyers as other than the horrid phantoms of a disturbing dream."¹² Even at the present day, the architectural beauties of the two temples rivet the attention and excite the admiration of tourists and antiquarians. In good weather, when the hill-station is filled with visitors, hardly a day passes without the temples being visited by European ladies and gentlemen. Of the two temples, that consecrated to Vṛishabhadeva is the older. It was built by Vimal Śāh, a Jain merchant of Anahilwád in A.C. 1030. Of the architecture of this temple, Colonel Tod says: "Beyond controversy this is the most superb of all the temples of India, and there is not an edifice, besides the Taj Mehel, that can approach to it. The pen is incompetent to describe the exuberant beauties of this proud monument of the Jains raised by one of the richest of their votaries (by whose name, and not by that of the pontiff enshrined within, it is designated), and which continues to attract pilgrims from every region of India."¹³ The general opinion, however, is that the more modern of the two temples, namely, that dedicated to Nemináth and built by the two brothers, Vastúpál and Tejahpál, presents superior architectural beauties, and I must say that I am inclined to favour the common opinion. Fergusson, however, thinks differently. "Were twenty persons," says he, "asked which of the two temples were the most beautiful, a large majority would, I think, give their vote in favour of the more modern one, which is rich and exuberant in ornament to an extent not easily conceived by one not familiar with the usual forms of Hindu architecture. The difference between the two is much the same that exists between the Choir of the Westminster Abbey and Henry the Seventh's Chapel, that stands behind it. I prefer infinitely the former, but I believe that nine-tenths of those that go over the building prefer the latter." In justice, however, to the elaborate and exuberant carving of the temple of Vastúpál and Tejahpál, Fergusson observes: "No time and no pains would ever have enabled me to transfer to paper the lace-like delicacy of the fairy forms into which the patient chisel of the Hindu has carved the white marble of which it is composed."¹⁴ No doubt, a glance at the two

¹² Forbes' "Rasa Mala," Vol. I., page 263.

¹³ Tod's "Travels in Western India," pp. 101-102.

¹⁴ Fergusson's "Picturesque Illustrations of Ancient Architecture in Hindustan," page 39.

temples will show¹⁵ that that built by Vimal Śāh is the older. An inscription recording a repair of the temple executed in the Samvat year 1379 (A.C. 1323) gives the date of the building of the temple as Samvat year 1088 (A.C. 1032). Before the year 1032, it appears there existed no other Jain temple on Mount Ábú. Vimal Śāh's temple may, therefore, be taken as the oldest Jain temple on the hill. The tradition still current at Dailwádá is that the spot on which the temples stand was occupied by the shrines of Shiva and Vishnu. The Brahman priests of these temples objected to have in their neighbourhood temples dedicated to a hostile faith. But Vimal Śāh and the other wealthy merchants of Anahilwád having conceived a special liking for the spot, were determined to have it at any cost. They accordingly offered to cover with silver coin as much ground as they wanted. This temptation was too much for the Paramār Prince, named Dhárāburz, lord of Mount Ábú, and he yielded to the sale of the spot in exchange for several lakhs of coin. Vimal Śāh's temple is said to have cost eighteen crores and fifteen lakhs of *dams*. Both the temples are built of white marble of superior quality. As no quarries of white marble are to be met with on Mount Ábú, it is thought that the marble required for the temples was brought from the quarries at Jari Wao, in the wild hilly tract, called Bhakhar, which forms part of the Árávali range to the south-east of Ábú, and not far from the noted shrine of Ambá Bhaváni.¹⁶ Supposing this was correct, and that the marble was brought from the Bhakhar hill, it is a puzzle to know by what road on Mount Ábú was the immense quantity of material required for the temples transported from the Bhakhar hill to Dailwádá. A local tradition says that a cart-road was built for the express purpose of bringing up the marble; but if so, there must be some trace of that cart-road. No such trace, however, is to be found at the present day, and, as a writer in the *Rajputana Gazetteer* suggests, "considering the time, trouble, and expense incurred in the construction of a road up the Rukhi Kishan Valley (the most favourable line) by our engineer officers, it is difficult to conceive how a cart-road could have been made at the time the temples were built."¹⁷ However, the fact remains that the temples exist as gems of Indian art workmanship and as monu-

¹⁵ *Ibid*, p. 40.

¹⁶ "Rajputana Gazetteer," Vol. III., p. 150.

¹⁷ *Ibid*, p. 150.

ments of the golden age of Jain architecture. They testify to the immense wealth and the great religious zeal of the famous bankers of Gujarát in the eleventh century of the Christian era.

Entering Vimal Śāh's temple, the visitor finds himself in a large portico surrounding the inner temple of Vṛishabhadeva located in the middle. This portico or peristyle is about 140 feet in length and 90 feet in breadth. It is three steps higher than the level of the middle court. Within the internal faces of the walls forming the portico there are fifty-two cells, each containing an image of one of the twenty-four Jain Tirthankars. Opposite each cell is a double colonnade of small pillars. Over these pillars are architraves passing from each pair of columns and constituting a separate vestibule to each cell. Each compartment enclosing the four columns has a vaulted or flat roof. On the ceiling, which constitutes the flat roof or the dome, there are engravings of flowers, especially of the lotus, in its various stages of development, animals, inanimate objects, and incidents from religious books. The designs are chaste and simple, while the use of the chisel shows exquisite workmanship. The figures engraved are true to nature. No labour, no money, no skill, and no taste have been spared to make them masterpieces of their kind. Some of these cells have inscriptions in front of their door sides, with varying dates, and the names of the wealthy Jains from one or other of the great cities of India, at whose cost the image of its Tirthankar was put up in each cell. But all these cells appear to be the work of one master-mind. Descending three steps from the main doorway, you reach the tessellated marble pavement, which forms the Mandap in a direction exactly opposite the shrine of Vṛishabhadeva. The Mandap, with its fluted columns and the architraves over them supporting the dome, forms by itself a curious work of art. The bracket capital and the *toran* form peculiar ornaments of Indian architecture. The dome is adorned with engravings which indicate the splendour and richness of the Indian art at this period of Jain supremacy. These engravings, so finely executed, at once rivet the attention of the observer. The pendant in the dome is especially worthy of notice. There is also a representation in the dome of Rās Mandali or Gopis playing and singing in a chorus, relieved by festoons of foliage, flowers, fruits, animals, &c. Of the architectural beauties of the dome, Colonel Tod says: "While the eye detects a want of ease in the figures of the animals, the most fastidious critic could not find fault with copies

from inanimate nature. The flowing lines and graceful pendant flowers could not be surpassed by the work of any chisel in Europe."¹⁸

Going three steps higher, you are brought to the colonnaded portico. Passing this you get at the sanctum, within which is the image of Vṛishabhadeva. Popular tradition says that the image now in the shrine is not the original one consecrated by Vimal Śāh. This was taken away in the time of Alla-ud-deen Khilji, the great Mahomedan iconoclast. For a considerable number of years the shrine remained without an image in it, probably from the dread of another Mahomedan sacrilege. And it was not until the fears of the Jains on this point were allayed that the image which now enshrines the temple was put up many years after. Many of the breakages in the engraved portions of the temple, noticeable at the present day, belong also to that period. But barring these slight injuries, both the temple of Vimal Śāh and that of the brothers Vastupāl and Tejahpāl in the near vicinity, seem to have had a miraculous escape from the ravages of the Mahomedans. It may appear strange, but is nevertheless the fact, that in the south-west corner on the right side of Vṛishabhadeva is the temple, in an elevated cell, of Ambā Bhavāni—a Hindu and not a Jain goddess. Leaving the doorway of Vṛishabhadeva's temple, you meet at once with a square chamber nearly opposite to the Temple. It contains the equestrian statue of Vimal Śāh, with his nephew seated behind him, and a *chhatra*, or parasol, over him. The parasol is indicative of the nobility of this prince of merchants of the time. The statue is somewhat larger than life-size. It is surrounded by ten elephants with their riders. Some of the elephants are deprived of their riders; while the riders of others have four arms and are dressed in a military fashion. Behind Vimal Śāh's equestrian statue is a column several feet high. It is divided into three circular parts, having three round marble slabs and tapering towards the top. It contains numerous small niches, each containing an image of one of the Jain Tirthankars.

The visitor now passes on to an open court leading to a flight of steps, over which is the temple dedicated to Nemināth, the twenty-second Tirthankar. It was built by the brothers, Vastupāl and Tejahpāl, ministers of King Viradhavala, the Waghela Chief of Dhuwalgurh or Dholka. The design and execution of this temple resemble very much those of Vimal Śāh's; but in point of architectural beauty and

¹⁸ Tod's "Travels in Western India," chap. vi., p. 105.

skill, and, especially in respect of the ornamentation of the dome of the mandap, it greatly surpasses the temple of Vimal Śāh. The fluted columns supporting the dome are much higher, and the ornamentation in the interior of the dome much superior. The peristyle in this temple is very much like that of the older temple. But, as will be seen from the photograph taken of it by Lala Deen Dayal, the most enchanting portion in the dome is the circular pendant hanging from the centre of the dome. It is of exquisite workmanship. "It is impossible," says Colonel Tod, "to give a distinct idea of the richness and variety of the bas-reliefs, either of the principal dome or the minor ones which surround it. We must not, however, overlook a singular ornament pendant from the larger vault, the dedication of which defies the pen, and would tax to the utmost the pencil of the most patient artist. Although it has some analogy to the *corneille* of a Gothic cathedral, there is nothing in the most florid style of Gothic architecture that can be compared with this in richness. Its form is cylindrical, about three feet in length, and where it drops from the ceiling, it appears like a cluster of the half-disclosed lotus, whose cups are so thin, so transparent, and so accurately wrought, that it fixes the eye in admiration."¹⁹ So rich was the ornamentation of the inner dome that we spent many a long hour each morning for a week gazing at it, and yet we could not say we were satiated with the beauties of it. The dome is divided into concentric compartments, by richly sculptured cordons, and each intervening space is filled with elaborate and elegant devices.²⁰ Going up a few steps, we come to the vestibule. On each side of it is a niche, partly in the wall and partly projecting from it. The tradition in respect of these niches is that they were erected to commemorate the two wives (*derani—jethani*) of the brothers Vastupál and Tejahpál. The name of Vastupál's wife was Lalitádevi,²¹ and that of Tejahpál's was Anupamá or Anupamá Devi. Anupamá is said to have given the first impulse to the building of the temple. The two brothers had amassed so much wealth that they were at a loss to know where they could keep it secure. So deeply were they engaged one day in deliberating over this point, that it did not occur to them that their usual evening mealtime was over. Anupamá sent servants to remind them of this,

¹⁹ Tod's "Travels in Western India," pp. 109-110.

²⁰ *Ibid.*, p. 110.

²¹ See inscription, dated Samvat year 1287 (A.C. 1231) on the temple of Vastupál and Tejahpál, given at the end of Prof. A. V. Kathavate's *Kṛtikau-mudī*.

but to no effect. At last she went to them herself and asked them to leave their deliberations aside. They accordingly went to their meal. Whilst taking it, they were asked by Anupamá what it was that so much exercised their minds. They then revealed to her their difficulty. She told them that the best way to dispose of their wealth was to keep it on the top of mountains in such a way that everybody could see it, but none could misappropriate it.²² When they could not understand the meaning of this puzzle, she explained to them that their wealth should be devoted to the building of temples on Mount Ábú, Śatrunjaya and Gírnár. The Ministers pondered over this advice and resolved to act upon it. The Jain *Prabandhas* have also another tradition. The Ministers found that the work on Mount Ábú was progressing slowly. They were not satisfied with the men in charge of it, and so they went to superintend it themselves. Their wives also took part in this work. When the Ministers found that it was too cold on the hill for the workmen to go and work, they directed, on the recommendation of Anupamá, that each workman should have fire provided for him to warm himself while working, and that ready dinner should be provided for all the workmen in the evening.²³ There is also a tradition which says that in order to encourage workmen to display their skill to the best advantage, she recommended that for every little piece of fine art work done by the artists, he was to be paid for in silver for every stated weight of powdered dust resulting from his chiselling work. The encouragements thus held out were rewarded by the fine and skilful workmanship displayed by the artists. We may well believe, therefore, that the cost of erecting this temple was 12 crores and 53 lakhs of *dams*. In his description of this temple, Colonel Tod omits the mention of Háthi Shúlá, or the hall on the back part of the temple containing ten marble elephants in front with figures behind them in the wall, representing persons who had contributed money towards the building. They hold purses or money-bags in their hands. The inscription on this temple, dated Samvat 1287 (A.C. 1231) is the composition of Someshwar, the author of *Kirtikaumudi*, a Sanskrit poem, written in praise of Vastúpál, whose special favourite the poet was. There is another temple erected about the same time by the same two brothers on the Śatrunjaya Hill and dedicated to

²² See Prof. Abaji Vishnu Kathavate's "Introduction to the *Kirtikaumudi*," p. xx., Sanskrit Series, No. xxv.

²³ *Ibid.*, p. xx.

Nemináth. It bears the date of the Samvat year 1288 (A.C. 1232) The inscription upon it is also the composition of Someshwar.

Now here are monuments of the architectural, plastic, and decorative arts based on sound principles of design and imbued with the hereditary skill of the artists, and preserved to us from the ravages of time and the iconoclastic tendencies of the Mahomedan rulers of India. They indicate the splendour of Indian Art,—a true art feeling in the Hindu artist, at a period of Indian history anterior to the establishment of the Mahomedan rule. And no one who wishes well to the indigenous arts and finer handicrafts of India, need doubt that it is possible to conserve and perpetuate the industrial arts of India, if enlightened and liberal patronage is given to genuine examples of them. I would humbly suggest to Mr. Griffiths, the able Principal of the Sir J. J. School of Arts in Bombay, to send to Mount Ábú, Śatrunjaya, and Gírnár, some of his clever pupils to copy or have photographs and drawings taken of some of the most beautiful of these genuine specimens of Hindu artistic style. They have only to be properly reproduced and exhibited to be appreciated by those who can afford to patronize them. As Mr. Purdon-Clarke, in his recent paper, entitled “Is the Preservation of the Industrial Arts of India possible,” truly remarks—“By bringing the old patterns again before the people, we cannot fail to have a good effect and improve the quality of the demand; and, perhaps, when back again in their own legitimate lines, the artizan will produce nobler work in the style they really understood than they do at present, when attempting a compromise between their arts and our own.”²⁴ It is in these and similar other monuments that the early history of Indian Art is written. The arts of the Hindus are of the highest antiquity; and Sir George Birdwood, than whom there is, perhaps, no Anglo-Indian who has studied them to any useful purpose, has shown,⁷ in tracing their history to recent times, in his “Industrial Arts of India,” that these arts still remain in all their essential characteristics what they always have been from the very earliest records of them that have survived to our day. All that is needed to prevent their decay or degeneracy from false imitations is enlightened patronage of genuine examples of Indian Art by the public in private buildings, as well as by the Government and municipalities in different parts of India, in works of local as well as of general public utility.

²⁴ Journal of the East India Association, Vol. xii., No. 2, page 38.

ART. III.—*Notes on the Cabinet of Coins of the Bombay Branch, Royal Asiatic Society.* By O. CODRINGTON, M.D., M.R.A.S., Memb. Num. Soc., Lond.

As I have recently arranged the Cabinet of Coins and revised the Catalogue, I send a few notes giving a summary of the collection, in order chiefly that it may be seen in what it is defective, but also that attention may be drawn to the value of it; and in the hope that more interest in Oriental Numismatics may be excited amongst the members of the Society, and that the collection be made more perfect.

KHALIFS, *Amawi*.—Fine specimens of the rare silver coins described in Vol. XVI. of the Journal, page 93, found near Thull Chotiali, Beluchistan, some of which are varieties not elsewhere noted as far as I know.

Abbasi.—Nothing of any importance except one gold coin of El Mostemid, San'a mint, A.H. 258.

Obv.—As B. M. C.* No. 367.

Rev.—

لله
 محمد
 رسول الله
 المعتمد علي الله
 احمد بن الموفق بالله

Benee Rasool Dynasty.—A fine collection of the silver coins of the 2nd, 4th, 5th, 6th, 7th Sultans, and a pretender; of the mints 'Aden, Mahjam, T'aizz, Zebeed, Thaabat, fully described by Col. Prideaux, Journal Vol. XVI., p. 8, many of which are not in other known collections.

Bahri Mamluks of Egypt.—Twenty-six very fine gold coins of the 5th, 8th, 10th, 14th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd & 24th Sultans, described in Vol. XV. of the Journal, page 339. Also a number of silver coins of the 5th, 8th, 9th, 10th, 11th, 17th, 18th, 19th, 20th, 21st, 23rd Sultans. Forming a valuable and unusually full collection of the coinage of this dynasty.

* B. M. C. is Catalogue of Oriental Coins in the British Museum.

Unattributed Arabic.—The two gold and two silver coins described by me in Vol. XV. of the Journal, pages 352, 356 and 364.

Persia.—A few good specimens of the Mudhafari and Jelairs in gold and silver, and a number of the Zand and Kajah, but nothing unusual. There are very few coins of the Safavi dynasty and only two silver ones remarkable, viz., (1) Safi I., Ardebil, (?) A.H. 1050; (2) Abbas I., Erivan, A. H. * * * 3.

Durani.—The coinage of Ahmad and Timur, represented by specimens of Ahmadshahi, Kabul, Meshhed, Lahore, Dera, Bhakar and Herat mints, in silver.

Armenia.—Some interesting silver specimens of Kings Leo (VI) and Constantine, described in Vol. XV. of the Journal, page 369; one of Leo's coin having been counterstruck with the die of Nasir Muhammad, the Mamluk Sultan.

Kings of Dehli.—In gold there are seven specimens of one coin of Ala-ud-din Muhammad, some of which might be advantageously disposed of by exchange or sale. Other kings, of whom there are gold coins, are Ghias-ud-din Taghlak (1), Muhammad bin Taghlak (6 different), Firuz III. (3 different).

In silver there are but 22 sorts of coins, and but of nine kings; there are a great number of specimens of some of these, which might be exchanged.

In copper the collection is better, but there are many gaps which might be filled up by exchange of spare specimens.

Kings of Malwa.—There are two fine gold coins, one of Nasir, dated 913, and one of Ghias-ud-din undated. Silver of Mahmud Khilji, and Mahmud II., and copper of Hushang and Muhammad Ghori, and of the four Khilji kings.

Kings of Gujarat.—A fine gold coin of Muhammad III., dated 947; a fair collection of the silver and copper coinage of the later kings.

Bahmani.—There is not a single specimen in gold or silver, but a good collection in copper of the varieties described in Vol. XVI. of the Journal, page 99.

Emperors of Dehli—Akbar.—A beautiful gold piece, weighing 841 grains, being the 25th part of a Sihansah.

Obo.—Centre in oblong square—

اکبر بادشاہ غازی
محمد
جلال الدین

around centre.

السلطان العظم الخاقان

خلد الله المكرم تعالى و دولته و مملكه و سلطانه ضرب اگرة ٩٨٢

Rev.—Centre in ornamented pentagon

لا اله الا الله

محمد

رسول الله

Around centre in five looped divisions

ابي بكر صديق — عمر الفاروق — عثمان العفان — علي المرتضى —
رضي الله عنهم

Twelve fine round Mohurs, lately received from Indian Government, of four types, and three others, of Lahore, Agra, Dehli, Ahmadabad, Akbarabad mints, and years 970, 971, 973, 975, 976, 977, 981, 982, 984, 990. Two square Mohurs, one of Ujjain mint A. H. 988.

Seventeen silver, various—some good specimens of Ahmadabad coinage with Ilahi dates.

Copper.—A fine tauka, Ahmadabad, Ardibihist Ilahi 40, and a few good falus.

Jehangir, Gold.—Bust with drinking cup in hand, dated 1020. Zodiacal—Taurus, Gemini, Cancer, Virgo, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces, Leo, Aries.

Silver.—A good collection of Ahmadabad rupees, some Zodiacal and some with Ilahi dates, one being of the first year of the reign.

Obv.—

نور الدين جهانگیر شاه اکبر شاه

Rev.—

لا اله الا الله محمد رسول الله احمد اباد ١٠١٣

and one of Jehangir and Nur Jehan, coined at Surat in 1034.

Copper.—A few falus.

Shahjehan.—Four gold, unimportant. A large collection of rupees, mostly of the square centre type and chiefly of Surat mint. Other mints being Ahmadabad, Junagar, Dehli, Golconda, Kambait, Agra, Akbarabad. The earliest date is 1033, and the latest 1069 which appears on one coin of Surat and on one of Kambait, although 1068 is given as the first year of Aurangzib's reign.

Murad Baksh.—Five Surat and one Ahmadabad rupees of 1068.

Aurangzib.—Fourteen Gold. Mints—Multan, Golconda, Akbarabad, Aurangabad, Surat. And a large number of rupees, one coined at Akbarabad in the first year of his reign.—

Obv.—In square centre. بادشاه قازی عالمگیر
Margin. ابوالظفر محمدی الدین محمد اورنگ زیب بہادر سنہ احد
Rev.—In square centre ضرب اکبر آباد
Margin جلوس مہمنت مانوس سنہ احد

Other mints represented, are Surat, Katak, Kambait, Etawa, Alamgirpoor, Lucknow, Ajmir, Ahmadabad, Bareilly, Islambad, Golconda, Ahmadnagar, Aurangabad, Junagar, Shahjehanabad, Bijapur. On the rupees of Surat are a variety of symbols in the loop of س on Rev. In the cabinet are some thirty of such varieties, which seem to indicate the years of mintage.

Bahadur Shah.—A rupee of Shahjehanabad and of Surat undated, and one without mint of the year 3.

Jehandar.—A rupee of Bareilly, dated 1124.

Obv.— * * قران جهاندار بادشاه حا * *
Rev.— ضرب ہریای سنہ جلوس احد مہمنت مانوس

Faraksir.—A mohur of Lahore, dated 1030. Rupees of Surat, Kambait, Ahmadnagar, Shahjehanabad, Etawa, Murshedabad, Lahore mints, and of years 1125 to 1130.

Rife el derjat.—A mohur of doubtful mint, undated

<p><i>Obv.</i>— ت۔</p> <p style="text-align: center;">ح الدرج</p> <hr style="width: 50%; margin: auto;"/> <p style="text-align: center;">کا شاہنشہ . . . ا</p> <p style="text-align: center;">* * * *</p>	<p><i>Rev.</i>— مانوس</p> <p style="text-align: center;">سنہ احد جاوس</p> <p style="text-align: center;">ضرب</p> <p style="text-align: center;">* *</p>
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Rife el doulat.—A mohur of Akbarabad or Agra 1131, but legend not very distinct.

Mohammad Shah.—Six mohurs, one of Shahjehanabad of first year of reign, and ten or twelve varieties of rupees of the mints Shahjehanabad, Akbarabad, Murshedabad, Barhanpur, Multan, Azimabad, Kambait, Ahmadabad, Etawa, Kota, Allahabad, Machlipatan, Lahore; the earliest date being on one of Akbarabad, 1131.

Ahmad Shah.—Rupees of Lahore, 1165; Muhammadabad, Benares, 1166; Patna; Shahjehanabad, 1161; Azimabad, year احد.

Alamgir II.—Three mohurs of different varieties of Shahjehanabad, mint and years 1168-1170. Rupees of Ahmadabad, Muhammadabad,

Benares, Azimabad, Patna, Shahjehanabad, Azimabad, Benares, Arkat, Lahore, dates 1170-1171.

Shahjehan II.—Rupee of Ahmadabad year ١١٨١. Symbol, an Aukus.

Modern India.—The rupees bearing part of the Shah Alam legend and symbols of mint towns are grouped together with others bearing parts of other legends and arranged, as far as possible, under the name of the State or Mint where issued, and of these there is a large collection. Coins of the following places or designations have been identified:—

Varieties.		Varieties.	
Ahmadabad	10	Chicani, Kolhapur ..	1
Surat	10	Nepani, Kolhapur	1
Broach.....	1	Hukari, Kolhapur	1
Baroda.....	22	Marech, Kolhapur	1
coins of different Gaek-		Bhatur	1
wars being differentiated.		Jamkhandi	1
Sind	11	Toragal	2
Sujawal	1	Jaripatka, Nasik	1
Habshi of Janjira	2	Aurangabad	1
Alibag	1	Narainpet	7
Poona	4	Raichur	1
Wai	1	Hyderabad, Deccan.....	3
Bhore, Pant Pradhani.....	1	Trinomali	1
Panala, Kolhapur	1		

Kutch.—Specimens of coinage of Bhoraji, Bharmalji, Khengarji, Tamachi, Rayadhanji, Pragmalji, Gohadaji, Desalji, Rayadhanji II., Gohadaji II., Bharmalji II., Desalji II., Pragmalji II., Khengarji II. Described in Journal Vol. XVII., page 49.

Varieties.		Varieties.	
Navanagar	3	Jaipur	2
Junagarh	2	Kotah	3
Porbandar.....	1	Keranli	1
Ajmir.....	2	Jodhpur	5
Shahpuri	1	Deig	1
Pali	1	Datia	1
Ujjain	1	Jhansi	2
Udaipur.....	2	Bagalkot	4
Chitor	2	Chandor	1
Dholpur	1	Sepri	1

	Varieties.		Varieties.
Gwalior	6	Multan	1
Wadgaon	2	Kochaman, Jodhpur	1
Bhopal	2	Dhulia	1
Bhilsa	3	Sohagpur	1
Sironj	1	Jabalpur	1
Partabghar	1	Harda	1
Gopalghar	1	Nagpur	1
Bindrahan	1	Chanda	1
Farukhabad	1	Kandusi Narwar	1
Lucknow	3	Saugor	1
Benares	3	Kishangarh	1
Agra	1	Sadosa	1
Alwar	1	Malwa	1
Etawa	1	Bareilly	1
Patna	2	Arkat	2
Rohilkhand	1	Chatrapur	1
Punjab	2	Akbarabad	1
Jalaun	1	Patna ..	1
Patiala	1	Unknown	5

A large collection of copper pice has been arranged in the same way according to the mint marks, and identified as far as possible, but a great number still remain unattributed.

British India.—There is a good collection of the British Indian coinage, especially that for Bombay. In gold the rarest is the 15-Rupee Mohur of Bombay of 1770 figured in Thurston's catalogue of the coinage in the Madras Museum, plate XX., fig. 5; in silver the Bombaim rupee of Charles II. (Thurston, plate XVIII., fig. 2); in Tutenag the Bombay double pice of George I. (Thurston, plate XVI., page 8); and in copper the double pice of George II., 1728 (Thurston, plate XIX., fig. 8), and the Charles II. pice (Thurston, plate XVIII., fig. 3). Of this last there are a large number, some of which might be distributed; it appears from Thurston's list that there is not one in the Madras Central Museum.

Ceylon, Straits, &c.—There is a gold coin of Lankesvara as No. 1 in Mr. Rhys Davids list of Ceylon coins and copper ones in nine varieties of the early Ceylon kings, of some of which also there are many specimens.

Indo-Portuguese.—There is a fair collection of the later coinage from King João V. and two tutenag of Phillippe I.

Considering the advantages of the propinquity of Goa, and that the greatest collector and describer of this coinage is in Bombay, I think the collection could be made more complete with a little trouble.

Indo-Dutch, French and Danish.—There are a very few specimens of these coinages.

Hindu.—There are in silver many fine specimens of the punched coins and three fine ones in gold. The coins found at Wai, described in the Journal, Vol. XII., page 400, and some of the stamped variety shown in Sir W. Elliot's Coinage of Southern India, Plate II., fig. 61, and some in lead and copper with Buddhist signs, such as are also given in Elliot's work; and also a large number of the Andhrabhritya in lead and copper, described in the Journal, Vol. XIII., page 303, some of which should be distributed.

The gold Kadambi coins as Elliot, Plate II., Nos. 68 to 71.

Of Gupta there are some fine gold ones and a good assortment in silver; as well as Valabhi and Rashtrakuta coins. Of the Sah or Kshatrap kings there is a fine collection in silver, arranged by Pundit Bhagvanlal Indraj, of 14 of the kings.

There are good specimens of horseman and bull coins of Samanta Deva, and a great number of Gadhia coins, including a set arranged to show the gradual corruption of the design from the Sassanian coinage as described in the Journal, Vol. XII, page 325.

Southern India.—In gold one Ramtanka described in Mr. Gibbs' paper in Bengal Asiatic Journal, 1884. A large collection of huns, pagodas and fanams presenting many varieties, and in silver some fine fanams.

Larines.—There is a valuable assortment of silver larines chiefly of two varieties. One made of thin wire and two and-a-half inches long, having stamped on one side part of the Kalimah of the Shiah formula, and on the other part of a legend of which only the words,

المظفر — المعيد — بادشاه — سلطان — ضرب

are to be gathered, but two bear very distinct dates, ٩٨٧ and ٩٩٢. These I believe to be of Persian make, and, if so, would be of the time of Muhammad Khudabanda. The others, of somewhat thicker wire and shorter, have on them, more or less distinctly, legends of Adil Shah.

One has on *Obv.* سلطان علي عادل شاه

Rev. * * * * ضرب

Another, *Obv.* علي عادل شاه *
Rev. ۱۰۷۱ * * ضرب
 Another, *Obv.* علي عادل شاه
Rev. ضرب لاري آباد ؟ ۷۷

These were, I have no doubt, struck by the 'Adil Kings of Bijapur in imitation of the other kind, the Persian of Lar.

Dr. Wilson, *Journal*, Vol. III., page 138, read the word ساير on this variety, and speaks of them as Sairi coins. Prof. H. H. Wilson, *Numismatic Chronicle*, XVI., page 179, gives a good account and also figures of them. He reads on one side سلطان عادل شاه, and on the other ضرب لاري دنكر سكر. I can see the word دنكر doubtfully on one or two, but have never been able to see the word ساير on any. The name of the king is written plainly عادل الشاه instead of عادل, and I think I have seen that it is so spelt in some Bijapur inscription. Ten or fifteen years ago Larines were more commonly sent to the Society as Treasure Trove than any other silver coins from the Southern Konkan and Western Deccan, but none have been so sent during the last five years. Probably they may not be recognised as coins by officials, and therefore not treated as such under the Treasure Trove Acts; but as we know so little about the coinage of the 'Adil Shah and other dynasties in those regions, it would be very desirable that the attention of the Collectors of Districts be called to them, in order that as many as possible might be examined, and thus a more complete legend made out. Whilst on this subject, I would also note that no silver coins of Sivaji are known, though we are told that he did strike silver coin (see *Grant Duff* and *Bombay Gazetteer*) and Prof. Wilson, in his article above referred to, shows that in all probability the Larine was adopted by him also. I have, therefore, long looked for some Larines with Nagari letters or Sivaji's name on them, for it seems unlikely that a ruler of his character would have been content to issue coins bearing merely a part of a Persian inscription, or one having the name of the Bijapur king, without his own name also, or, at any rate, some sign of his Marathi Raj. It would be interesting to have this in view in examining Larines found in the Konkan or Deccan. The Satara Chhatrapati pice is well known.

Kashmir and Kangra.—There is a set of the copper coins of Hindu kings, and a very rare silver one of Sri Didda and of Kalasa, both presented by Mr. W. Theobald.

Greek-Bactrian.—The collection is a poor one, but there are fine specimens of Euthydemus I., Demetrius, Euthydemus II., and Heliokles similar to ones in the British Museum.

Parthian.—A very poor lot.

Sassunian.—Have been arranged by Mr. Kursatjee Rustomji Cama, and there are some very good specimens, especially of the later kings. The collection, considering the position of the Parsi community of Bombay, should be made a complete one and the finest possible.

Roman.—There are a number of various copper coins of little value and two silver of Tiberius and one of Lucius Verus.

The Society are fortunate in having recently acquired two fine Roman gold coins, *viz.*—

Lucius Verus (Cohen, *Medailles Imperiales*, No. 73).

Obv.—Bust of Emperor, laureate, to right, with paludament and cuirass.

L VERVS AVG ARM PARTII MAX *i.e.*, Lucius Verus Augustus Armenicus Parthicus Maximus.

Rev.—Victory standing to left, holding a crown and a palm.

TRP VII IMP III COS III. *i.e.*, Tribunicia potestate VII., Imperator IV., Consul III., the figures indicating the number of years he had exercised the several powers or offices at the time the coin was struck.

Size .8; weight, 107 grs.

This coin, which is in very fine preservation, was found in a field at the village of Nagdhara, Jalalpur taluka, Surat. It is not a very rare variety, but of undoubted Roman fabric. Its value in London is about £2.

Septimius Severus. (Cohen No. 444.)

Obv.—Head of Emperor, laureate, to right, SEVERVS PIVS AVG.

Rev.—Severus and his two sons Caracalla and Geta on horseback galloping to left.

VIRTVS AVGVSTORVM. Size .8, Weight 107 grs.

This coin was found in Waghode village, Raverpeta, Sawda taluka, Khandeish, by a peasant when ploughing. It is in very fine condition, certainly of Roman work, and is a rare variety of the coinage of this Emperor. Its value in London is about £15.

European and American.—There are a number of coins of all sorts in gold, silver and copper, many of which might just as well be turned into money or exchanged.

ART. IV.—“*The Game of Ball-Bat (Chowgân-gui) among the Ancient Persians, as described in the Epic of Firdousi.*”
By JIVANJI JAMSHEDJI MODI, B.A.

Read September 26, 1890.

THE modern Parsees of India have made cricket, the national game of their esteemed rulers, their own. But it appears from the Shahnameh of Firdousi, the great epic poet of Persia, that a game of ball-bat, though not like that of cricket, was known to their ancestors, the ancient Persians. The game was played with great enthusiasm, not only in the later Sassanian period, but also in the earlier times of the Kaiânian dynasty. The young and the old, the rich and the poor, played it as a means of healthy exercise and recreation. Even friendly international matches were arranged under the captainship of the leading men of the rival races. They were played with an accompaniment of music just as we see at the present day. The result of the matches was looked to with great eagerness and anxiety.

Firdousi calls this game Chowgân-gui. Chowgân means a bat as well as the ground on which the game is played. Gui means a ball. The game was played on foot as well as on horseback. Young children generally played it on foot. It is said of the Duke of Wellington that he used to say that he won his Waterloo on the cricket-ground, meaning thereby that the precision and the discipline under which he played the game were of great use to determine his future character as a great commander. The following historical anecdote from the Shahnameh illustrates how this game of Chowgân-gui was made use of to know the character of a child and determine the nobility of its birth. This is one of the four references that I have been able to collect from the Shahnameh on the subject of this game.

Ardeshir Bâbegân (Artaxerxes I.) the founder of the Sassanian dynasty of Persia, having defeated Ardwân (Artabanus), the last monarch of the Parthian dynasty, on the classical field of Râm Hormuz, on the banks of the river Kârun, ascended the throne of Persia, and took a daughter of the deposed sovereign in marriage. She,

instigated by her eldest brother, Behman, who was then in India, tried to poison her husband, Ardeshir, with a view to bring about the return of the Parthian dynasty to the throne of Iran. Her wicked attempt was discovered by Ardeshir, who ordered one of his ministers to put her to death. This minister, while taking away the queen from the court of the king to put his royal master's order into execution, found that she was *enceinte*. With a view of bringing about a reconciliation in future, and of securing an heir to the throne in case the king had no other issue hereafter, the minister protected the queen in his palace. In order to guard against the suspicions of the king in future as a likely father of the child he got himself castrated. He put the castrated parts in a box, and though pale and weak through the effects of the operation went in a litter to the king, and requested him to let the box be kept in his treasury until the time he called for it. At the proper time the queen was delivered of a male child, whom the minister named Shahpur, i. e., the son of the king. This was the Shapur who defeated the Roman Emperor Valerian at the battle of Edessa.

Time rolled on when seven years after this event, the minister one day found the king very gloomy. On enquiry he found that the thought of being heirless made the king sad. The king said to him, "A father without the son, is like a son without the father. Never will a stranger press him to his heart." The minister took hold of this golden opportunity and divulged the secret to the king. He sent for the box from the treasury of the king, showed him its contents, and said that he had done so to be above suspicion as a likely father of the child. The king, in order to further satisfy himself about the legitimacy of the child, ordered the boy to be brought to him in the company of one hundred children of the same age and countenance, and to be made to play the game of "Chowgân-gui" before him, so that he might determine by his own paternal affections which out of the hundred children was his prince. In the words of Firdousi he said:—

کون صد پسر جوی بهال اوی	∴	بدالا و چهر و بر و یال اوی
همه جامه پوشیده با او بهم	∴	نباید که چیزی بود پیش و کم
همه کودکانرا بچوگان فرست	∴	بیارای گوی و بمیدان فرست
چو بودشت کودکی بود خو بچهر	∴	بجنبد بفرزند جانم بهم
بر آن راستی دل گواهی دهد	∴	مرا با پسر آشنائی دهد

"Now find out a hundred children who resemble him in stature, appearance, form, and size, and are dressed like him without the slightest difference. Send all these children with bats, get a ball, and send them to the 'maidân.' When all the beautiful children will be on the plain, my soul will be moved by my affection for my child. My own heart will give evidence of the truth of thy words, and will recognize my child."

The minister followed the instructions of his master, and the king recognized his child out of the hundred children. To make matters more certain he asked one of his attendants to go in the midst of the children and throw the ball towards him. He said:—

از آن کودکان تا که آید دلیر . . میان دلیران بگردار شیر
 ز دیدار من گوی بیرون بود . . ازین انجمن کس بکس نشمرد
 بود بیگانه پاک فرزند من . . ز تخم و برویال و پیوند من

"Whoever out of these children advances bravely in the midst of the brave like a lion and carries away the ball from my presence without respect for anybody in this assembly, he undoubtedly must be my real child, of my own blood, body, and family."

The attendant went among the children and threw the ball towards the king. All the children ran after the ball, but when they saw that it was very close to His Majesty they dared not go before him. But Shapur ran after it and threw it back among the children. This convinced Ardeshir that Shapur was a royal prince, and was therefore not at all afraid to go before his royal father.

Mirkhond differs a little from the version of Firdousi. According to this historian, the ball went close to the king in the usual course of the play, and was not thrown by an attendant. Again, according to the version of Shahzadeh Jalâl Kâjar, when the ball happened to be thrown towards the king, he picked it up and threw it into his palace through an adjoining window. No boy dared to go into the royal palace to fetch it, but Shapur went in as one would go into his own house.

An earlier reference to this game is found in the reign of king Lohrasp. Gustasp, the eldest son of this monarch, through the intelligence displayed by him in this game of Chowgân-gui, and in other athletic sports, won the good favour of the Kaisar of Roum. Gustasp, having quarrelled with his father, left his Persian court and went under an assumed name to the country of the Kaisar of Roum.

The Kaiser had a very beautiful marriageable daughter whom he asked to choose her husband from a large assembly of the *élite* of his city. The daughter, Kaitabun by name, found none in that assembly to meet her wishes. Thereupon the Kaiser called an assembly of the middle class of men in his city. Kaitabun chose Gustasp from the large assembly, having previously seen his features in a dream. The Kaiser did not like the choice, but having given his promise to Kaitabun to let her choose her husband he could not honourably withdraw it. He permitted the marriage, but asked Kaitabun to leave the royal palace with her husband. A short time after, when some public sports were held Gustasp went and showed such manliness and intelligence in the sports, and among them in the game of ball-bat, that the Kaiser was struck with his valour and received him and his daughter into his favour again. It appears from Firdousi that this game was played on horseback. He says:—

بفرمود تا بر نهادند زین .: براسپی که اندر نوردد زمین
 بیامد بیدان قیصر رسید .: همی بود تا زخم چوگان بدید
 ازیشان یکی گوی و چوگان بخواست .: میان سواران برانداخت راست
 برانگیخت آن بارگی را ز جای .: یلانرا هم سست شد دست و پای
 بیدان یکی نیز گویش ندید .: شد از زخم او در جهان نا پدید
 سواری کجا گوی او یافتی .: اگرچه همی تیز بشافتی

“He ordered to place a saddle upon his horse which enrolled the earth under his feet. He marched to the ‘maidân’ of the Kaiser, and went up to the place where he saw the strokes of the bat. He asked from them a ball and a bat, and threw it (the ball) right in the midst of the riders. He then spurred his horse from its place. The hands and the feet of the heroes (players) stopped short of playing. The ball disappeared so fast under his stroke that nobody in the plain could see it. How can a rider see his ball, however fast he rode?”

This reference to the game reminds us of the modern polo, which, let it be remembered, has been introduced into India in recent years from Kashmir and Afghanistan, countries which were formerly owned by the ancient Persians.

The third reference to this game is in the reign of Kaikâus, the Kavi Usadhan of the Avesta. His eldest son, Siavash, was sent by him against the Turanian king Afrasiab, with whom he entered into a treaty of peace. The Persian king not approving his conduct, Siavash delivered the command of his Persian army to a Persian

general, and then went over to the country of Afrasiab and made it his home, rather than return to the anger of his father and to the machinations of Soudabeh, his step-mother, who had done her best to bring him into the disfavour of his father. It was in his adopted country that the Persian prince played a game of "Chowgân-gui" with the Turanian king Afrasiab. It is a very interesting match that Firdousi describes. It is an international match between the Iranians and the Turanians. Siavash, the Persian prince, captains the Iranian team, and Afrasiab, the Turanian king, captains the Turanian team. The teams were made up of eight on either side.

According to Firdousi, the Turanian king having intimated the previous night his wish to play a game, both parties appeared on the "maidân" the next-morning, when Afrasiab said:—

چنین گفت پس شاه ترکان بدوي .: که یاران گزینیم در زخم کوي
توباشي بدان روي وزین روي من .: بدو نیم هم زین نشان الجمن

"Let us choose our companions for striking the ball. You place yourself on that side, I will remain here, and this assembly will also divide itself into two parties."

At first Siavash, who was a guest of the Turanian king, refused to take the opposite side, and to stand as an antagonist to the king. He offered to play on the side of the king. The Turanian king wished him to take the lead of the opposite party, saying, "One day, on the death of the Persian monarch Kaus, as his heir to the throne, you shall be my rival and my antagonist." Then the Turanian king selected his team. It consisted of the most elect of his courtiers,—Gulbad, Kar-sivaz, Jehan, Poulad, Piran, Nestihan, and Human formed his team. Among these one was his brother, another his prime minister, and the rest his military commanders. Then the king gave to Siavash, Rouin, Schideh, Anderiman, Arjasp, and three other Turanians to form his team. Siavash naturally objected. As the king desired Siavash to show his ability in the game as the future king of Iran, and therefore as his future antagonist, it was fair that he should have his Iranians as his colleagues. He said:—

سیاوش بدو گفت که ای نام جوي .: ازیشان که یارم شدن پیش گوئی
همه یار شایند تنها منم .: نگهدار چوگان یکتا منم
گرایدون که یاری دهم شهر یار .: بیارم از ایران بمیدان سوار
مرا یار باشند در زخم کوي .: بدان مان که آئین بود بردو روي

"Oh glorious monarch! Who among these will dare to place himself before the ball? They are all the friends of the king, and I am alone. I am the only one to look after the bat. If your Majesty will permit me, I will bring to the "maidân" my team from the Iranians. They will help me in striking the ball according to the rules of both the sides."

Afrasiab complied with this reasonable request, and Siavash chose his own team of eight from amongst the Iranians, and thus the game became an international match between the Iranians and the Turanians.

The playing of music as then known was a sign to commence the game. The music, which was like that of our modern fifes and drums, is thus described by Firdousi:—

خروش تبیره زمیدان بخاست .: همراہی با آسمان گشت راست
از آواز منج و دم کره نای .: تو گفתי بچبید میدان زجای

"The tambour began to be heard over the 'maidân' and the dust raised by the players went up to the sky. With the music of the cymbal and the trumpets, the very 'maidân' began, as it were, to dance."

The description which follows shows that, though the game was played on horseback like the modern polo, it differed from it in an important point. The ball was not let to roll on the ground, but was thrown high in the air. The opposite team went running after it on the horse and threw it back in the air in the opposite direction. The ball was thrown back before it reached the ground. The game was something like the modern tennis on a very large scale and on horseback.

Now to resume the description of the above international match. Afrasiab, the captain of the Turanian team, first set the ball rolling, or rather we should say set the ball flying in the air. The Iranian captain Siavash spurred his horse and returned the blow before the ball touched the ground. He did so with such great force that none of the Turanian team could run after it and return the blow. The result of this first play then was a triumph for the Iranian team.

Then Afrasiab sent a new ball to Siavash to commence the second play. Siavash kissed the ball out of respect for the king. He took a fresh horse and the band played again. Siavash, tossing the ball a little in the air with his hand, gave such a strong blow with his "chowgân" (bat) that the ball disappeared in the distance before any

member of the Turanian team could run after it and return the blow. "The ball went up so high," says the poet, "that it appeared to go as it were to the moon." This second play again, then, was a victory for the Iranian team, brought about chiefly by the good play displayed by its captain. The poet does not proceed with any description of any further play between the royal personages, but says that as the game was intended by the king to test the power and the ability of the Persian prince, he was quite convinced of his excellence. Every spectator in the field acknowledged the excellence of the play of Siavash, and believed he had no equal in the play.

I will quote here the poet himself to describe the play between the two monarchs in his own words:—

سپهدار گوی ز میدان بزد . به ابر اندر آمد چنان چون سزد
 سیاوش برانگیخت اسپ نبرد . چو گوی اندر آمد نمشتش بگرد
 بزد همچنان چون بمیدان رسید . بدان سان کر از چشم شد ناپدید
 بفرمود پس شهر یار بلند . که گوی بنزد سیاوش بوند
 سیاوش بدان گوی بوداد بوس . بو آمد خروشیدن نای و کوس
 سیاوش به اسپ دیگر بنشست . بینداخت این گوی لختی بدست
 پس آنکه بچوگان برو کار کرد . چنان شد کر با مای دیدار کرد
 ز چوگان او گوی شد ناپدید . تو گفنی سپهرش همی برکشید

"The king threw from the maidân a ball high into the air, and it went up to the cloud as it deserved. Siavash spurred his warlike horse and when the ball came down he did not allow it to touch the ground, but no sooner did it come down he gave such a strong blow that it disappeared before the eyes. Then the powerful monarch sent to Siavash another ball. Siavash kissed the ball, and the noise of the trumpets and the cymbals went up to heaven. Siavash rode a fresh horse, threw the ball a little in the air with his hand, and gave a blow so forcibly with the bat that it appeared to go high up to the moon. The bat made it disappear so high in the air, that you may say the vault of heaven drew it towards itself."

The royal antagonists then retired from the field, and took their seats on a throne arranged on one side of the maidân. Afrasiab then asked the two teams to continue the play. They did so, and in the end the Iranians were victorious.

The next reference to this game of "Chowgân-gui" by Firdousi is that to the play between Siavash and Karsivaz, the brother of Afrasiab.

The passage is important, as it shows that the "chowgân" or bat then used had a "kham," i.e., a slight hollow like that in the tennis bats. Again, Firdousi's phraseology in describing the play between Siavash and Afrasiab, and that between Siavash and Karsivaz, is very similar. In one place the poet uses almost the same couplets. Siavash won the game, and this success, it may be said, cost him his life. His rival, Karsivaz, seeing him victorious in this game and in other manly and military sports, began to entertain from that day feelings of jealousy for him. He one day went to his brother, the Turanian king Afrasiab, and grossly calumniated Siavash. This made the Turanian monarch suspicious about the motives of the Iranian prince staying at his court. He suspected him of bringing about an overthrow of his rule, and therefore got him put to death even against the lamentations of his own daughter Firanguiz, whom he had given in marriage to Siavash.



ART. V.—*The Sudarśana or Lake Beautiful of the Girnār Inscriptions*, B. C. 300—A. D. 450, by KHÂN BAHÂDUR ARDESEER JAMSEDJEE, Naib Diwân of Junâgadh, with INTRODUCTION, by O. CODRINGTON, ESQ., M.D., MEMBER, ROYAL ASIATIC SOCIETY.

INTRODUCTION.

THE making of the Sudarśana or Beautiful Lake passes back to the beginning of Western Indian History.

One of the earliest historic references in Western India, in Rudradâman's Girnâr Inscription,¹ speaks of the making of the lake by the Vaisya Pushyagupta, Viceroy of the modern Kâthiâwâr, and brother-in-law to the Maurya Raja Chandragupta (B. C. 300). About sixty years later in the time of the great Emperor Aśoka (B. C. 240), his son Vâmana Tushâspa embellished the lake with conduits. Tushâspa's lake remained unharmed for more than 129 years. The floods of the Sonrekhâ, Palâsini, and as were made fiercer by a hurricane that overthrew the terraces, gates, houses and victory pillars, and the embankment, trees, shrubs, tangled creepers and of every device, swept away 360 feet of the embank-river-bed, a depth of about 225 (?) feet. Through the water escaped leaving the bed of the lake as dry as

a sand desert.

So great was the gap that the king's advisers and engineers, though possessed of the qualifications of ministers, lost heart and gave up the undertaking; the people losing all hope that the ruined dam would be repaired raised woful cries. The great Kshatrap King Rudradâman, lord of Mâlwa, Gujarât, Kâthiâwâr, Kachh and the North Konkan, for (the sake of) cows and Brâhmins, and for the increase of his merit and fame, for one thousand years, without exacting special taxes forced labour or benevolences, by liberal grants from his treasury, enabled his Palhava Viceroy of Kâthiâwâr, Suvisâkha son of Kulaipa,

¹ Burgess' Archaeological Survey of Kâthiâwâr and Kachh. 129; J. B. B. R. A. S. VII. 119; Ind. Ant. VII. 261-263.

to make the Beautiful Lake more beautiful than ever stretching from Junāgadh to the roots of the hills.

When Suviśākha's works were completed, according to Pandit Bhagwānlāl probably about A. D. 137,² the lake was in excellent condition. It was furnished with an embankment of mud and stones three times the length and breadth of the former dam, a well-joined construction rivalling the spurs of the hills, without holes, broad long and high. In the part of the lake's circuit where the hill spurs formed a natural bank, outlets for the water were made by means of curving conduits divided into three parts.³

Suviśākha's dam remained unharmed for about 310 years. In September-October A. D. 449, when Skandagupta was Overlord of Kāthiāwār and Chakrapālita was Viceroy of Junāgadh, at night, after a long heavy and unbroken rainfall, the Sudarśana lake burst its dam: the Palāsini the Sonrekḥā and the other Girnār streams flowed straight through what had been the lake-bed: the Beautiful Lake was turned to ugliness: night and morning the people cried "Who will ever again fill for us our sea-like Sudarśana?"

After seven years, in A. D. 456, the Viceroy Chakrapālita determined to restore the broken dam. In the hot weather of A. D. 456, in the best way, by much kindness and the expenditure of immense wealth, with great effort, a dam 150 feet long 102 feet broad and about 35 feet high, ornamented and with well-set stones was finished in two months.

The shortness of the time taken and the description of the work imply that Chakrapālita repaired the gap in the lower dam. How long Chakrapālita's dam lasted and what caused its ruin are points which are and are likely to remain unknown. According to Pandit Bhagwānlāl no tradition of the Beautiful Lake survives at Junāgadh.

The site of the lake has been much disputed.

In his paper on the Rudradāman inscription⁴ Pandit Bhagwānlāl identifies the site with Bhāwanāth's pass about $\frac{1}{2}$ of a mile east of the city on the way to Girnār. A narrow passage at the west of city end leads into a ravine about a mile long and a mile broad nearly surrounded by hills. To turn the pass into a lake all that is wanted is to close its western mouth. The Pandit found traces of an ancient

² Ind. Ant. VII. 258.

³ Ind. Ant. VII. 261.

⁴ Ind. Ant. VII. 257.

wall or embankment on the sides of the hills in the narrow opening of the valley a little above the so-called Dâmodar Kunda and opposite the sanctuary of the Musalmân fakir Jarâsa.

An examination of the locality in January 1889 suggested several objections to the Dâmodar Kunda site. The site is too far from Junâgadh to be useful to the city. It does not suit the description of the lake in the Rudradâman inscription 'At the foot of the Girinâgara or Junâgadh hill.' If the ravine was dammed and turned into a lake—

- (a) The way to Girnâr would be closed,
- (b) The Dâmodar Kunda and other holy places would be submerged.

I did not detect the remains of the embankment to which Paudit Bhagwânâlâl refers.

From the top of Girnâr the tree-covered garden land between the flat sandstone plateau of the citadel and the westmost spur of the granite range of Girnâr is seen to form a hollow through which the bed of the Sonrekha winds, at first west and afterwards north-west. This hollow would form a lake most convenient for the use of the city if only a dam could be thrown across the Sonrekha at the north-west point of the hollow where the citadel rock forces the Sonrekha northwards close to some of the westmost spurs of Jôgini hill. It is at this north-west corner of the hollow between the spurs of Jôgini on the east and of the citadel rocks on the west that, in two places, an upper site near the north-west corner of the citadel wall and a lower site about 60 yards further near the north-west corner of the city wall, Khân Bahâdur Ardeser has found the traces of embankments and masonry described in the accompanying paper.

When in Junâgadh in January 1890, I spent several days going over the ground with Mr. Ardeser. I examined the remains of earth and stone work described by him. I was able to confirm his observations and agree with his conclusions. To my mind the only doubtful point is the embankment to the north of the fort. The channel which runs along the left or west bank of the river near Junâgadh in its channel seemed to stretch to the northward, and, even when Mr. Ardeser's paper was written, there had been so much quarrying that it was less easy than elsewhere to follow the course of the earthwork. The remains of old stone work in the Sonrekha's bed described by Mr. Ardeser are

very evident both at the Trivenī or Triple Braid, the site of the dam of the first or Chandragupta lake close to the north-east corner of the citadel marked F on the map, and about 600 yards lower at the Be-sharam Gunno or Shameless Pool,⁸ the site of the dam of the second or Rudradāman lake close to the north-east corner of the city walls marked E on the map. The right-bank dam of the second lake can be traced from E eastwards to a convenient spur of the Joginī hill. The right-bank dam of the earlier lake, from the masonry at F to the spur of Joginī hill, is less easily traced. Possibly the earth-work may have been removed when the building of the lower embankment made the earlier embankment of no value.

The south shore of the lake (embankment B on the map) is very conspicuous. The gap at the east end of B was at first taken to be an inlet for water. The lie of the land shewed that this gap must have been not an inlet but an outlet or overflow. And, as Mr. Ardeseer notices, the use of the long north and south bank marked A on the map was to turn the overflow waters into the Kalwa water-course.

One point more may be noted. In the sketch map of Junāgadh made by Col. Tod in 1823,⁹ a little to the south-east of the Vāghesri gate is a small lake. This Col. Tod describes as a fine piece of water called the Goldsmith's Pool.¹ It might be supposed that Col. Tod had been told this was the Sonrekḥā pool and mistook the stream's name for the Hindustānī Sonār-kā or Goldsmith's. This is not the case. Col. Tod knew and uses the stream's name Sonrekḥā. Besides this pool cannot have been part of the lake on the Sonrekḥā stream. It lies to the south or outside of B, the south shore of the Sudarśana lake. The site of Col. Tod's Goldsmith's Pool though almost filled can still be traced. It is now known as the Vāghesri pool. Mr. Ardeseer explains Col. Tod's name by the fact that the Goldsmith community are the custodians of the Vāghesri temple close to the pool, and that the digging of the pool was probably connected with the management of the shrine.

⁸ Perhaps a Hindustānī meaning—making from the Gujarātī Viśhrām, Pool of Rest.

⁹ *Travels in Western India*, 362 (Ed. 1839).

¹ Do. do. page 370.

THE SUDARŚANA LAKE.

I have found the site of the Sudarśana lake mentioned in the Gīrnār inscriptions and of the dams thrown across the Sonrekḥā river which turned its valley into a lake. I have found clear traces of masonry in the bed of the Sonrekḥā as well as earthen mounds on the left bank of the river between its bed and the rocks and spurs of the Uparkot or Citadel Hill. Though wasted by time and quarrying the remains of the embankments are remarkably massive and lofty.

When Mr. Campbell was at Gīrnār in January 1888 he interested me in the old unlucky Beautiful Lake and in the disputes over its unknown site. After Mr. Campbell left I used to search the banks of the Sonrekḥā and followed its course to a great distance in the hope of finding traces of a dam. Although the spot I afterwards discovered was only a few paces from my usual starting place, I for long failed to find any remains. I sat and talked with the watchmen of the mango groves on both banks of the river. They knew of no old dam or embankment. One day chance gave me the clue which has enabled me to trace the first (B. C. 300) or Chandragupta and the second (A. D. 450) or Rudradāman dam; to follow the whole circuit of the lake; and to discover the sluices or conduits which the Rudradāman inscription mentions with pride.

Looking at the Revenue Survey map of the lands to the east of the Citadel plateau, my interest was excited by a thick black line marked A on the map running north and south parallel to the Kalva water-course and ending in the extreme south close to the foot of Dātār Hill where the path up the hill leaves the plain. The surveyor said the black line represented an earth and stone embankment made either to shut off or to lead water. I asked myself, Can this bank be part of the lost lake? With the map as our guide we went to the south end of the line near the foot of Dātār Hill, and, from the foot of the hill, traced the Kalva embankment, which is 12 to 15 feet broad and 12 to 24 feet high, about 1,700 yards north to within a hundred yards of the Vāghesrī city gate on the road to Gīrnār. At the south-east spur of the Citadel rocks, a little to the north of the Vāghesrī gate we found a second earthen mound marked B on the map, 30 to 35 feet high and 15 to 60 feet broad stretching from the south-east spurs of the Citadel rocks about 235 yards eastwards to

the spurs of Bhenslo Hill. This, which may be styled the Vāghesri mound, is much broken. What remains are two stretches of bank, one 66 yards long by 5 yards broad, the other 110 yards long by 20 yards broad, separated by a gap 60 yards in length. The view from the top of this Vāghesri mound impressed me with the conviction that the mound had been raised to stop the southward escape of the waters of a lake whose western shore ran north about 1,100 yards along the foot of the fifty to eighty feet high cliff on whose top stands the Uparkot or Citadel of Junāgadh. But the river Sonrekhā was far to the north. Where had the dam been thrown across the Sonrekhā to block its natural passage and turn its bed and valley into a lake?

Having satisfied ourselves as to the extent and the lie of the south shore of the lake, we started from the south-east point of the Uparkot following north along the base of the cliff. As we passed, we could see that the whole ground to our right lay in a hollow. I felt I was walking along the west shore of the lost lake. After about 1,100 yards we reached the Dhārāgir gate at the north-east end of the Uparkot cliff. Here we saw to the north of us the Sonrekhā gliding along the foot of the new fort wall. We passed through the Dhārāgir gate in search of masonry. But, though the remains of what I afterwards ascertained was the dam of the first or Chandragupta lake were within a few yards of us, we looked in the wrong direction and found nothing. We re-entered the Dhārāgir gate and passed north on the chance that we might find traces of an embankment. The ground was low. Close in front it had been cleared to the rock by quarrymen. A little further, keeping still within the fortification, we came across a high earthen embankment running north parallel to the new city wall. We followed this embankment marked C on the map north for about 560 yards. The embankment varied in height from 24 to 39 feet and in breadth from 90 to 132 feet. Three gaps, of 32, 95, and 147 yards divided the bank into three blocks 95, 40, and 154 yards long. Taking these isolated blocks as fragments of an embankment we passed along till we were stopped by the north-east corner of the city wall.

At this point the whole ground to our right lay hollow like a lake-bed. Along the centre of the hollow from near the great Inscription Rock, where the Joginī and Bhenslo spurs meet, the channel of the Sonrekhā stretches west about 1,000 yards to the spot known as the Triveṇī near the Dhārāgir gate, and is then forced north-west by the spurs of the Citadel hill. The town walls hid the foreground. But

the river clearly passed close under the walls. And across the river a mound seemed to stretch east from the bank of the Sonrekhâ towards the Joginî hills. Might not this river-crossing be the site of one of the Sudarśana dams? As we could not scale the town-wall we retraced our steps along the foot of the embankment towards the Dhârâgir gate. Passing through the gate we walked north along the foot of the city-walls till we reached the point where the town-wall had stopped our progress. The Sonrekhâ flowed at our feet. On its right bank rose the mound we had seen from inside the wall. We crossed the river at what is known as the Besharam Guno or Shameless Pool, and, from the top of the mound, found ourselves face to face with the embankment we had just left inside the city-wall. Only the bed of the Sonrekhâ separated the two mounds. We scrambled into the bed of the river. After a few paces to our great joy we came across blocks of masonry laid in a straight line between the ends of the mounds on either bank of the river. This pavement was almost certainly the foundation of one of the dams which blocking the stream of the Sonrekhâ formed either the first or the second lake. Stopped at this point the Sonrekhâ would overflow and turn into a reservoir the wide hollow that stretched east and south-east as far as the great Inscription Rock. The length of the gap in the river bed is 36 yards and the breadth of the dam at its base 43 to 53 yards. From the right or east bank, a part-natural part-artificial mound marked D on the map about 30 feet high stretches north-east to the spurs of Joginî hill. From where the mound joins them the spurs of Joginî hill curve east and form the north shore of the lake for about fifteen hundred yards, till opposite the great Inscription Rock the spurs of Joginî on the north and of Bhenslo on the south drawing close together must have prevented the waters of the lake passing further. From the Inscription Rock, avoiding the straight road leading to the town gate and walking along the skirts of the hills past the Vâghesri shrine, we reached the east end of the Vâghesri embankment marked B on the map. This completed the circuit of the lake.

Having satisfied ourselves from its position that the dam we had found was the greater dam mentioned in the Rudradâman inscription, we began to search for the older and shorter dam of the Chandragupta lake. Starting from the ruined masonry of the second or Rudradâman dam we threaded our way about 600 yards up the bed of the river as far as the Dhârâgir gate near the sacred Trivenî, the point marked F on the

map. Here we found blocks of masonry in the bed of the river as well as in the high earthen mound on its bank. From the top of the mound on the right or north bank it was clear the blocks of masonry were remains of a dam that once lay across the river and stretched westward till it joined the eastmost spur of the Uparkot rocks. Surely this was the original Chandragupta dam of which we were in search. The length of the gap or breach in the dam is 36 yards. Of the mound that ran from the right bank of the Sonrekḥā to the Joginī spurs few traces remain. The height near the river bank is about thirty feet. The length of the embankment on the left or west side of the river between the bed and the Citadel spurs was 314 yards. Of this about 140 yards of masonry remain ; 17½ have been carried away for building. The breadth of the masonry varies from 43 to 53 yards.

When the dam burst at this spot, in searching for a fresh site, the engineers naturally chose one further down the river, as, if successful, it would so greatly add to the size of the lake. So far as we could roughly estimate the first lake when full would cover 140 acres and the second about 138 more or 278 acres in all.

If this identification of the dam is accepted, the boundaries of the first or Chandragupta Sudarśana would be, beginning from the foot of the hills opposite the Inscription Rock and working west, North the high river bank about 1,000 yards to near the Dhārāgir gate, then the ruined dam across the river and the mound running west about 300 yards to the spurs of the Uparkot rocks : West the scarp of the Uparkot hill stretching south about 1,100 yards to the Vāghesri gate : South the Vāghesri mound that from near the Vāghesri gate in the west stretches east 236 yards to the skirts of Bhenslo hill : East as far north as the Inscription Rock the slopes of Bhenslo hill.

If this circuit of the lake is correct, it shows that the north and south embankment first noticed, marked A on the map, did not form part of the banks either of the Chandragupta or of the Rudradāman lake. Inspection proved that this first noticed line, whose length is about 1,716 yards, breadth 12 to 15 feet, and height 12 to 24 feet, was a distinct embankment whose use was to dam back the overflow waters of the lake and confine them to the hollow of the Kalva water-course near the foot of Dātār hill.

There remained to identify the conduits or sluices which are mentioned as a marked feature both of the Aśoka and of the Rudradāman

lake. As the level of the lake would be much higher than the present river-bed level the canal or sluice was probably cut at some point in the high natural north bank of the lake. On the north side of the old bank of the lake lies a large garden known as the Dhârâgir garden. Here we found labourers digging out huge blocks of stone forming a pavement hollow in the centre which passed from the bank of the lake northward. The blocks of stone had all the appearance of being the remains of the paved bottom of some conduit or canal. The discovery of the conduit delighted me. It fitted well with the inscription details. Its position explained certain troublesome passages which seemed to me for the first time understood in Pandit Bhagwân-lâl's rendering of the Rudradâman inscription.

I would offer the following explanation of the references to conduits in the Rudradâman inscription. The original or Chandragupta river-bed dam was solid with no openings or conduits. The embellishment with conduits by Tushâspa Aśoka's Viceroy was the dangerous device of opening sluices in the main river-bed dam to scour silt and draw off floods. This is proved by the remark in the Rudradâman inscription that when the river bed dam was breached the structure of Tushâspa's conduits was visible in the breach. In the A. D. 129 flood the stones, bushes, trees and tangled creepers swept down by the flood and hurricane blocked the conduit openings. With the outlet closed the water rose till the dam was topped and burst. In the breach of the dam Suviśākha's engineers saw the style of conduit, the work worthy of a king, and adopted it. But as the inscription notes they wisely made the new river-bed dam like the spur of a hill well joined and solid without holes. They opened a conduit and triple winding outlet through the natural high ground to the north of the lake which no flood pressure could burst. The Skandagupta inscription seems to imply that when the river-bed dam was repaired the north bank sluices continued unchanged. Some later unrecorded flood apparently repeated the performance of the A. D. 449 flood. The sluices failed to carry off the water, and the level of the lake rose till the dam was topped and breached.

ART. VI.—*On the MS. of Dante's Divina Commedia in the Library of the Society.*—By W. R. MACDONELL, M.A., formerly Scholar of Balliol College, Oxford.

[Read March 5, 1891.]

No autograph copy of the *Divina Commedia* is known to exist. Not a trace of Dante's handwriting can be discovered, not even in the public archives of Florence, where he held high office; yet curiously enough, we possess a minute description of it, by one who had seen it, Lionardo Aretino (died 1444); he says in his life of Dante: "He was a perfect writer; his letters were thin, long, and very correct, as 'I myself have seen in some epistles written with his own hand.'"

No dated MS. even professes to be older than 1335-6, that is, they reach no further back on their own profession than fourteen or fifteen years after the poet's death.

When we come to examine existing MSS. we are at once struck by the fact that they differ amongst themselves, sometimes to an extraordinary extent. The documents which appear to be the earliest shew signs of a text that has been tampered with, and the earliest commentators, some of whom go back to seven or twelve years after Dante's death, exhibit false readings; they even discuss and imply various readings.

The very success of the poem was a fertile source of error in the text. It attained to a vast reputation as soon as it made its appearance; nor is it difficult to understand even after the lapse of six centuries the impression which it made on men's minds. It was a work unique in its scope in the history of the world, and its author was a master of all the science and theology of his time, as well as a poet endowed with the vision and faculty divine. He was also a fierce and bitter partisan, and in a country rent by faction he must have fanned to a fiercer glow the party hatreds of his day by his intensely personal treatment of Guelf and Ghibbeline.

This personal interest excited by the poem was in one way unfortunate; it led to the corruption of the text. Copies were rapidly multiplied—five to six hundred are known to exist,—and the copyists were, in many cases, neither accurate nor honest, and made reckless

alterations in the text, often from ignorance, and sometimes in the interests of orthodoxy. Of course, too, they committed numerous clerical errors.

From all this mass of error and restoration, it is the object of the textual critic in our day to ascertain what Dante is most likely to have written. It would lead me too far to describe the principles on which the problem is attacked; a few illustrations of the modern method of dealing with textual difficulties will come before us in the course of this paper. In the meantime I will only refer briefly to what has been done by two eminent critics towards settling the text of the *Divina Commedia*, and will begin with the greatest of all Dante scholars, the late Dr. Carl Witte, of Berlin.

Witte selected with extreme care four MSS.: the famous Codice di Santa Croce at Florence, which he considered probably the best in existence, one in the Vatican, a third in the Royal Library at Berlin, and the fourth in a private library at Rome. From these he formed his standard text, into which he admitted only such readings as he found in one or more of his selected MSS., registering all variations of any of the four from the Standard. Witte's text is recognised as by far the best yet published.

The other scholar to whom I refer is Dr. Moore, Principal of St. Edmund Hall, Oxford. He printed Witte's standard text of the *Inferno*, and registered, with certain exceptions, the variations from the Standard of seventeen MSS., fourteen of which are in the Bodleian Library, Oxford, and three in the University Library, Cambridge. The exceptions are worth noting by the student of our MS.; they are of two kinds: (1) those which seemed to be not worth recording, such as differences in spelling; and (2) those which could not be recorded with any certainty because the evidence of the MSS. was inconclusive. In illustration of the second class, I may mention the varying practice of copyists in respect of the elision of final letters, the doubling or not doubling of consonants, the tendency towards irregular division of words, the confusion of *modo* and *mondo*, the common interchange of m and n, and the similarity of n, u and v.

Dr. Moore has further carefully selected 175 test passages, and discusses which rival readings in these passages are to be considered, on recognised critical principles, as primary, secondary, or derivative. For this purpose he has collated an enormous number of MSS.; on some passages his collations extend to over 200.

The work thus begun by Witte and Dr. Moore and others will not be complete until the variations of all the MSS. from a standard text are collated and registered. I now proceed to make a contribution towards this great work by describing the MS. of which we are the fortunate owners, and indicating its readings in Dr. Moore's test passages.

It is a beautiful MS. on vellum, a quinternion, $12\frac{1}{2}'' \times 8\frac{1}{4}''$, with wide margins, in single columns; the edges of the leaves are gilded. The writing is large, upright, and remarkably clear. The titles of the cantos, except the title of the *Inferno* which is in gold, are in red, the body of the initial letter of each canto is blue, surrounded by red scrolls and beautifully illuminated. (In many MSS. these initial letters are alternately blue and red.) The initial letters of each *terzina* is preceded by a simple ornament, alternately blue and red. Cōp°. or Comp°. is added in the margin to mark similes.

At the beginning of each *cantica* is a small picture. In the *Inferno*. the picture forms the initial letter, and represents a man in profile, perhaps Dante himself, in a red robe and red cap, clasping a book and looking upwards. He looks like a comfortable ecclesiastic, and his features bear no resemblance to the beautiful face by Giotto which one still sees on the wall of the Bargello at Florence.

In the *Purgatorio*, also, the picture forms the initial letter, an empty brown ship with sail full set on a green sea, a blue sky overhead: it is painted very carefully and minutely.

In the *Paradiso*, the picture is not an initial letter, but a separate miniature dividing the title from the text. It is square, in a frame of gold, and represents the Almighty surrounded by five little Angels in red; all have golden halos round their heads; the central figure is clothed in a pink tunic and blue cloak lined with yellow.

The titles and colophons are interesting, but I need not transcribe them all here; only I should like to mention the colophon of the *Paradiso*. It is somewhat illegible, but I think there is no doubt it runs thus: "Qui finisce la comedia del poeta novello dante alleghieri onorevole cittadino della citta di firenze deo gratias." The word *novello* would seem to indicate that Dante had not been long dead when our MS. was written, and that consequently it is one of the earliest; but perhaps this is pressing the word too much.

Two copyists appear to have been engaged on the MS.; the second begins at *Paradiso*, VII. 130, and continues to the end; his writing is

thicker than the first scribe's, and not so clear, accurate and elegant. One peculiarity of the second scribe is that he writes *tt* instead of *et* as the first scribe invariably did, e. g. *tutto* for *tucto*; this is shown by the very first word he writes, viz., *tratto*. The first writer had written the word *tracto* at the foot of the last page of his quire, below the last line, to indicate the first word on the following page; the new scribe starts off on the new page with *tratto*. No doubt a careful examination would reveal other peculiarities. One curious oversight of the second scribe is worth noting. From Par. XXV. 79 at the top of the page, to XXIX. 79 at the foot, he has forgotten to write the first letter of each *terzina*; probably his practice was to paint his coloured ornament first, and then wait until the paint dried before writing the capital letter of the line opposite; but in this passage he forgot to go back to put in his capitals, although he had inserted them as he went on, in their proper places, in a small faint hand.

The following peculiarities in orthography may be noted:—

- (1) Latin and unassimilated forms of words, common to all the oldest MSS. *et* for *e*, *ad* for *a*, *justitia*, *dampnati*, *obscuro*, *sapientia*, *scripte*, *sompno*, *Piectola*.
- (2) I have observed the vulgar initial *h* only thrice, in *huopo*, *hore* and *hor*.
- (3) There appears to be a marked absence of dialectic peculiarities.
- (4) There are numerous instances where words are run together as if they had been taken down from dictation.

Erasures and corrections appear to be few, especially in the first scribe's work.

The MS. is bound in brown leather, and is in excellent preservation, barring a few small wormholes which extend through several pages at the beginning and end; the three last leaves are very slightly touched by damp, but the damage is insignificant.

So much for the outward form of the MS. I now proceed to give an account of the text, which, of course, is the main criterion of its value. I have examined and registered its readings in the 175 test passages given by Dr. Moore, and compared them with the readings of the Oxford MS. marked B, the Cambridge O, and Witte's A and C in Florence and Berlin. The two latter are probably the best in existence; the two in Oxford and Cambridge rank very high.

In an appendix I have given the readings of our MS. in detail; the

summary of my collation is as follows, and the principle I have followed is to accept Dr. Moore's readings as a standard, and register the agreements and differences of the various MSS. accordingly. I have put aside certain passages as being either no real tests or indeterminate.

In the *Inferno*, in 70 passages, Bombay has 44 agreements, Oxford 41, Cambridge 56, and Witte's A and C 60 and 56 respectively. Of the 26 differences of Bombay, 3 are unique and not of much interest, 1 is very bad and is supported by only one inferior MS., 7 are of moderate quality and fairly well supported, while 15 have considerable support, agreeing with 50 or more MSS.

In 6 cases Bombay has better readings than the great Florentian A, and in 7 cases than the Berlin C. One of these, *viz.*, XXVIII. 135, is a well-known battlefield of critics, and is of great interest to us. It occurs in the passage where Dante describes his meeting with Bertran di Born, the famous troubadour and turbulent noble of Hautefort in Guienne, in the ninth circle where those who "sowing discord gather guilt" are punished; and the problem to be solved is whether we should read *re giovane* or *re Giovanni*, *i.e.*, whether Bertran says, "I am he who gave evil counsel to the young king; I made the father and the son rebels to each other," or "I am he who gave evil counsels to king John." The great majority of MSS. examined by Dr. Moore, 214 including the best, read *re Giovanni*, while only 22 read *re giovane*.

The question can only be settled by an appeal to history. The allusion is either to Henry, or to John, afterwards king John, of Magna Charta renown, sons of Henry II. of England. Against *Giovanni* are these facts:—

- (1) John was not called king John in his father's lifetime.
- (2) It is true that John took part against his father, but it was in secret and in the very last days of King Henry's life.
- (3) Bertran in his poems makes no allusion to John in Prince Henry's lifetime.
- (4) It is doubtful whether he ever wrote to John at all.
- (5) There is no evidence that he had any special friendship for John.

In favour of *Giovanni* the principal argument is the overwhelming weight of the MSS. evidence and the unanimity of the old commentators; but *giovane* might have been changed to *giovanni* in one of the

very earliest copies ; we have already seen that changes in the text began at a very early date. The unanimity of the commentators does not seem to have much weight ; they would agree because their texts agreed.

On the other hand in favour of *re giovane*, the young king, i. e., Prince Henry, it is pointed out :—

- (1) Henry was crowned at Westminster and again at Winchester in his father's lifetime, and from this fact is derived his title of the " Young King."
- (2) Soon after the second coronation, the son rebelled against his father, and fled to France, where a general league was formed against King Henry by all his sons except John, assisted by the kings of France and Scotland, the Norman barons, and others.
- (3) In this league the " young king " was supported by Bertran di Born. One of the old Provençal writers says, King Henry hated Bertran because he was " the friend and " counsellor of the young king, his son, who had made was " against him, and he believed Sir Bertran bore the whole " guilt of it."
- (4) Hueffer, in his " Troubadours," says, Bertran's " unwavering friendship for Young Henry is the redeeming feature " in the reckless warrior's character." In Bertran's poems there are numerous references to the young king, and " *reys joves* " is his regular title for him.
- (5) Dante was familiar with the works of the Troubadours. In his treatise, *De vulgari eloquentia*, he quotes, amongst others, *Bertramus de Bornio* as an illustrious writer in the vulgar tongue, and refers to him also in the *Convito*.

The weight of the evidence seems to be conclusive for *re giovane* in spite of its slight support from the MSS., and if we turn to our MS. we shall find that reading there.

One curious unique reading occurs at XXXIII. 74; *due giorni*, where the best MSS. read *due di*; *giorni* seems to be a gloss on *di*, but it is puzzling to see why *di* should require a gloss.

In the *Purgatorio* out of 37 test passages, Bombay has 20 agreements, Oxford 16, Cambridge 27, Florence 27, and Berlin 24. Here, again, we see Bombay is better than Oxford. It is better than Florence in 4 cases, and than Berlin in 7 ; it has 2 extremely bad readings, regard-

ing one of which, XXX. 73, the scribe himself seems to have been in perplexity and left the line as hopelessly bad: *guardaci bene se ben* — — *se beatrice*, instead of *guardaci ben: ben sem ben sem Beatrice*.

In the *Paradiso* there are 41 test passages. Our MS. has 24 agreements, Oxford 20, Cambridge 22, Florence 28, and Berlin 33. Here Bombay is better than Oxford and Cambridge, and it has better readings than Florence in 7 places, and than Berlin in 5; but I should add that 5 of its differences are supported by very slight authority, and must be considered poor.

Paradiso XXVI. 104 is a very interesting line. It occurs in Adam's address to Dante, and the MSS. are divided between "Dante" and "da te," the majority being in favour of the former. If "Dante" be adopted, Adam's words will be "without it being set forth to me, "Dante, I better discern thy will than thou, &c.," but against this reading it has been pointed out that Dante's name occurs only once elsewhere in the whole of the *Divina Commedia*, viz., *Purgatorio*, XXX. 55, where Beatrice addresses him by name, and eight lines further on in the same canto, he expressly says that he set down his name only *di necessità*. In this passage in the *Paradiso* is there any necessity for mentioning his name? Moore says there is no pretence of any such *necessity* here, and the attempts to suggest at least some *propriety* for the occurrence of the name seem to him altogether unsatisfactory.

On the other hand if we read *date*, I think it will be recognised at once that the passage gains force: "without it being set forth to me by "thee, I better discern thy will than thou." As Butler says, the absence of *da te* would quite destroy the balance of the sentence. It is satisfactory to find that our MS. reads *da te*, and thus supports Moore and Butler.

Of course, the comparisons made above are rough and ready, but I trust I have brought forward facts which prove that our MS., although not in the very first rank, is one of great excellence, and will well repay a more extended examination than I have found possible. The great problem is to discover its relation to the MSS. in Europe, and on this question my short researches have not enabled me to come to any but negative conclusions. For instance, from an examination of certain other test passages, I believe it is not connected with the so-called "Vatican" family of MSS., nor with the Ashburnham combin-

ation of 6 MSS., nor does it agree with the Cambridge O in certain characteristic passages. It has been mentioned in connection with the famous MS. in the Ambrosian Library at Milan, but I find that in the 15 passages given by Dr. Moore, in which the Ambrosian has peculiar readings, ours differs from it in every instance.

I trust some scholar, with leisure, will take up this extremely interesting problem and solve it.

As appendices to this paper will be found the readings of our MS. : (1) in Moore's 175 general test passages, (2) in his 60 test passages of the Vatican family, (3) in his 23 test passages of the Ashburnham combination, and (4) in the 16 passages where the Cambridge O has peculiar readings; also a collation of *Inferno*, III. with Witte's standard, and the titles and colophons to the 3 cantiche.

I beg to express my deep indebtedness to Dr. Moore, without whose scholarly book on the "Textual Criticism of the *Divina Commedia*," this paper could not have been written.

And, in conclusion, might I suggest to our Committee that, round this noble MS. they should gradually form, as opportunity offers, a good working collection of books on Dante's work, and life and times?

APPENDIX I.

LIST OF READINGS of the Bombay MS. in Dr. Moore's general test passages :—

INFERNO.

- I. 28, Poy chei posato ; 42, fiera lagaecta ; 48, me tremisse ; 94, questa bestia.
- II. 12, Prima che ; 22, Laquale el quale ; 55, piu chella stella ; 60, quantolmoto ; 81, no te huopo chaprirmi.
- III. 8, Eterno duro ; 31, derror ; 36, sença ifamia ; 59-60, vidi et conobbi ; 114, vede.
- VI. 23, simise ; 68, sōmo ; 95, di quel signor ; 141, Tulyo et alino.
- V. 38, eran dampnati ; 59, succidete ; 102, modo ; 126, faro come colei ; 135, fia diviso.
- VI. 43, allei.
- VII. 108, maligne piagge.
- VIII. 78, ferro fosse ; 125, amen secreta porta.
- IX. 54, mal non ; 70, porta fuori ; 125, che sepellite dentro.
- X. 65, gia lecto il nome.
- XI. 90, vendecta.
- XII. 16, lo savio mio in ver lui ; 66, mal fu ; 125, coccea.
- XIII. 20, ben si vederai ; 21, torrien ; 63, le vene et i polsi.
- XIV. 48, marturi ; 126, Pur a sinistra.
- XV. 39, Sença rostarsi.
- XVI. 3, challarme ; 14, Volse il viso verme et disse aspecta ; 15, Per che acostor si vuole esser cortese [*et* is written in a contracted form] ; 104, Trovāmo.
- XVII. 20, che parte stanno ; 95, Ad alto forte.
- XVIII. 12, rendon sicura ; 42, Di gia veder ; 55, Io fui cōlui ; 91, consenno.
- XIX. 3, et voi [*et* is written in a contracted form] ; 23, li piedi et delle gambe [*et* again contracted] ; 64, tucto.
- XX. 30, compassion porta ; 69, se fesse quel.
- XXI. 14, fan remi et altri volgon sarte ; 46, cō volto ; 93 temi che non ten esser ; 112, Ier piu oltre cinque hore ; 113, Mille ducento.
- XXII. 101, Sichio non tema ; 142, schermidor.
- XXIII. 83, coll animo nel viso.

- XXV. 8, Ribadendo ; 120, Per luna parte et dall'altra.
 XXVI. 25, Quando villan.
 XXVII. 21, istra.
 XXVIII. 10, troiani ; 83, neptuno ; 135, che diedi al re giovane
 imali conforti.
 XXIX. 46, fuora se.
 XXX. 18, Et del suo ; 44, Falsificar ; 115, et tu falsastil conio [*et*
 contracted.]
 XXXI. 75, Et vedi lui.
 XXXII. 47, Gocciar giu ; 136, ad ragion.
 XXXIII. 26, Piu lume ; 72, Tral quinto di el sexto.
 XXXIII. 74, Due giorni ; 78, che forar losso.
 XXXIV. 13 altre stanno agiacerere altre stanno [*agiacerere* is
 not written distinctly] ; 53, Con sei occhi piangerà et datre menti ;
 99, mal suolo.

PURGATORIO.

- I. 108, Prendete.
 II. 13, Et ecco qual suol presso del mattino ; 26, aperser lali ; 44
 pareva perscripto ; 93, tanta terra tolta ; 118, Noi eravam.
 IV. 22, la calle ; 72, che mal non seppe carreggiar feton ; 125,
 Quiritto.
 V. 38, Di meçça nocte ; 88, Son bon conte ; 136, Disposando.
 VII. 15, dovel minor ; 51, osaria **che** non potesse.
 VIII. 64, laltro a me ; 94, comei parlava et sordello.
 IX. 17, Piu men.
 X. 14, scemo ; 30, che di diricta salita.
 XIII. 2, risega ; 154, li perdoneanno (*per* contracted thus p).
 XIV. 126, ùra ragion.
 XVI. 145, cosi parlo.
 XVIII. 83, Picciola piu che villa.
 XIX. 34, Io mossi li occhi el mio maestro almentre ; 35, Voci
 tomesso et dicea ; 132, drieta.
 XX. 90, tpa novi ladroni.
 XXI. 19, parte andavam ; 25, per che lei ; 45, daltro ; 61, Sol
 voler fa prova.
 XXII. 5, navran ; 6, consitio.

- XXII. 97, amico.
 XXIV. 61, piu aguardar.
 XXV. 9, che per alteçça il salitor; 31, veduta; 131, si tenne.
 XXVI. 41, entra; 72, nellialti quor tosto satuta; 75, morir.
 XXVII. 4, da nova; 81, lor di posa serve; 111 men lontani.
 XXX. 15, alluiando; (originally written *alluando*, but the latter stroke of the second *u* is scored through); 73, Guardaci bene *se* ben — *se* beatrice [*se* — *se* partly written over an erasure.]
 XXXI. 29, degli altri; 51, son terra sparte.

PARADISO.

- I. 135, La terra a toito; 141, coma terra quiete in.
 II. 42, e dio; 124, a me; 141, in voi.
 III. 15, men tosto.
 V. 88 tacere.
 VII. 21, Punita; 114, luno . . . laltro.
 IX. 129, tutta quanta.
 X. 4, per miète oper loco (*per* contracted thus *p*); 112, nell a mente unsi profondo; 119, templi.
 XI. 26, nacque; 82 ferace.
 XIII. 27, persona.
 XIV. 72, vista.
 XVI. 47, portar.
 XVII. 9, segnata ben della interna.
 XVIII. 75, or tonda or altra; 123, sangue; 131, paol.
 XIX. 141, mala vista.
 XX. 117, gioco.
 XXII. 17, mai chel piacer; 94, volte ritroso; 95, il mar fuggir.
 XXIII. 115, linterna.
 XXV. 3, piu anni; 14, spera; 29, la largheçça; 33, quando.
 XXVI. 96, la ti dico; 104, Da te; 134, un sappellava; 136, El si chiamó poi.
 XXVII. 57, Vendetta.
 XXVIII. 23, alocinger; 50, rote.
 XXIX. 4, quante dal punto che tiene in libra.
 XXXI. 20, Moltitudine.
 XXXIII. 57, Memoria; 89, quasi conflati; 126, te ame siridi;
 128, Pareva intre.

APPENDIX II.

LIST OF READINGS of the Bombay MS. in Dr. Moore's test passages of the Vatican Family of MSS.

INFERNO.

- II. 12, Prima che ; 53, beata et bella.
 IX. 89, Giunse alla porta.
 X. 20, ad te mio quor ; 111, E coi vivi.
 XI. 90, vendecta.
 XII. 16, lo savio mio in ver lui ; 28, via giu per lo scarco ; 125, coccea pur.
 XIII. 25, Io credo che credette chio credesse ; 43, cosi di quella scheggia resciva.
 XIV. 52, il suo fabro.
 XVII. 50, or col ceffo or coi pie quando son morsi ; 96, colle braccia mavinse.
 XVIII. 42, Di gia veder.
 XXII. 6, corer giostra.
 XXV. 144, la peña aborra.
 XXVI. 41, del folso.
 XXVII. 39, hor vi lasciai ; 65, non torno vivo alcun.
 XXVIII. 71, Et cuio vidi su terra latina.
 XXX. 87, Et men dun meçço.
 XXXII. 128, Così li denti luno ad laltro pose.
 XXXIII. 43, Già era desti ; 74, Due giorni.
 XXXIV. 93, qual era il puncto.

PURGATORIO.

- V. 38, meçca nocte ; 88, Son bonconte.
 VI. 49, et io buon duca.
 X. 14, lo scemo.
 XIII. 105, Fammiti conto ; 121, chio volsi ; 144, di la perte.
 XVI. 142, lo fumo ; 145, così parlo.
 XVIII. 57, Ne dei primi appetibili ; 58, the sono in noi si come.
 XX. 104, Et paricida.
 XXI. 101, visse virgilio ; 112, inbene assommi.
 XXIII. 36, Et quel dunacqua.
 XXV. 51, se gustare.

- XXVI. 7, più rovente.
 XXVIII. 123, come fiume chaspetta.
 XXIX. 14, la dōna mia; 71, solo illumina.
 XXX. 111, chelle stelle.
 XXXII. 102, Di quella terra.

PARADISO.

- IV. 121, tanto profonda.
 V. 83, lo suo tacere.
 X. 112, nella mente.
 XXIII. 103, che spiro; 111, lo lume di maria.
 XXV. 14, Di quella spera.
 XXVI. 93, ciascuna sposa; 96, la ti dico.
 XXVIII. 90, gli occhi stavillaro
 XXX. 141, di fame.
 XXXIII. 57, la memoria; 89, quasi conflati.

APPENDIX III.

LIST OF READINGS of the Bombay MS. in Dr. Moore's text passages of the Ashburnham Combination, *Bele* 33-46.

INFERNO.

- III. 64, che mai non fur vivi; 72, Perchio dissi maestro: 116 dellecto; 128 e pero.
 XIII. 20, si vederai.
 XVII. 95, ad alto forte.
 XVIII. 91, Ivi consenno.
 XX. 69, se fesse quel.
 XXI. 14, fan volgon.
 XXVIII. 83, si gram fallo neptuno.
 XXXI. 75, Et vedi lui chel.
 XXXIV. 99, suolo et di lume disagio.

PURGATORIO.

- I. 108, Prendete.
 II. 13, suol presso del; 93, tanta terra.
 VII. 51, osaria che non.
 XIV. 126, ñra ragion.
 XIX. 34, Io mossi liocchi el mio maestro almentre.
 XXII. 6, consitio.

PARADISO.

- I. 135, La terra a tolto.
 V. 88, Lo suo tacere.
 VII. 4, alla nota sua.
 XI. 82, Ferace.
 XXVI. 136, el si chiamo.
 XXVII. 57, O vendetta di dio.
 XXVIII. 23, alocinger ; 50, tanto piu divine.

APPENDIX IV.

LIST OF READINGS of the Bombay MS. in passages where the Cambridge O has peculiar readings.

INFERNO.

- III. 16, Noi siam venuti ; 100, ma quelle anime.
 VI. 49, et ella ad me ; 85, et quelli ei son tra lanime ; 94, el duca disse ad me.
 VII. 67, Maestro dissio lui or mi.
 IX. 95, ad cui non puote il fine esser may moçço.
 X. 111, che suo nato.
 XI. 24, O con forza o con frode.
 XIX. 25, Piante.
 XXII. 72, stracciando.
 XXIII. 53, fondo.
 XXV. 105, feruto.
 XXVIII. 24, rocto ; 33, fesso.
 XXXII. 37, ogniuna.

APPENDIX V.

Collation of the Bombay MS., Inferno, canto III., Witte's text being taken as the standard.

Peculiarities of orthography are omitted.

- 7, furor ; 8, eterno duro ; 13, et quel ad me ; 20, viso ; 29, aura ; 31, quando turbo ; 31, derror ; 33, Et qual ; 36, ifamia ; 39, furor fuoro ; 51, ragionar dilor gavarda et passa ; 58, nebbi ; 61, In contente 64, sciagurati ; 73, qualei qual costume ;

80, chel mio dir li fosse; 81, fin; 85, nonsperate; 87, I caldo el gielo; 89, di cotesti; 90, et quando vide chio; 98, nocchiel; 101, dibacter identi; 103, Biastimavano dio ei lor parenti; 105, semente; 108, ciascun che dio non teme; 116, Gictavansi delicto; 118, Senevanno; 119, innanzi; 120, Ancor; 122, color che muoion; 126, lathema si volve; 128, si charon.

APPENDIX VI.

INFERNO.

Title:—Il comincia il primo canto della prima cantica della comedia di dante allighieri da fiorença nel quale canto lauctore proemice a tucta quanta la comedia.

Colophon:—Explicit prima cantica comedie dantis allegherij que dicitur infernus.

PURGATORIO.

Title:—Il comincia il primo canto della seconda cantica della comedia di dante allighieri da firenze nel quale canto lauctore prohemice singularmente questa seconda parte dicta purgatorio &c.

Colophon.—Finito qui la seconda cantica della comedia di dante deo gratias.

PARADISO.

Title.—Comincia la terza cantica della comedia di dante allighieri chiamata paradiso &c.

Colophon.—Qui finisce la comedia del poeta novello dante alleghieri, omorevole cittadino della citta di firenze deo gratias.

**ART. VII. — *A Note on a Matter arising out of the Gupta Era,*
By J. F. FLEET, B.O.C.S., M.R.A.S., C.I.E.**

Communicated, 9th March, 1891.

When I wrote the Introduction to my *Gupta Inscriptions*, *Corpus Inscriptionum Indicarum*, Vol. III., I had three leading points under consideration :—

- (1) The approximate historical period in which the rise of the Early Gupta power must be placed.
- (2) The determination of the exact epoch of the era used by the kings of that dynasty. And —
- (3) The origin of the era.

And the results at which I arrived, were as follows :—

(1) My newly discovered Mandisôr inscription, dated in the year Mâlava-Saṃvat 529 expired, proved that a supposed statement by Albêrûnî, that the Gupta power came to an end in or about A. D. 319, must be wrong ; and that, on the contrary, we must place the rise of the Early Gupta power shortly after that year, and must find in or about that year the starting-point of the era used in the dates of the Early Gupta records, and in any others that belong to the same uniform series with them.¹ There remained the point, which no one had ever seriously taken in hand for conclusive disposal, that, according to M. Renaud's translation, Albêrûnî distinctly said that the era commencing in or about the above year marked the epoch of the extermination of the Gupta power. But the difficulty connected with this was subsequently cleared away for me by Prof. Wright, whose translation of the passage in question shews that Albêrûnî did not, — of necessity, at any rate, — say anything of the kind.

(2) Taking the unqualified Gupta years as current years, and assuming them to be luni-solar years commencing, like Śaka years of the same class, with Chaitra Śukla 1, the calculations of dates, made for me by Mr. Shankar Balkrishna Dikshit, proved that the epoch or year 0

¹ The only point in respect of which the chain of evidence was at all deficient when I left the case, — *viz.* the absence of absolute proof that the Mâlava era is the Vikrama era, — has been since supplied by Prof. Kielhorn (see *J. A. S. B.* Vol. XIX p. 316.)

of the era was Śaka-Saṃvat 242 current; and that the first day of the first current year of the era was Chaitra śukla 1 of Śaka-Saṃvat 243 current, corresponding to the 26th February, A. D. 320. Whether the Gupta years were to be understood as current or as expired, when not distinctly specified either way, was a matter of opinion only; depending primarily on the question, whether the current regnal years in which the era originated, were ever systematically replaced by the corresponding expired years, and, if so, at what period. I gave my reasons for interpreting them as current years.² But I intimated at the same time, that evidence might be obtained subsequently, shewing that they are to be interpreted as expired years; and that, in this case, the results would be earlier by one year; viz., the epoch would be Śaka-Saṃvat 241 current, and the first day of the first current year would be Chaitra śukla 1 of Śaka-Saṃvat 242 current, corresponding to the 9th March, A. D. 319. And I may as well take this opportunity of saying that such evidence is perhaps now forthcoming, in another statement by Albêrûnî, in which he says, —“In all chronological dates which we have mentioned already and shall still mention, we only reckon with *complete* years, for the Hindus are in the habit of disregarding *fractions* of a year” (Sachau's *Albêrûnî's India*, Translation, Vol. II. p. 3). This appears to shew that, in the passage in which Albêrûnî gives Gupta-Valabhî-Saṃvat 712 as equivalent to Śaka-Saṃvat 953, he has quoted the expired Gupta-Valabhî year, — as well as the expired Śaka year, which is undoubtedly the case. But it will not do to form a final opinion on the question too hastily; and I have not had leisure as yet to think fully over one or two other points that must not be neglected.

(3) The era does not date from the commencement of the reign of any Early Gupta king, or from any historical event occurring in that

² To those reasons I might now,—if I wished to lay any stress on it,—add another, which was not available when I wrote. It is that, with the Kalachuri or Chêdi era, which belongs to that part of India from which have come all the dates of the Early Gupta period that include details that can be tested by calculation, the preference appears to have been for the use of current years; thus, out of the fourteen dates examined by Prof. Kielhorn, in each of which the year is not distinctly qualified either as current or as expired (see his “Epoch of the Kalachuri or Chêdi Era,” *Ind. Ant.* Vol. XVII. p. 215 ff.) eleven have been found to be recorded in current years; two, in expired years; and one, in a year which is to be understood as expired if the first day of each year was Bhâdrapada śukla 1, but as current if the first day of each year is taken as Āśvina śukla 1, which may be done without in any way affecting the results for the other dates.

family ; but it was adopted by the Early Guptas from some extraneous source. And, in the absence of definite proof, my opinion was, and is, that it was borrowed from the Lichchhavis of Nêpâl ; and that in all likelihood it is in reality a Lichchhavi era, dating either from a time when the republican or tribal constitution of the Lichchhavis was abolished in favour of a monarchy, or from the commencement of the reign of Jayadêva I., as the founder of a royal house in a branch of the tribe that had settled in Nêpâl.

When I finished my work, I by no means expected that I had done with the necessity of writing on the subject ; if only because my Introduction contains much matter that would have been stated more concisely and correctly, and some that would have been omitted altogether, if I had known then as much as I learned afterwards about the conversion of Hindu dates into their European equivalents.

As yet, however, with the exception of some remarks by Dr. Hoernle on my interpretation of the Uchchakalpa dates (see the *Jour. Beng. As. Soc.* Vol. LVIII. Part I. p. 103 f. and *Ind. Ant.* Vol. XIX. p. 227 f.), I have seen no criticisms on my work, calling for any further statements by me to any useful purpose.

It is true, indeed, that there has appeared in this Journal, Vol. XVII. Part II. p. 80 ff., a paper by Dr. Ramkrishna Gopal Bhandarkar, entitled "the Epoch of the Gupta Era," the object of which was to controvert the conclusion arrived at by me as to the exact epoch of the era. That paper, however, contains but little genuine criticism, if any at all. It is essentially nothing but a personal attack upon me ; made because I referred incidentally to a pointed mistake of his in connection with the Śaka era ; and because, in respect of the exact epoch of the Gupta era, I finally, after full consideration, decided against a view, of which, though he merely adopted it, he seems to consider himself not only an authoritative exponent, but the sole exponent.² Whether the exact epoch of the Gupta era is A. D. 319-20, or A. D. 318-19, is a

² Dr. Bhandarkar (*Ind. Ant.* p. 80, line 11 f.) has written of me, — "He is at issue with me as to the accurate Epoch of the Gupta Era." But this is quite a mistake. I have not been at issue with him, either on the minor point in question, or on the major point ; for the simple reason that, as he has never brought forward any new material arguments in support of the view that he adopted, I have not looked upon him as an authority on the subject. — I noticed what he had written on this subject, in the *Ind. Ant.*, knowing the state of controversy into which he had fallen in writing upon the subject, together

point of comparatively very minor importance. What I did was to prove, for the first time, what had often been asserted but had never been proved before; viz. that the Early Gupta dates run, not from A. D. 77-78, 166-67, or 190-91, but from A. D. 319-20; or let it be from A. D. 318-19, — to which I have no objection, — if proof of this is obtained. Of the leading point proved by me, there is, in what Dr. Bhandarkar has written, plenty of assertion, but no proof at all.

With the dislike that I have for wasting my time over controversial writing, which, especially when it is of a personal nature, can seldom, if ever, serve a useful purpose, I should leave Dr. Bhandarkar's attack on me unnoticed altogether; because anyone who has a knowledge of the subject, can see for himself the weakness of all that he has written on the Gupta era. But he has made against me the charge of having treated him unfairly, and of having misquoted him; and this it is as well to refute. As it is, I have left the matter unnoticed for perhaps an undesirably long time. This, however, has been from causes beyond my control.* I have at length been able to make leisure for dealing with him. And I now do so.

Dr. Bhandarkar (*loc. cit.* p. 80) has charged me with treating him unfairly, through having made "a pure misquotation" of him. That I have misquoted him, is not true; as a simple reference to my words, where I have quoted actual words of his, will shew. But he might possibly have been justified in saying that I carelessly misapplied certain passages written by him, which I referred to. And I

anything that could be held, from any point of view, to be of interest in connection with the discussion. But I laid no special stress upon any of his mistakes, except two; one which threatened to complicate the history of the Valabhi family, by introducing a name which has not been found in its records; and one, in connection with the Śaka era, which was a peculiar mistake to be made by a Native of India who assumes to deal with chronological questions. It is this that has excited his wrath; though I shewed that he had gone astray in such good company as that of Dr. Burnell.

* Dr. Bhandarkar's article was communicated to the Society on the 1st August, 1889. At that time I was in England. The Journal was not forwarded to me there. I had no knowledge of the existence of the article until some time in November, after my return to India. And I did not see the article itself, till the 26th December following. Since then, until quite recently, my leisure time has been too fully occupied with really important and pressing matters, for me to be able to put into writing what I had to say about it.

will therefore shew that even such an assertion as this could not be upheld.

Dr. Bhandarkar's special reference is to the latter part of note 2 on page 64 of my Introduction, which runs thus:—"A most curious "confusion between current and expired years of the Śaka era runs "through his" [Dr. Bhandarkar's] "remarks. Thus, though quite "rightly taking Śaka-Saṃvat 406 expired to be equivalent to A. D. "484-85, with a difference of 78-79, he also, with the same difference, "took, *e. g.*, A. D. 511-12 as the equivalent of Śaka-Saṃvat 433 cur- "rent." On this, Dr. Bhandarkar says (*loc. cit.* p. 80, line 19 ff.)—"I did not; and this a pure misquotation. I did not say that Śaka- "Saṃvat 406 expired was equivalent to A. D. 484-85; nor did I say "that Śaka-Saṃvat 433 current was equivalent to A. D. 511-12."

To avoid mixing matters, I shall take first the first half of my second sentence given above.

It is almost too absurd, to have to point out the verbal quibble through which Dr. Bhandarkar charges me with having misquoted him. I did not say that he actually said that Śaka-Saṃvat 406 expired was equivalent to A. D. 484-85. I said that he took it as equivalent to A. D. 484-85. And he did so. His actual words (*Early History of the Dekkan*, p. 99, line 12) are : — "Śaka 406 corresponds to 484 A. D.;" and, in the immediately preceding sentence, he stamped it, quite correctly, as the *expired* year 406. Now, he knows perfectly well that, since, for purposes of comparison, it is always customary to treat the years A. D. as commencing with the 1st January, even for the period when that day was not actually the initial day of the year, Śaka-Saṃvat 406 expired does not *coincide* with A. D. 484; *i. e.* that it did not begin and end with that year. And he has now explained that, every Śaka year corresponding to parts of two Christian years, "to avoid pedantry it is usual" [with him] "to give one of the two "years only, except when something important is involved;" and that in this instance he used A. D. 484, because the given Hindu month is Āṣāḍha, which "falls in the first of the two Christian "years to which a Śaka year corresponds." He thus distinctly recognised, and quite correctly, that Śaka-Saṃvat 406 expired corresponds to a part of A. D. 484, and a part of A. D. 485. And, in representing him as doing so, I have neither misquoted him, nor misapplied his meaning. In passing, I would here remark, that the mistakes into which Dr. Bhandarkar fell, are probably due, in a

great measure, to the very fact of his omission to quote the two Christian years, to parts of which a Śaka year corresponds. There is no question of "pedantry" in the matter. It is simply a point of exactness and accuracy. It is practically as easy to write, *e. g.* "Śaka-Saṃvat 406 expired, or A. D. 484-85," as it is to write "Śaka-Saṃvat 406 expired, or A. D. 484." And I know of no careful and reliable writer, who habitually neglects to indicate the two Christian years.

In connection with the latter part of my sentence given above, I shall have to quote fully certain passages by Dr. Bhandarkar, from which I gave only an extract in note 3 on page 141 of my Introduction. Here, again, a comparison of my note with his words will shew that, though on this occasion I quoted actual words of his, in no detail whatever did I misquote him. And here, again, he has intentionally charged me with "misquotation," simply because the use of that term would give a stronger colour to his attack upon me.

For ready reference, I give here my note in question. It is attached to a passage in which I was clearing away the general misunderstanding that, to turn current Śaka years into years A. D., the additive quantity is 78-79, instead of 77-78. And it runs: — "Thus, even 'Dr. R. G. Bhandarkar, — through whose 'Note on the Śaka Dates' and the years of the Bārhaspatya Cycle, occurring in the Inscriptions' (*Early History of the Dekkan*, p. 105 ff.) my attention was first drawn to the desirability of examining the details of the almanacs, — has written (*id.* p. 99; the italics are his) '191 Gupta *past* + 242 = 433 Śaka *current* + 78 = 511 A. D. *current* 209 Gupta *past* + 242 = 451 Śaka *current* + 78 = 529 A. D. *current*.' I myself had the same view, till not very long ago. Other writers could easily be shewn to have lain under the same misconception. And Dr. Burnell even went so far as to say (*South-Indian Palæography*, p. 72, note) 'the rough equation for converting this era into the Christian date is, + 78½. The beginning of the year being at the March equinox; if the Śaka *atita*' (*i. e.* expired) 'year be mentioned, the equation is + 79½.'"

Before proceeding further, however, I must dispose of an incidental matter.

Dr. Bhandarkar (*loc. cit.* p. 81, line 10 ff.) has given prominence to my remark, that it was his note on the Śaka Dates which first drew my attention to the desirability of examining the details of the

almanacs. And in doing so, he has said that I "must have seen it distinctly stated by (him) that the Śaka dates used by us in the "Bombay Presidency represent expired years and those on the Madras "side current years, the latter being in advance of the former by one "year;" and that "under these circumstances it is impossible that "(he) should think the addition of 79 to a current Śaka year would "give us the Christian year containing the second part of the Śaka "year." But Dr. Bhandarkar is here substituting what he wishes to have understood now, for the results that he demonstrated in the Note in question. And to clear the matter up, I must deal fully with the Note itself.

The Note in question is Appendix B. to his *Early History of the Dekkan*, which was published in 1834. The object of the Note was, to clear up certain difficulties connected with the Śaka dates and the *saṃvatsaras* of the Sixty-Year Cycle of Jupiter (according to the southern luni-solar system) coupled with them in inscriptions. Dr. Bhandarkar started by saying "the current Śaka year (A.D. 1883-84) "in the Bombay Presidency is 1805, and the year of the sixty years' "cycle, *Subhānu*." In the southern provinces and the Madras "Presidency, the current Śaka year is 1806, the cyclic year being "the same." And in these words he distinctly postulated an actual difference of one year in the Śaka reckonings of the two Presidencies; and the two English years quoted by him shewed that, to the equivalent current Śaka years, there was to be added 78-79 in Bombay, and 77-78 in Madras, in order to obtain the same year A.D. He then propounded three questions for consideration:—(1) "Do the dates in "the inscriptions conform¹ to the Bombay reckoning or the Madras "reckoning?;" (2) "What is the cause of this difference of a year?;" and (3) "Whether the Śaka dates in the inscriptions represent the "number of years *that have expired* before the event recorded in them "or the *current* year in which the event took place?" The conclusions at which he arrived were (1) (*loc. cit.* p. 106, line 15 f.) that "the Madras mode of reckoning was the one in use;" (2) (p. 107, line 7 ff.) that "the Bombay mode of reckoning, which is one year behind "that prevalent in Madras, is, I believe, due to a mistake;" and (3) (p. 106, line 22 f.) that, "though in the majority of cases the inscriptions give the *past* Śaka year, there is a large number in which the "*current* year is given and not the past." And here, again, Dr. Bhan-

¹ Here, and throughout the italics are Dr. Bhandarkar's.

darkar distinctly differentiated the Bombay reckoning from the Madras reckoning ; and in the same manner as at starting.

With regard to the mistake through which the Bombay mode of reckoning had come, in his opinion, to be one year behind that prevalent in Madras, Dr. Bhandarkar explained (*loc. cit.* p. 107, para. 1) that it had originated in an omission of the words *gatēshu*, ' having elapsed,' with the number of the Śaka year, and *pravartamānē*, ' being current,' with the name of the cyclic year ; so that, " in the course of " time, the sense, to express which they were used, was also forgotten, " and the number came to be regarded as denoting the current year." And a few lines further on he used the words, " we, on this side of the " country, consider 1805 as the current year now, though it indicates " the past year." These words shew that Dr. Bhandarkar did recognise the fact, that the two reckonings were originally the same. But, as I have pointed out above, he most distinctly postulated and established the subsequent existence of a difference, not nominal but absolute, of one year between them, and he gave to this difference an epigraphical existence of at least nine centuries. For, he was then considering a record which connects the name of the Vikṛita *sahvatsara* with Śaka-Saṁvat 911 ; according to the Tables which he was using, and which are quite correct on this point, 912 years had expired before the commencement of Vikṛita ; and his explanation of the matter was, that " this discrepancy" (*viz.* the use of Śaka-Saṁvat 911 with Vikṛita, instead of 912) " is to be explained by the supposition that Śaka 912 which represented the years that had expired " came to be thought of as the current year, just as we, on this side of " the country, consider 1805 as the current year now, though it " indicates the past year, and the writer of the inscription wishing to " give the years that had expired before his current year, put them " as 911."

The matter is made, if possible, still more certain by the manner in which Dr. Bhandarkar interpreted the Tables that he was using (see *loc. cit.* p. 105, para. 2). The Tables in question are those which were published by Mr. Sewell in 1881, under the title of "Chronological Tables for Southern India from the Sixth Century A. D." Dr. Bhandarkar started by saying, quite correctly, that in these Tables Mr. Sewell had given in col. 1 the number of the Śaka years expired before the beginning of the cyclic year entered on the same line in col. 3. But he went on to say, — "Mr. Sewell follows the Madras

“reckoning. It we interpret the tables according to the Bombay mode, the Śaka year appearing in the first column will be the current year corresponding to the cyclic year in the same line in the third column, while the number in the line immediately above will represent the years that have expired before the beginning of that cyclic year. Thus against 1805, the current Śaka year on this side of the country, we have in the third column the current cyclic year *Subhānu*, while 1804 in the line above shews the number of years that have expired. By comparing the Śaka dates and cyclic years occurring in the inscriptions with those in the tables we shall be able to determine the points raised above.” The words “Mr. Sewell follows the Madras reckoning” are in a way correct. I have shewn in my “Note on the Epoch and Reckoning of the Śaka Era” (*Gupta Inscriptions*, Introd., p. 137 ff.), that in the Madras Presidency there are two systems of reckoning; one of expired years, which is absolutely identical with the Bombay system; and one of current years, which is nominally one year in advance of the Bombay system. Mr. Sewell’s Tables in question were prepared for the Madras (and Bombay) system of expired years. Dr. Bhandarkar’s mistakes, — or, if he prefers it, the mistakes which he led me to attribute to him, — arose from his differentiating the Bombay system from *this* Madras system, with which, as a matter of fact, it absolutely coincides. And it was this mistake that led him into saying that the Madras mode of reckoning, as different from the Bombay mode, was the one used in the inscriptions. He arrived at this conclusion thus: — From my *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, he first took fifty-eight cases, in each of which the Śaka year given in the inscription occurs, in Mr. Sewell’s Tables, in the same line with the cyclic year connected with it in the inscription. And of these cases he said (*loc. cit.* p. 106, line 11 ff.) that, if we suppose the Bombay reckoning to have been in use, each of these dates would represent the current year. He then took twenty-eight cases, in each of which the Śaka year given in the inscription occurs, in Mr. Sewell’s Tables, in the line below that in which is given the cyclic year connected with it in the inscription. Here, his special instance was *P. S. and O.-K. Inscr.* No. 19, in which the Durmati *saivatsara* is coupled with Śaka-Saivvat 1184. In Mr. Sewell’s Tables, it is given in the same line with Śaka-Saivvat 1183; and this is quite correct, because it coincided with Śaka-Saivvat 1183 expired.

But, of this and the other twenty-seven instances, Dr. Bhandarkar (*loc. cit.* p. 106, line 11 ff.) said that, if we suppose the Bombay reckoning to have been in use, the date in each of them would represent "the *future* year and not the *past*. But since it is almost "absurd to suppose that the immediately next year should be stated "in the inscriptions, it follows that the Madras mode of reckoning "was the one in use." He thus, in the most emphatic terms, endorsed the assumption that there was an actual difference, and not merely a nominal one, between the two reckonings; and he established for it an existence of at least nine hundred years.⁶

We can now estimate aright the value of Dr. Bhandarkar's statements, in his attack upon me, that I "must have seen it distinctly "stated by (him) that the Śaka dates used by us in the Bombay "Presidency represent expired years and those on the Madras side "current years, the latter being in advance of the former by one year;" and that "under these circumstances it is impossible that "(he) should think the addition of 79 to a current Śaka year would "give us the Christian year containing the second part of the Śaka "year." From this he would wish it to be understood, that he had put the matter in such a way as to shew that, in all parts of the country, the additive quantity, to be applied to current Śaka years, was 77 to obtain the Christian year for the first part of the Śaka year, and 78 to obtain the Christian year for the second part of it. But this is most distinctly not the case. He established, on the contrary, most clearly, that 77 was to be added for Madras current years, and 78 for Bombay current years. And this is why, until I came to look into the actual conversion of dates, I felt no surprise at finding that he had obtained the A. D. equivalents of Śaka years by adding 78-(79), sometimes to expired years (according to his Madras system), and sometimes to current years (according to his Bombay system);

⁶ Mr. Sewell has since edited, in 1899, another set of Tables, entitled "South-Indian Chronological Tables," which were prepared by the late W. S. Krishnaswami Naidu. These Tables really do follow that Madras system which is capable of being distinguished from the system of Bombay and the rest of India; viz. the Madras system of current years. Thus, *e. g.*, they shew Svabhānu (*i. e.* Subhānu) in the same line with Śaka-Samvat 1806 and Kaliyuga-Samvat 4985, both current. In his own Tables, on the contrary, — viz. in those used by Dr. Bhandarkar, — Subhānu is entered in the same line with Śaka Samvat 1805 and Kaliyuga Samvat 4984, both expired

and why I ultimately came to examine a variety of Native almanacs, in the hope of finding out some tangible explanation for the difference that he had proved. If Dr. Bhandarkar had adopted the same course, he would probably have recast his Note very materially. In my examination of the almanacs, I found, almost at once, that there is in reality no such radical difference at all, as that which he had established ; and that the Bombay and Madras reckonings are still absolutely identical, the only distinction being that, in Bombay the expired year is always quoted, without being always defined as the expired year, while in Madras the same expired year is used in some parts, and in others the equivalent current year.

We are now in a position to consider the cases in which, I said, Dr. Bhandarkar actually did add 78-79 to current Śaka years, in connection with the Gupta era, in order to arrive at the corresponding current years A. D. Hitherto I have been compelled to be somewhat prolix, because of the disingenuous manner in which he has stated his denial. But the rest of the matter can be disposed of more briefly.

I must, however, here quote, in full, the passage in respect of which Dr. Bhandarkar has asserted that I misquoted him in this connection. It stands in his "Note on the Gupta Era," Appendix A. to his *Early History of the Dekkan*. It refers to the dates in the grants of the Parivrājaka Mahārājas, which mention certain years of the Twelve-Year Cycle of Jupiter. And it runs thus (*loc. cit.* p. 99, paras. 2, 3) :— "Then as to the dates in years of the 12-year cycle, General Cunningham himself has placed before us the means of verifying them. In the tables published by him in Volume X. of the *Archæological Reports*, the cyclic year corresponding to the *current* Christian year is given, and if we subtract 78 from the number representing the year, we shall arrive at the *current* Śaka year.* Now, if we take the Gupta figured dates to represent the years that had elapsed before the cyclic year commenced, (and this way of marking the dates is, as remarked above, the one we usually find), then 173 Gupta, the third date in the above, corresponds to 414 Śaka *past* and 415 *current*, 241 being added in the first case, and 242 in the second. If we add 78 to 415 we shall get the *current* Christian year, which is 493. Now in General Cunningham's tables we do find the year *Mahāśvayuja* given as corresponding

* Here again, the italics are Dr. Bhandarkar's ; as throughout.

“ to 493 A. D. In the same way, 191 Gupta *past* + 242 = 433
 “ Śaka *current* + 78 = 511 A. D. *current*. In the tables we find
 “ 511 put down under *Mahāchaitra*. Similarly 209 Gupta *past*
 “ + 242 = 451 Śaka *current* + 78 = 529 A. D. *current* which
 “ was *Mahāśvayuja*. Now, as to the first of the dates in the 12-year
 “ cycle, 156 Gupta + 242 + 78 is equal to 476 A. D., which
 “ however is *Mahāchaitra* instead of *Mahāvaiśākha*. Here there
 “ is a discrepancy of one year; but such discrepancies do sometimes
 “ occur even in Śaka dates and the years of the 60-years cycle
 “ given along with them, and some of them will be noticed in
 “ the note forming the next Appendix. They are probably due
 “ to the fact that the frequent use of the past or expired year
 “ and also of the current year led sometimes the *past* year to be
 “ mistaken for the *current* year, just as we *now* mistake the year
 “ 1805 Śaka for the current year, though it really is the completed
 “ or past year. Thus the completed year 157 must, in the case before
 “ us, have come to be mistaken by the writer of the inscription for the
 “ current year, and he thought 156 to be the past year and thus gave
 “ that instead of 157. Now 157 Gupta + 242 + 78 = 477 A. D.,
 “ which is *Mahāvaiśākha* according to the tables.”

Now, even without the specific conclusions established by Dr. Bhandarkar in his Note on the Śaka Dates, &c., if plain language, even though not intensified by italics, is to be interpreted according to its plain meaning, the above passage, — coupled with Dr. Bhandarkar's habit (see all through his *Early History*) of quoting with a Śaka year that year A. D. which corresponds to the first and larger part of the Śaka year; and with the fact that he applied precisely the same subtractive or additive quantity in each of the four instances, in spite of the point that in three of them the given month is one of the first nine months of a Śaka year, whereas in the fourth it is one of the last three months, — can mean nothing but that, in order to present in comparison the current Śaka and Christian years, he deducted 78 from the first of the two Christian years, to arrive at the first and principal part of the Śaka year; and *vice versa*, that, to turn the first part of a current Śaka year into its current Christian equivalent, he would, in these cases at any rate, add 78; and consequently, that, to arrive at the full Christian equivalent of an entire current Śaka year, he would, in these cases at any rate, add 78-79, just as I represented him as doing. And that is why I said explicitly that “ he took, *e. g.*, A. D.

511-12 as the equivalent of Śaka-Saṃvat 433 current ;” and treated him as doing precisely the same with the other three dates.

He now says, however, that, in doing so, I misquoted him, and was not fair to him. He explains (*loc. cit.* p. 80, line 4 ff. from the bottom) that in each of his equations he gave that one of the two Christian years with which he was concerned ; that Śaka-Saṃvat 433 current corresponds to a part of A. D. 510 and a part of A. D. 511 ; (p. 81, line 3 ff.) that in this instance he gave A. D. 511, because the “something important” which was involved, was the Mahā-Chaitra *saṃvatsara*, and because he found it in General Sir Alexander Cunningham’s Tables opposite A. D. 511, and not opposite A. D. 510 ; and that I had no reason whatever to take his A. D. 511 as A. D. 511-12, but that, wanting to state the two years to which the Śaka year corresponds, I ought to have taken it as A. D. 510-11. And he applies the same explanation in general terms to the other equations given by him ; adding explicitly in respect of one of them, that I ought to have taken his A. D. 529 as meaning A. D. 528-29, and not as meaning A. D. 529-30. Fortunately, the settlement of the question between us does not merely depend upon the interpretation of language, however plain ; but is determined by absolute facts.

Dr. Bhandarkar’s treatment of all the four dates in question was uniform and identical ; except, of course, that, to suit his views, he had to adopt Gen. Sir Alexander Cunningham’s opinion that, in one of them, the year 163 was a mistake for 173 ; and except that, in respect of another of them, he had to introduce an emendation of his own, and to assume that the year 156 was a mistake for 157. Also, each of the equations given by him, more or less fully, is to be analysed in precisely the same manner and with precisely the same results. It is sufficient, therefore, to examine in full one of his equations. And I select that which he gave in the most complete and explicit terms.

The full details of the date in question are (*Gupta Inscriptions*, Intro. p. 117) : — The Gupta year 209, coupled with the Mahā-Āśvayuja *saṃvatsara* ; the month Chaitra ; the bright fortnight ; and the thirteenth *tithi* or lunar day. Dr. Bhandarkar turned to Gen. Sir Alexander Cunningham’s Table, and found Mahā-Āśvayuja entered for A. D. 529. And to agree with this entry, he gave the equation : — “209 Gupta *past* + 242 = 451 Śaka *current* + 78 = 529 A. D. *current* which was Mahāśvayuja.”^s From this I interpreted

^s It is to be remembered that the italics are Dr. Bhandarkar’s all through.

him as meaning that Śaka-Saṃvat 451 current is equivalent to A. D. 529-30. He says that I was unfair and misquoted him; and that I ought to have represented him as meaning that Śaka-Saṃvat current 451 is equivalent to A. D. 528-29. Let us, therefore, take it as equivalent to A. D. 528-29; as of course it is, if treated properly. Then, the whole of the current Śaka year at which he arrived as the equivalent of the given Gupta year, ran its course and expired on the day before the day on which commenced the Mahā-Āśvayuja *saṃvatsara* with which he sought to make it coincide !!! There is no possibility of any mistake on this point. Gen. Sir Alexander Cunningham gave the *saṃvatsaras* according to the northern luni-solar system; by which they commence and end with the Śaka years, and absolutely coincide with those years. He also gave the year A. D. in which any particular *saṃvatsara* (and, with it, the coincident Śaka year) commenced. And Śaka-Saṃvat 451 current, as a luni-solar year, commenced with the 8th March, A. D. 528, and ended with the 24th February, A. D. 529; while the Mahā-Āśvayuja *saṃvatsara* began with the 25th February, A. D. 529, and ended with the 15th March, A. D. 530 !!!^o

As I have said, it is unnecessary to go fully through the other three dates; because in each case the treatment and the results are exactly similar. But, to exhibit the whole matter at a glance, I will give the equations as they would stand, if Dr. Bhandarkar had formulated each of them in the same precise manner. In doing so, I add what he now says are to be taken as the real intended equivalents of his current Śaka years; the full equivalents of the *saṃvatsaras*; and the

^o I take these dates from Gen. Sir Alexander Cunningham's *Book of Indian Eras*, p. 154. They may be absolutely correct; or they may have to be varied by one day or two on either side. This point, however, is perfectly immaterial for present purposes. — I may add that, from A.D. 470 to 530, the years A.D., and the *saṃvatsaras*, given in *Indian Eras*, agree with the entries in the Table used by Dr. Bhandarkar. They probably agree throughout; but I have made the comparison for only the period with which we are concerned. — I have taken the Śaka years above, as luni-solar years. If they are taken as solar years, — which is the case in the processes exhibited by Gen. Sir Alexander Cunningham for the calculation of the *saṃvatsaras*, — the comparative results are precisely the same; simply, the days on which the Śaka year and the coincident *saṃvatsara* began and ended, are then determined by the Mēsha-Saṃkrānti.

months that are concerned. This last item requires to be noted, for the reason that I have given above. We have, then:—

- 157 Gupta *past* + 242 = 399 Śaka *current* + 78 = 477 A. D.
current [i. e., Dr. Bhandarkar now says, A. D. 476-77]
 = Mahā-Vaiśākha [which, however, in reality was
 A. D. 477-78. Here, the given month is Kārttika.]
- 173 Gupta *past* + 242 = 415 Śaka *current* + 78 = 493 A. D.
current [i. e., Dr. Bhandarkar now says, A. D. 492-93]
 = Mahā-Āsvayuja [which, however, in reality was
 A. D. 493-94. Here, the given month is Chaitra.]
- 191 Gupta *past* + 242 = 433 Śaka *current* + 78 = 511 A. D.
current [i. e., Dr. Bhandarkar now says, A. D. 510-11]
 = Mahā-Chaitra [which, however, in reality was
 A. D. 511-12. Here, the given month is Māgha.]
- 209 Gupta *past* + 242 = 451 Śaka *current* + 78 = 529 A. D.
current [i. e., Dr. Bhandarkar now says, A. D. 528-29]
 = Mahā-Āsvayuja [which, however, in reality was
 A. D. 529-30. Here, the given month is Chaitra.]

The matter thus lies in a nutshell. Either Dr. Bhandarkar did in these cases add 78-79 to current Śaka years, in order to arrive at the full equivalents A. D., in doing which no special fault was then involved; or else he committed a really gross mistake, and based his views upon equations which were radically wrong and misleading. That, of these two things, he did the former, was my belief when I wrote; and I still consider that it was impossible for me to arrive at any other conclusion. If, in reality, I was wrong in that belief, the fault lies with Dr. Bhandarkar himself, and is in the manner in which his Note on the Śaka Dates, and his treatment of the Gupta dates, are expressed. If the second of the two alternatives stated above, is now to be understood to be the true state of the case, — as perhaps Dr. Bhandarkar himself wishes to indicate by his remark (*loc. cit.* p. 93, line 21 ff.) that “(he) forgot that the Christian years in General Cunningham’s tables were arrived at by uniformly adding 78 to an expired “Śaka year, while (he himself) added 79 because it suited the purpose,”¹⁰ — then I have no hesitation in admitting that I did misinter-

¹⁰ This, however, does not do anything towards rectifying the mistake. Even if 79 is added, for the end of the expired substituted for the current Śaka year, the results are just the same in each case; the necessary year A. D. is

pret his meaning ; unintentionally, and simply through understanding his language in its ordinary and evident sense, and through not going out of the way to attribute to him a mistake, the nature of which is such as to make the commission of it seem almost impossible. In the latter event, the result exhibits, more plainly than I could do if I wrote a volume on the subject, the general standard of his treatment of the Gupta era and its epoch.

Here I leave the matter ; adding only a few words to illustrate the spirit in which Dr. Bhandarkar wrote his attack upon me ; viz. with the desire to find fault somehow or other, no matter on what unsubstantial grounds.

For the purpose of determining the epoch of the era, none of the Gupta dates are of greater interest and importance than those in the Parivrājaka grants. And they are proved by the heliacal-rising system of the Twelve-Year Cycle of Jupiter, by which each *samvatsara* begins about four hundred days after the preceding one. Dr. Bhandarkar wound up the text of his article by saying in respect of this system (*loc. cit.* p. 93, line 5 ff. from the bottom),—" though it agrees with " the four inscriptions and gives the correct *samvatsaras*, still it is a " question whether an astronomical year of 400 days that did not " correspond with the usual luni-solar year could have been used for " the purposes of recording dates by ordinary people." A more senseless, and a more wantonly mischievous remark than this, it is impossible to imagine. In the first place, the mean-sign system of the Sixty-Year Cycle, by which the *samvatsaras* do not coincide with the luni-solar years, is still in use (see the Gwalior almanac, *Gupta Inscriptions*, Introduction, p. 139); and also a rising system of some kind or another of the Twelve-Year Cycle is apparently still followed (see *id.* p. 173, note 1). Moreover, what Hindu, wishing to include in a date even a *samvatsara* that does coincide with a luni-solar year, pauses to reflect that it may consist of only 354 days, or that it may run to 384 on account of the occurrence of an intercalated month? ; just as, what Englishman, except on a particular day once in four years, pauses to inquire whether his year consists of 365 days or of 366? The Hindu now finds the *samvatsara*

nominally arrived at; but in reality the period arrived by the Śaka year still falls one year before the period covered by the *samvatsara*; and the equation is still, in schoolboy language, fudged, in order " to suit his purpose " in arriving at " the something important with which he was concerned."

in the almanac that he consults ; and there is an end of the matter, as far as that point is concerned. Or in former times, before the general circulation of almanacs, he had the details calculated for him by an astrologer ; and neither would he wish to question them, nor would he be in a position to do so. And in the second place, as I have said, the dates in question are proved by the heliacal-rising system ; and, moreover, without taking any liberties with the texts of the passages that record them. Under the same conditions, neither will the heliacal-rising system prove any other epoch that has been proposed ; nor will the mean-sign system, or its offshoot, the northern luni-solar system, prove either any such other epoch, or the epoch of A. D. 318-19 or 319-20 itself. And, under these circumstances there is only one rational conclusion ; *vis.* that the heliacal-rising system is the one in accordance with which these dates were given, and consequently, that it was in actual use at that time.

ART. VIII.—*Dharmakīrti and Śaṅkarācārya*. By K. B. PATHAK, B.A., DEKKAN COLLEGE, POONA.

IN the XIth Volume of the Indian Antiquary, p. 174, I contributed a paper on the date of Śaṅkarācārya, containing extracts from a manuscript in which Śaka 710 or A. D. 788 is given as the date of the philosopher's birth. This date was accepted as correct by Prof. Max Müller.¹ This view, however, was dissented from by Mr. K. T. Telang in a paper which appeared in the XIIth Volume of the same Journal, p. 96. I believe he also read several dissertations on the same subject before this Society, in none of which he seems to have improved his position. The gist of his arguments is contained in his first paper. He proposes to assign Śaṅkarācārya to the sixth century. I will reserve the consideration of his arguments for another occasion. He asks, on what historical grounds is the testimony of such a Keralotpatti, which gives 400 A. D. as the date of Śaṅk birth, to be rejected? To this question the subject of paper furnishes the best answer which it is possible to co the XIVth Volume of the Indian Antiquary, p. 64, while re of Dr. Bhandarkar's reports on Sanskrit MSS., Dr. Bühler sa advisable to assail Śaṅkara's date." But this piece of adv from so high an authority, has had no effect. Again in Volume of the Indian Antiquary, p. 41, Mr. Fleet says tha chārya must have been contemporary with king Vṛishadēva to whom Dr. Bhagvanlal assigned A. D. 260. This date Mr. Fleet thinks too early, and says that, according to his rectification of the Nepal Vamśāvali, the date of king Vṛishadeva may be brought down to A. D. 630-655 and then the Nepal tradition, which represents Śaṅkarācārya to have been contemporary with this king, may be relied upon. In a paper manuscript of the Mālati-Mādhava, there occurs an entry in the colophons of two of the ten acts, describing Bhavabhūti as the pupil of Kumārilasvami. On this anonymous entry Mr. S. P. Pandit is content to rest his conclusions as to the age of Kumārila and Śaṅkarācārya, and disputes the accuracy of the statement made by Mr. Colebrooke that Śaṅkarācārya indirectly alludes to Kumārila. In the introduction to his edition of the Gāṇḍavaho Mr. Pandit says, "ransacking all the known works of Śaṅkarācārya

¹ India, what can it teach us? p. 360.

(the Śārirakabhāṣya, the Bhāṣya on the ten Upanishads, and the Gitābhāṣya), I have failed to find any passages containing any reference to Kumārilabhaṭṭa personally or to his works." It is clear, however, that a person, who studied the Bṛihadāraṇyakabhāṣya³ by the light of Sureśvara's commentary, would never fall into such an absurd error, as the Bṛihadāraṇyakavārtika frequently contrasts the peculiar views of Kumārila with those of Prabhākara; and Śāṅkarāchārya himself distinctly refers to Kumārila in the Upadeśasahasrī.⁴

The truth is that the works of Śāṅkarāchārya have not been studied with that amount of care which the nature of the subject demands. The earliest commentaries, those of Sureśvarāchārya and Vāchaspatimiśra, are rarely consulted. Sureśvarāchārya was the most distinguished disciple and contemporary of Śāṅkarāchārya; and, after Sureśvara, Vāchaspatimiśra is the best exponent of Śāṅkarāchārya's views.

In the Sāṅkhyatattvakaumudī Vāchaspatimiśra quotes the Rājānis is said by Śrībhārati,⁵ pupil of Bodhāraṇyayati, to be jāvārtika or the vārtika of Bhojarāja (A. D. 993). And commentary on Vāchaspati's Bhāmāṭi was composed in the Yādava king, Krishnarāja. In the introduction to ru Amalananda tells us that he "commenced this work Krishna, son of the prosperous Jaityadēva, who raised the masty to eminence by his fame, was associated with Mahārning the country." I have published an inscription of ated in Śaka 1170, in the XIVth Vol. of the Indian Anti-quary, p. 6. He reigned between 1247-1260 A. D.⁶

We also know that Vāchaspatimiśra preceded Udayanāchārya as the latter has written a commentary called Tātparyapariśuddhi on one of Vāchaspatimiśra's works. A palm-leaf manuscript of this commentary is dated in Samvat 1304 or A. D. 1248.⁷ And as it is a fact that Buddhism was all but extinct in India in the 13th century⁸ and as we learn from Udayana himself that this religion still prevailed in his time, when he attacks⁹ it on the ground that it admitted

³ Bṛihadāraṇyakavārtika, Chapter VI. Ānandāsrama MS. p. 226 a.

⁴ Upadeśasahasrī, verses 139, 140.

⁵ Commentary on the Sāṅkhyatattvakaumudī, Benares Edition.

⁶ Early History of the Dekkan, pp. 86, 87.

⁷ No. 28 of 1880-81, Dekkan College Collection.

⁸ Monier Williams' Buddhism, p. 170.

⁹ The Ārmatatvavivēka. Calcutta Edition, p. 23. I owe this reference to Dr. Bhandarkar.

within its pale men of the lowest caste, it is plain that he must have composed his commentary in the 12th century. We shall therefore not be far wrong if we place Vāchaspatimiśra himself, who preceded Udayanāchārya, in the 11th century.

It is well known that in elucidating that portion of the Śārīraka-bhāṣya in which Śamkarāchārya deals with the Yogāchāra School of Buddhism, the author of the Bhāmātī frequently quotes Dharmakīrti. This circumstance suggests an inference that it is the illustrious Buddhist philosopher whose views Śamkarāchārya refutes in his great work. This inference is confirmed by a long and interesting passage which I have discovered in the Bṛihadāraṇyakavārtika and in which Suresvarāchārya, the disciple and contemporary of Śamkarāchārya, actually names and attacks Dharmakīrti.

Let us inquire what we know about this illustrious Buddhist author from Chinese and Thibetan sources. The Chinese pilgrim I-tsing,⁹ who visited this country in the latter part of the 7th century, published an account of his travels on his return to China in A. D. 695. This interesting work has come down to us. A French translation¹⁰ of part of this work has lately appeared in the *Journal Asiatique* for November-December 1888, according to which I-tsing speaks of Dharmakīrti as his contemporary. And as I-tsing died in A. D. 703 it is clear that Dharmakīrti could have only flourished in the first half of the 7th century.

Tārānātha, the Buddhist writer of Thibet, says that Dharmakīrti lived in the time of the Thibetan king Stron-tsan-Gampo, who was born in 617 A. D. and reigned from 629-698. About this date there can be no doubt,¹¹ for the king married a Chinese princess whose date is certain. We have thus seen that Chinese and Thibetan writers are unanimous in assigning Dharmakīrti to the 7th century.

The same result is obtained from a study of the Digambara Literature of the 8th century; and, what invests this evidence with special interest in our eyes, is the fact that the peculiar views which the Digambara Jaina writers attribute to Dharmakīrti are precisely those that are criticised by Kumārilabhaṭṭa, Śamkarāchārya and Suresvarāchārya. But this evidence is too long to discuss here

⁹ India, what can it teach us? p. 210.

¹⁰ Ind. Antiquary, Vol. XIX. p. 319.

¹¹ Burnell, Preface to the *Sāmavidhāna Brāhmaṇa*.

and will form the subject of a separate paper. The position of Dharmakīrti in Sanskrit Literature is at once unique and interesting. His works are frequently quoted and we shall not be at all surprised if hereafter some of those works are discovered in the original Sanskrit or translations in the Buddhist temples of Thibet.

The passage, in which Sureśvarāchārya attacks the trilakṣhaṇa hetu or the threefold reason of Dharmakīrti, is very long as well as interesting. I shall only quote a few lines of it and translate them into English. Sureśvara's view is that the mere statement of the proposition that a mountain has fire because it has smoke, is enough to convey a definite meaning, but if an individual feels doubts, they are removed by positive and negative judgments such as "wherever there is smoke, there is fire" and "wherever there is no fire, there is no smoke." On the other hand, Dharmakīrti holds that such judgments are entirely useless and that an invariable concomitance is found in three cases only, namely, identity, causation and non-perception, which constitute the threefold reason of the Buddhists. Sureśvarāchārya concedes that positive and negative judgments are not essential to establish the truth of a proposition, but he has attempted in the following verses to expose the absurdity involved in the supposition of Dharmakīrti's threefold reason.

उत्पन्न एव ज्ञाने तत्संदेहनिवृत्तये ।
 अन्वयव्यतिरेकी स्तो न ताभ्यामनुमेयधीः ॥
 संदेहनिर्णयादन्यत्स्वभावादि यदुच्यते ।
 तस्यानुमित्यनंगत्वात्प्राप्तं तत्तुषकं डनं ॥
 अविनाभावसिद्धयर्थे नन्विदं वर्ण्यते त्रयं ।
 त्रिव्येव स्वविनाभावाद्भूतैरपि कीर्तितं ॥
 स्वभावावविनाभावे स्यादौष्ण्यस्यामिलिङ्गता ।
 स्वभावेऽथाविनाभावात्कार्ये प्राप्ता स्वभावता ॥
 औष्ण्यस्वभावो वृष्टोऽग्निस्तस्यान्यत्रापि दर्शनान्न ।
 क्षितितोयामिमरूतां वृष्टा स्पर्शस्वभावता ॥
 मतं चेदस्वभावोसौ योऽनेकार्थप्रवृत्तिमान् ।
 धवादावपि तद्वृत्तेर्वृक्षात्मा शिक्षाया न हि ॥
 शिक्षाया वृक्ष एवेति ह्याविनाभावकारणात् ।
 क्षणिकत्वं न भावानां स्वभावः रसाक्षया सति ॥

तस्यानेकार्थशायित्वादहेतुत्वं प्रसज्यते ।
 क्षणिकत्वं यदैकस्य तदासाधारणात्मता ॥
 हेतोः साधारणात्मत्वं यदानेकस्य तन्मत्वं ।
 अभेर्धूमाच्च धूमस्य कार्यत्वस्य समीक्षणात् ॥
 अनैकांतिकता हेतोः कार्यत्वस्थेह सज्यते ।
 यदि नाम सदा स्पर्शो वाय्वादावपि वर्तते ॥
 नैतावता भवेल्लोके गौरस्पर्शस्वभाविका ।
 भुवो हि स्पर्शवत्त्वस्य लोकेऽस्मिन्नुपसिद्धितः ॥
 किञ्चाप्यव्यभिचारिण स्वभावत्वं विवक्षतः ।
 स्वभावान्नैव संसिद्ध्यै वस्तुनोऽव्यभिचारिता ॥
 त्रिव्येव त्वविनाभावादिति यद्धर्मकीर्तिना ।
 प्रत्यक्षायि प्रतिज्ञेयं हीयेतासौ न संशयः ॥
 तथैवाव्यभिचारेण स्वभावत्वं विवक्षतः ।
 परैवाव्यभिचारस्य संसिद्धेः किं ततः परं ॥
 स्वभावहेतुना साध्यं वद यत्ते विवक्षितं ।

Bṛihadāraṇyakavārtika, Chapter VI., p. 39. Dekkan College MS.
 No. 463 of 1882-83.

TRANSLATION.

When knowledge is gained, doubts in regard to its accuracy are removed by positive and negative judgments which however do not produce knowledge. Doubts being thus removed, the three principles, peculiar nature, causal relation, and non-perception, which are mentioned in addition, do not form part of the inferential process and are therefore as useless as though one were to beat chaff. It may be objected that these three are mentioned with a view to prove the constant attendance of the major term. The Bauddhas also assert that the constant attendance of the major term is found only in the three cases mentioned. If peculiar nature is included in the constant attendance of the major term, then heat may be regarded as the characteristic of fire. If peculiar nature includes the constant attendance of the major term, then causal relation may be identical with peculiar nature. Heat is observed to be the quality of fire; it is also found

elsewhere as in the sun. Perceptibility to the touch is the quality of the earth, water, fire and wind. If that which is inherent in many things cannot be peculiar to any one of them, then a Śimśapā and a Dhava being trees, the being a tree cannot be predicated of the former only, because the attribute of a Śimśapā is invariably found together with that of a tree. In that case momentariness cannot be said to be the peculiar nature of things. It ceases to be a reason as it is found in many things. Momentariness can be a characteristic only when it belongs to one thing; when it belongs to more things, it becomes the common property of them all. Smoke is observed to be the effect not only of fire but also of the smoke of the previous moment; therefore the effect is not invariably preceded by the same cause in this instance. If indeed perceptibility to the touch is always inherent in the wind and other things, this much will not justify in practical life the conclusion that the earth is not perceived by the sense of touch as it is very notorious in this world that the earth is capable of being touched. Moreover, a person, who bases his argument of peculiar nature on invariable concomitance, will find that his conclusion does not necessarily follow from peculiar nature alone. Thus the position of Dharmakīrti that the constant attendance of the major term is found in the three cases only falls to the ground without doubt.

In this portion of his work, from which the above extract is taken, Sureśvar has attempted to prove the existence of the soul, which was vehemently denied by the Buddhists whose religion dominated not only in India but in the whole East. He has presented an interesting survey of Buddhism, as it prevailed in his days, of the four schools into which it had become split up—the Mādhyamika, the Yogācāra, the Sautrāntika and the Vaibhāṣika, which have been adverted to by Śamkarāchārya himself. In point of fact this part of the Bṛihadāraṇyakavārtika may serve as a commentary on the corresponding portion of the Śārirakabhāṣya. Regarded in this light, it is invaluable as it comes from the pen, of one who was a contemporary of Śamkarāchārya, and whose genius has shed an undying light on the literature of his period. This review of Buddhism is finely wound up by a long passage, part of which has been already quoted, and in which the individual views of Dharmakīrti are criticised in most courteous terms. Ānandajñāna the commentator on the Bṛihadāraṇyaka-vārtika has acquitted himself of his task most creditably, as he frequently gives illustrative citations from the works of Dharmakīrti

whom he always calls Kīrti. It may be worth mentioning here that the Buddhist philosopher is also referred to as Kīrti by the Digambara Jaina author Vidyānanda in the *Patraparīkṣhā*. In the following passage Ānandajñāna tells us that his author actually quotes Dharmakīrti.¹⁸

सर्वस्य ज्ञानमात्रत्वात्तद्व्यासंभवत्वतः ॥

तस्यैव ज्ञानमात्रस्य माह्यमाहकलक्षणं ।

मलं प्रकल्प्य तत्स्वास्थ्यं बुद्धिं व्याचक्षतेपरे ॥

अभिज्ञोपि हि बुद्ध्यात्मा विपर्यासितबुद्धिभिः ।

माह्यमाहकसंवित्तिभेदवानिव लक्ष्यते ॥

On this Ānandajñāna's gloss runs thus :—

अपर इति विज्ञानवादिनामेवोक्तिः माह्यमाहकभावस्य कल्पितत्वं न बौद्धराद्धांत-
स्ते खल्वेकत्र ज्ञाने तद्भावं वास्तवमिच्छंतीत्याशंक्य तत्कल्पितत्वे कीर्तिवाक्यमुदा-
हरत्यभिज्ञोपीति तस्मान्न वस्तुतो माहकभेदोस्तीति शेषः ।

Here the last verse beginning with *अभिज्ञोपि* is in the opinion of Ānandajñāna a quotation from Dharmakīrti; and, since the verses immediately preceding it faithfully reproduce the ideas and the expressions in the *Bṛihadāraṇyakabhāṣya*, it may be conjectured that Śamkarāchārya himself refers to the Buddhist philosopher. But this is hardly open to question, especially when we find the verse of Dharmakīrti actually quoted in the *Upadeśa-sahasrī* where Śamkarāchārya makes the *Vijñānavādi* Bauddha say¹⁹

अनुभूतेः किमन्यस्मिन्स्यात्तत्तवापेक्षया वद ।

अनुभवितरीष्टा स्यात्सोप्यनुभूतिरेव नः ॥

अभिज्ञोपि हि बुद्ध्यात्मा विपर्यासितवर्चनैः ।

माह्यमाहकसंवित्तिभेदवानिव लक्ष्यते ॥

Here the second verse is of course that of Dharmakīrti. It reads *वर्चनैः* instead of *बुद्धिभिः*; the latter, however, is the reading found in all the manuscripts of the *Bṛihadāraṇyakavārtika* that I have examined. It is worth noting, however, that this difference of reading in no way affects the sense of the verse or the interesting historical

¹⁸ *Bṛihadāraṇyakavārtika*, Chapter VI, p. 28a, Dekkan College MS. No. 463 of 1882-83, commentary on the same, p. 78a. No. 409 of 1883-84.

¹⁹ *Upadeśasahasrī*, verses 141, 142, Bom. Ed., p. 308.

inference which it suggests. I may also add that this verse of Dharmakīrti is quoted in the Jaina work *Ashtasahasrī*, Chapter I., and by Sāyaṇa-Mādhava in his chapter on Buddhism thus¹⁴:—

यथोक्तं ।

सहोपलम्बनियमादभेदो नीलतद्धियोः ।

भेदश्च भ्रान्तिविज्ञानैर्दृश्यतेत्याविवाह्य इति ।

अविभागोऽपि बुद्ध्यात्मा विपर्यासितदर्शनैः ।

माह्यमाहकसवित्तिभेदवानिव लक्ष्यत इति च ।

Here the second verse will be at once recognised as that of Dharmakīrti quoted by Śamkarāchārya and Sureśvara, though, as in the *Ashtasahasrī*, it reads अविभागोऽपि instead of अभिन्नोऽपि हि. This celebrated verse is thus translated into English by Professor Gough:¹⁵ "Though there is no division, the soul or intellect, by reason of illusory perceptions, appears to possess a duality of cognitions, of percepts and of percipient."

I need hardly remark that this translation is inaccurate. The correct explanation of the verse is of course that which is given by Rāmatīrtha in his commentary on the *Upadeśasahasrī* and by the Jaina commentator Laghusamantabhadra.

We have thus seen that both Śamkarāchārya and his disciple Sureśvara quote Dharmakīrti, the illustrious contemporary of the Thibetan king Strongtsan-gampo. Our attention is next attracted to the way in which the Buddhist philosopher is quoted; the well known verse of Dharmakīrti is put into the mouth of a Bauddha. This shows conclusively that in the days of Śamkarāchārya it was the fashion for Bauddhas to shelter themselves behind the authority of their great philosopher, in their disputations with heretical teachers under the impression that a quotation from Dharmakīrti would silence adverse criticism. I would also invite the attention of Sanskrit Scholars to the tribute of homage which Sureśvarāchārya pays to the Buddhist philosopher, whom he calls Śākya-puṅgava or the eminent Bauddha. From these circumstances it will be allowable to infer that in the passages already indicated, Śamkarāchārya and Sureśvarāchārya refer not to a contemporary author who was still struggling into fame,

¹⁴ Sarvaśāstra-saṁgraha Bibl. Ind. Ed., p. 16.

¹⁵ Translation of the same, p. 25.

but to one who had already attained the rank of a classical authority and who consequently must have flourished more than half a century before. In other words, as Dharmakîrti is a writer of the 7th century, we may safely conclude that Śāṅkarāchārya who refers to him, flourished in the 8th century. On this point I have discovered interesting evidence in the Jaina Literature of Southern India, which will enable us to prove that the great Brahminical reformer lived in the 8th century. But, as I have already said, that evidence is too long to discuss here ; I shall therefore be glad to communicate it to the Society in a future paper.

Before concluding I beg leave to mention one more interesting fact. Itsing says that Bhartṛihari, the author of the Vākyapadīya, died in 650 A.D. ¹⁶ Now the 118th verse ¹⁷ in the Vākyakāṇḍa of this grammarian is quoted by Kumārila in his Tantravārtika, page 251, Benares Edition. And since, as I have already remarked, the latter is referred to in the Upadeśasahasrī and the Bṛihadāraṇyaka-vārtika, it follows that both Kumārila and Śāṅkarāchārya quote distinguished authors of the 7th century. But this subject will be discussed more at length in my second paper.

¹⁶ India, what can it teach us ? p. 348.

¹⁷ अस्त्यर्थः सर्वशब्दानामिति प्रत्याख्य लक्षणम् ।
अपूर्वेदेवतास्वर्गैः सममाहुर्गवादिषु ॥ इति ॥

**ART. IX.—*Assyrian Relics from Nimroud in the Possession*
of the B. B. R. A. S. By R. P. KARKARIA, B. A.**

[Read April 13, 1891.]

It was only a few months ago that our Society was discovered to be the fortunate possessor of an old Dante MS. worth, in the opinion of experts, ten times its weight in gold. And now I have to announce to our Society the possession of a treasure which, if not of the same market value, is at least equally interesting and better suited to our objects as an Oriental Society taking a deep interest in everything pertaining to the East—its archæology, history, and philology. This treasure has been lying in our possession for a long time unrecognised and unappreciated. Many of you must have seen large pieces of stone with exquisite sculptures upon them, and inscriptions engraved in queer wedge-shaped characters, lying on the landing-place, reclining against the walls near the northern entrance into the Hall. These slabs of stone, some of them of marble, are our new treasure. They are the relics of a once powerful Eastern monarchy, the famous Assyria, which flourished 3,000 years ago. It is needless for me to tell before a learned body like this how this Assyrian monarchy reached with its height of grandeur, also its depth of vices; how its capital city, Nineveh, with its palaces and temples was struck down in the blossom of its sins, and its destruction so completely effected that it was blotted out of the face of the earth, and the words of the Prophet (Nahum) literally fulfilled—"the place shall not be known where it was." Verily, the very site of Nineveh was not recognised after its destruction in the 7th century B.C. till the 19th A.C. The ground under which lay hid its glory and its shame was trodden under foot by the Persians under Xerxes marching westward to conquer Greece and Europe, by the Greeks under Alexander marching eastward to subdue Persia and Asia, and nearer our own time by the Arabs, under the early successors of the Prophet, going forth to conquer and convert the Western World. All these great nations were unconscious that the remains of a power once so the full as great as their own lay buried under their hurrying feet.

steps. Time has rolled by, and those nations have met with the same fate as Ancient Assyria. Persians, Greeks, and Arabs have gone the way of their predecessors, and Assyria and Nineveh still continued in their subterranean solitude and obscurity till they were rescued from both by travellers from a nation which at the time of their grandeur, "wild in woods like the noble savage, ran"—in the woods of Germany and the centre of Europe. The honour of discovering Nineveh and of reviving its existence belongs to Englishmen, and especially to one who, happily, is still alive to enjoy his well-merited repose and honour—Sir Austen Henry Layard. He made excavations near Mosul on the site of the Ancient Nineveh, and recovered the remains of the gorgeous palaces of its rulers. These excavated remains and relics, Layard intended to send to the British Museum to form part of the national collection. For this purpose these huge and massive pieces of stone and marble were with great difficulty sent from Mosul down the Tigris to Bagdad and Busrah, the seaport on the Persian Gulf. Those who have read his graphic and picturesque account in Layard's first work can alone imagine and appreciate the immense trouble which it cost him to transport these relics from their original place to the port of Busrah, a distance of 1,000 miles. As from Busrah they could not directly be sent to London by sea, they had to be sent to Bombay, and thus began the connection of our city with these Assyrian relics. Layard's precious collection arrived in Bombay. The *Bombay Telegraph* of Dec. 11, 1846 says :—"At the Meeting of the B. B. R. A. Society held yesterday afternoon, a very interesting communication was made by a member, in reference to the recent excavation by Mr Layard at and near Mosul, the site of ancient Nineveh. Some of the splendid sculptures discovered by Mr. Layard at Khorsabad are, it appears, at present in Bombay, having been sent hither for shipment to England, as a donation to the British Museum. It was intimated to the Meeting that the gentleman in whose charge these magnificent relics of 'hoar antiquity' now are would be happy, on the expression by the Society of a wish to that effect, to allow the community of Bombay an opportunity of inspecting them. The Meeting readily acted on the suggestion ; and we believe that arrangements will be at once made with a view to the opening of the sculptures to public inspection in the beginning of the ensuing week. It is not too much to say that the exhibition will be one of the most interesting and attractive that has ever taken place on the

Island. We shall endeavour to give a full account of the sculptures in our paper of to-morrow." The account given by the *Telegraph* and quoted by the *Athenæum* is too general for the purpose of identification. The *Athenæum* of February 6, 1847, informs its readers that "a collection of sculpture figures and cuneiform inscriptions from the mound of Nimroud on its way to England—lately excavated by Mr. Layard—has been on view in Bombay, by direction of the Asiatic Society" (p. 154).

With regard to their public exhibition here and its sad result, their illustrious discoverer thus speaks, or rather bitterly complains, in the preface, dated October, 1848, to his first great work, *Nineveh and its Remains*.—"The cases containing the small objects recently deposited in the British Museum were not only opened without authority at Bombay, but their contents exhibited, without proper precautions, to the public. It is remarkable that several of the most valuable (indeed, *the* most valuable) specimens are missing; and the whole collection was so carelessly re-packed that it has sustained material injury. Were these Assyrian relics, however valuable, such as could be again obtained, either by ingenuity or labour, their loss might not, perhaps, be so seriously lamented; but if once destroyed, they can never be restored, and it must be remembered that they are almost the only remains of a great city and of a great nation." The *Athenæum* of November 11, 1848, too, complains bitterly of the same facts. After saying that many of the relics have suffered in transit, it proceeds:—"But the worst is that many of the remains which actually reached Bombay have not arrived in England, and some of these are among the more interesting in point of subject, if we may judge from such of Layard's drawings as we have had the opportunity of seeing" (p. 1123). And in the first notice of Layard's work it quotes the author's complaint above copied, and says, "such facts assuredly require no comment" (1849, p. 45). Thus from what I have here brought together, there is no doubt as to the fact that some of Layard's most precious relics were missed in Bombay. Therefore I think they can also be traced back, if possible, in Bombay. And I think that some of the relics in our possession may be the missing remnants of the precious Layard collections. Our Society, as I said, knows nothing about these relics. There is no reference to them in the Proceedings and Journals. We do not know authentically how we came to possess them. So we are left to conjecture,

and I offer two explanations. The Layard collection was publicly exhibited in Bombay in the Town Hall, and, as Layard complained it was carelessly re-packed, some of the relics may have been left behind in the Hall. As our Society possesses other stone relics, these Assyrian relics in course of time must have come to be put by the side of these by the natural inference that the Society, being the possessor of other stone relics, may also be the possessor of these. There is another fact which also supports the theory that we have got in our possession the missing remnant of the Layard collection. Layard has published a folio of sketches of the relics he had excavated. This folio which was published through the munificent patronage of the East India Company, is now lying on the table. Indeed, through the bounty of the East India Directors, we have got two copies of this noble and costly work. Now I compared the slabs we have got with the sketches in this folio for the purpose of identification, and have succeeded in identifying some: *e.g.*, we have got a figure which resembles the figure to the extreme right in plate 5 of the folio. In plate 7*a* there is a representation of "winged figures kneeling before a sacred tree." We have got a slab which is exactly the left half of this, *i.e.*, we have got the figure to the left with one half of the tree. As to how we have got one-half of the slab, I may mention that Layard, as he himself says, had the heavier and larger slabs sawn for facility of transit. And Mr. Bonomi, who had been to Mosul to see Mr. Layard, says in the *Athenæum* of October 2, 1847, that "previous to removal, the slabs, usually about a foot in thickness, are sawn as thin as can be done with safety, to save freight" (p. 1034). Again, in plate 36 is drawn an eagle-headed figure which Layard identifies with Nisroch, the eagle-headed Assyrian divinity, but which Sir H. Rawlinson and Mr. G. Smith do not think to be that. We have got a beautiful slab of greyish and yellowish marble which resembles this. Thus all these facts point, I think, to the conclusion that we have got the missing remnant of Layard's collection. In connection with these relics there is another thing which may throw some light. In the *Bombay Times* of 1847—which, I regret to say, our Library has not got in its excellent collection of past periodicals and newspapers, and which I had, therefore, to procure from elsewhere—I found that Major (now Sir) Henry Rawlinson, of the Bombay Army, sent some Assyrian relics in the form of slabs as a present to the Governor of Bombay of the time, Mr. (later Sir) George Clerk.

These slabs had been excavated from nearly the same place as the Layard slabs, *viz.*, the palace of Nimroud. "Governor Clerk," says the *Times*, "anxious for the promotion of the Economic Museum now forming, determined to present them to the embryo establishment as beautiful specimens of ancient Assyrian art. They have accordingly been placed in the apartments provisionally devoted to the infant collection." Thus these relics may be the slabs spoken of by the *Times*. So they may henceforward be called the Rawlinson-Clerk slabs. But whatever may be their history, whether they are the missing remnant of the Layard collection or are the present of Rawlinson to Governor Clerk, there can be no doubt as to their preciousness and great historical and archæological value, coming as they evidently do from the same place, and belonging to the same remote period of antiquity as the Layard collection now in the British Museum. And our Society may justly feel proud of owning these treasures, however acquired, especially as nowhere else in the whole of this country does there exist any such collection of Assyrian relics, either in the possession of individuals or of societies. And now I conclude by suggesting to some of our learned members deep in Assyrian lore and in the reading of cuneiform inscriptions to examine these sculptures and the inscriptions which are engraved thereon, and to see whether these latter throw any new light on Assyrian history and give any new names of Assyrian kings and emperors of the early or the late period. They may thereby do some service to the cause of Assyriology and of knowledge in general, and reflect additional lustre on our Society. I have only in an humble way drawn the attention of the Society to what, I think, is a precious treasure which has long been lying neglected and unappreciated, but which deserves to be treated so no longer.

On a motion by the Honourable Mr. Javerilal Umiashunkar Yajnik, seconded by Mr. Jeewanjee J. Mody, a vote of thanks to Mr. Karkaria for his interesting paper was passed by the meeting.

P. S.—Since the above paper was read, Mr. Karkaria has addressed the following letter to the Honorary Secretary:—

"DEAR MR. JAVERILAL,—In the paper which I read before our Society on the 13th instant I called attention to the valuable Assyrian relics which have been lying in our possession for a long time neglected and unappreciated. As I said, our Society does not know how these precious slabs came to Bombay at all and into our possession. There is no reference to them in our Journals and

proceedings. None of our members, it seems, knows anything about them. Only one gentleman, an official of the Government Archæological Survey, Mr. Cousens, seemed to know the great importance and archæological value of the inscriptions on these relics ; but he is not a member of the Society, nor has he brought the matter before it. I undertook this neglected subject and tried to trace the history of the slabs. Owing to certain facts I came across in the course of my research, I started two hypotheses to explain this question. I was not certain whether these relics belonged to the Layard collection, which was, at the instance of our Society, *publicly* exhibited in Bombay whilst on its way through our city to Europe, and part of which was afterwards found to have been missing, or were the slabs which Major Rawlinson presented to Governor Clerk in 1847. I distinctly said that I halted between these two opinions. I was wedded to neither theory. My object in bringing forward the matter was to obtain help from persons who could assist the Society in solving this question. But though newspapers in various parts of the country have noticed this subject, no one has been able to give any positive information which could settle it. By continuing my researches, I have now succeeded in substantiating my second hypothesis. Our relics *are* the slabs presented by Major Rawlinson to Sir George Clerk. I have completely identified them with these.

“In the *Bombay Times and Journal of Commerce* of the year 1847 I have found a minute description of the slabs presented by Major Rawlinson to Governor Clerk. The slabs in our possession, with the exception of two, answer perfectly and in many respects to this description. Major Rawlinson presented ten slabs according to the *Times* ; of these ten we have got nine, *i.e.*, all except one, and we have got two more which were not in the Rawlinson collection. These are the exceptions. An inquiry about them I reserve at present. Meanwhile I proceed to identify some of our slabs with the Rawlinson present. ‘No. 1 is a small slab, 3 feet by 1½, considerably corroded in two or three places, but the sculpture very distinct and perfect. It represents the heads of two warriors, the one behind the other. The heads and hair of both are neatly plaited and curled. Both wear earrings. One wears a neat conical helmet with the apex cut off and a small tuft in the centre of the crown. This is believed to represent the figure of the King. A long lace ornament or ribbon hangs down behind on the shoulder. The hand of the other is up and contains a pine or

custard apple or some similar fruit. The helmet is rounded in the crown and richly ornamented around the brow. This is most probably a fragment only of a sculpture, the slab next below in all likelihood containing the remainder of the figures—probably a representation of the sovereign and some chief of much distinction presenting him with gifts. On the wrist is a large bracelet, with a rosette over the back of the hand.' This description applies in every particular to the slab in our possession, which I have also marked 1. We have examined the slab together and measured it, and you were perfectly convinced of its identity with No. 1 of the Rawlinson group. 'No. 2 is in perfect preservation. It is 2 feet by $1\frac{1}{2}$. It contains the head of a warrior like that last described in No. 1, but much more neatly sculptured. A gorgeous necklace and neatly-embroidered vestment is seen just from under the mass of flowing hair and beard. There are no written characters on either of these two.' The slab marked 2 in our collection is this very one here described.

" 'No. 3 is 3 feet 3 inches by 2 feet 2. The stone is a mottled alabaster, the same in substance as the other, but altogether different in appearance. The ground is yellowish grey, like the rest, the spots pearly white. The sculpture is of very peculiar interest. It represents a human figure wearing a richly-ornamented petticoat or tunic which descends to the knee: over this is an apron about two-thirds down the limb, and shorter considerably than the garment under it. This also is neatly fringed, or perhaps rather furred, the fibres or threads resembling long hard fur more than any woven texture. These two are confined by a rich girdle round the waist. Over the whole is a loose flowing vestment consisting of a cape and long shirt, the latter extending to the heels; both are richly fringed and at the bottom ornamented with bobbins. Two double cords with tassels depend from the waist to the ground. The left leg is well formed: it is bare from a little above the knee. The corrugations of the skin of the knee and muscles of the calf, knee and instep are very elaborately detailed. The right foot is visible from the ankle: both are bare. The left arm hangs downward and forward, and there is a small basket in the hand. A heavy bracelet appears around the wrist, and armlets above the elbows: neither has clasps. The ends at the joinings pass a little over each other—meant, perhaps, to indicate the metal to be fine soft gold which bent and kept its place without assistance. The hilts of two daggers appear above the arm. The blades are sheathed

in the girdle. From the throat upwards the form of the figure is that of a carnivorous bird with a hooked beak of enormous size. From the shoulders project a pair of wings half extended, about two-thirds the length of the figure — one slanting upwards, the other downwards. From the insertion of the wings along the back of the neck, the crown, and in and near the nostrils, is a row of feathers standing on end like a half-cropped mane, and from under these appears a true hairy mane, hanging down and curled like the beards of the male figures. The right hand is held upwards and forwards, presenting a pine or other similar fruit. On the side of the slab towards which the figure looks is a long wreath of a sort of honeysuckle ornament, such as is seen on some Greek sculptures.' I have no doubt whatever that the slab marked 3 in our collection is the beautiful sculpture here described, which is, according to Layard, the representation of Nisroch.

“No. 4 is a large slab 3 feet by 5. It represents a man barheaded, with long hair and beard, sitting in a curricule-like chariot. The horses are straining on the reins; they draw by a bent-pole yoke and collars—there is no other appearance of harness. The breast-leather is highly ornamented, and on their crests are high conical ornaments. The tails are long and tied round with bandages. They are obviously striving to start. The muscles of the head and neck, as also those of the legs, are very elaborately carved. Two men with round caps, short tunics and swords in their hands stand at their head, holding by the bearing-rein, which is loose; they are bare from the knee downwards. A human figure, without a head, lies prostrate under the horses, apparently just cut down and still struggling in the throes of death. The slab is without inscription and freer of ornament than any of the others.' Our slab marked 4 is this very sculpture here described.

“No. 5 of the Rawlinson slabs seems to be missing from our collection, for I can find none to which its description can at all apply. How this particular one was missed, and where at present it may be, I have not succeeded yet in finding out. Perhaps further inquiry may lead to its discovery. Meanwhile I proceed to the remaining relics.

“No 6 represents a man standing barheaded. The right hand is held up as if in the attitude of addressing some one. In his left is a three-tailed thong or lash, tasselled at the extremities, and supposed

to be the badge of office. A short frock or tunic descends from the waist to the knee, beneath which the left leg is exposed downwards. The feet are naked and well exposed. A loose garment reaching the ground hangs over the shoulder by a belt: the breast and shoulders are naked. There is a bracelet on the wrist, and another above the elbow; on the former, over the back of the hand, is a rosette: both are folded, not clasped. The double cord, with tassels and tasselled fringe, referred to in No. 4, ornament his tunic. He wears long earrings: his hair and beard are neatly curled and knotted. Round his head is a band, apparently of gems, with a large rosette over the forehead, another above the ear, and a third near the place where it is united behind. Here there is a large tassel hanging over the occiput, and a piece of drapery with a fringe depends from the neck to well down between the shoulders. The slab is without inscription. Our slab marked 6 is exactly the one here described.

“No. 7 is a fine large slab 3 feet by 3½. It represents a group of warriors in action. The centre figure next the spectator is in the act of discharging an arrow. Just before him in the group is a shield-bearer, by which, in the marbles, archers are always represented as being accompanied. He holds forward a large square shield—apparently about five feet in length; in his right hand is a short sword or dagger. Immediately behind the two is a light-armed soldier, with a circular shield, about three feet in diameter, held high in the air; in his right hand is a short double-edged sword: he stands as if in readiness to spring forward and despatch any one who may have fallen wounded within reach. The dimensions here given are estimated from the proportions of the human frame—probably those of men of 5 feet 8: the representations are three and a half feet. In advance of the group and probably intended to appear in the background, had the perspective been properly arranged, is a wheeled machine, somewhat in the form of the early locomotive engines—the Rocket for example. It seems to be drawn by a rope up a steep acclivity; and out of the funnel, which is a half too short for steam purposes, peeps an archer in the act of letting fly his arrow. The scaffolding supporting the platform over which this war chariot—for such, doubtless, it was—advances is supported by broken palm-trees. There are three date-palms on the slab, very badly represented. On the edge is a bow and arrow directed at the warriors first described,

and in all likelihood the slab which followed this afforded a representation of the place they attacked. The whole of the warriors, with the exception of the charioteer, who is bare-headed, are dressed alike, with peaked head-dresses, like a modern Persian cap, and loose tunics extending to the knee and richly fringed at bottom. The centre figure is shewn; the others have long beards ornamented in the usual fashion.' Our slab marked likewise 7 corresponds to this most minute description in every particular except one which is very trifling. There are, I think, two date-palms in our slab, instead of the three mentioned in this description. This can, however, best be explained as a mistake of the describer. But our slab is most undoubtedly the one here described.

"No. 8. The next three slabs all represent winged figures, supposed to be divinities. No. 8 is 4 feet high and $2\frac{1}{4}$ across. The figure is that of a man of herculean strength, the muscles of the legs, arms, and shoulders being enormously developed; the right side is turned towards the spectator. The dress is exactly the same as that of the figure in No. 3, with the exception that on the feet are sandals, and a large rosette on the bracelet and armlets. The wings, moreover, are somewhat larger and more developed. The beard and hair are very profuse; they are ornamented like the others. A large band covered with circular metal-looking ornaments surrounds the head. The expression of the face is of sternness or anger; the brow is knit, and lips much compressed. The right hand is held upwards and forwards and is open; in the left, which hangs down, is a bunch of flowers. There are five lines of cuneiform characters at the top of the slab.' This is exactly the slab I have marked No. 8 in our collection.

"No. 9 is $3\frac{1}{2}$ feet in height and $2\frac{1}{4}$ across. It represents a winged figure, in many respects similar to the preceding one. The dress is almost exactly the same. The left side is turned towards the spectator; the feet are bare. Seven lines of cuneiform characters run right across as high up as the calf. In the left hand is a bag or basket; the right is held upwards and forwards, holding a pine or some similar fruit. The head is covered with a round-topped and horned helmet similar to that on the greater part of the stones. The expression of the face contrasts strikingly with that of the preceding one: it is one of extreme placidity and mildness; the lips are thin and smooth, the brow open, the eye fully expanded.' This is our No. 9. Seven lines of cuneiform characters run right across the legs, as is said here in the

description, and there are besides, three more lines immediately beneath the feet.

“‘No. 10 in all respects closely resembles the last one. Slab is $2\frac{1}{2}$ feet square. The winged figure is kneeling on one knee. Both hands are held forward. The left hand is raised, and the fingers held down; those of the right hand are bent upwards, as if flowers or fruit were being gathered. A long wreath of honeysuckle-looking flowers decorates the left side of the slab, to which the figure looks. The expression of the face is that of one intent on some occupation—smooth, placid, and attentive. There is a single line of cuneiform characters beneath.’ This is our No. 10 also.

“Thus, taking the slabs one by one, it has been shown that this description of the Rawlinson slabs given by the *Times* applies most exactly to them. The accurate measurement of the stones given by the describer is exactly the measurement of ours. We have had them measured in our presence, and the result was perfectly satisfactory. To my mind there is no doubt whatever that these 9 are the Rawlinson slabs. So then, as I have said in my paper, these slabs in our possession may well be called the Rawlinson-Clerk slabs. It is but meet that the names of the two generous donors should be coupled together to give the proper name to their munificent gift to the Museum and the community of Bombay. Of the two pieces which still remain to be accounted for, one is a small slab which consists entirely of nine lines of cuneiform characters, and the other, which I do not think is an Assyrian relic at all, is a slab two feet by one and a half, on which are represented two heads of men, one behind the other, while above them are what look like five rosettes. I have not had time yet to inquire into their history, as also into the history of the missing No. 5 of the Rawlinson-Clerk slabs. Thus, with this trifling exception, the whole question is, I think, settled. The conclusion is that our Assyrian relics are the slabs sent by Major Rawlinson as a present to Governor Clerk in 1847, and presented by the latter to the new Museum then forming, which was located in the Town Hall.

Yours, etc.,

“R. P. KARKARIA.”

“*Bombay, 30th April 1891.*”

MEMO.

I examined, in company with Mr. Karkaria, the slabs referred to in the above letter, and found the minute description given in the *Bombay Times* of the year 1847 to answer in the case of the nine out of the ten slabs of the Rawlinson present. The description agrees not only in respect of the measurements of each slab but also in respect of its sculptured figures and their ornamentation. I am satisfied that Mr. Karkaria has succeeded in identifying these 9 out of the 10 slabs in the possession of the Society with those forming part of the Rawlinson present. Much credit is, in my opinion, undoubtedly due to Mr. Karkaria for his persevering efforts in this direction.

JAVERILAL U. YAJNIK,

Honorary Secretary.

TOWN HALL, BOMBAY,

4th May 1891.

**ART. X.—*Courtship in Ancient India.* By P. PETERSON, ESQ.,
M.A., D. Sc.**

[Read, 29th July 1891.]

Among the 540 manuscripts collected by Horace Hayman Wilson in Benares and Calcutta, and now deposited in the Bodleian Library at Oxford, there is one which contains the Kamasutra of Vatsyayana along with a commentary by one Bhaskara Nrisinha. The commentary was written in 1788 at the request of a Prince Vrajalal. It is described as being the work of a man who was not sufficiently acquainted either with the language or with the subject-matter of his author. The Kamasutra itself is a work which is destined, I believe, to throw a great deal of light on much that is still dark in the ancient history of this country. Aufrecht, who denounces the subject-matter of the book with all a scholar's asceticism, saw its importance, and gives up seven columns of his Catalogue to a long account of it. He notes that Vatsyayana refers to the following previous writers on the subject of love :—Auddalaki, Gonikaputra, Gonardiya, Ghotakamukha, Charayana, Dattaka, Babhravya and the Babhraviyas. Aufrecht also pointed out that Vatsyayana must be put before Subandhu, the author of the Vasavadatta. For both Mahesvara and Hemachandra tell us that Vatsyayana is another name for Mallanaga, whom Subandhu quotes.

The extracts given by Aufrecht attracted the attention of scholars, but the book itself has only been generally accessible very recently. The translation into English (1883) was printed and circulated privately only; and it was besides for scholars a very inadequate representation of the original. We owe it to Pandit Durga Prasad of Jeypore that we have at last an excellent edition of the book, accompanied by a better commentary than that which Aufrecht describes. This is the commentary a fragment of which I secured in 1883 for the Bombay Government collection, and which is referred to in my Second Report, p. 67. It is called the Jayamangala. The author gives his name as Yasodhara, but states that he wrote this "explanation of sutras which Vatsyayana collected, after he had retired from the world in grief at the loss of a beloved wife, and had, under the name of Indrapada, entered the ascetic life." It can be shown that the book, as we have it now, was known to Bhavabhuti, who flourished at the end of the seventh century, and that he makes

constant reference to it in his *Malatimadhava*. There is a statement to that effect at the beginning of the play itself, the point of which has been hitherto missed. I refer to the phrase “*auddhatyam âyojitakâmasûtram*,” which occurs in the enumeration by the actor of the qualities the audience may expect to find in the play about to be represented before them. Jagaddhara sees no reference to a book here, and Bhandarkar, differing from Jagaddhara, translates, “bold or adventurous deeds, intended to assist the progress of love (*lit.* in which is introduced the thread of love).” Bhavabhuti may mean this too. But his words are primarily a reference to this book, of which he makes great use. When Kamandaki slyly suggests, while professing to put aside, the tales of how Sakuntala and others followed the dictates of their own hearts in love, she is following Vatsyayana. When she tells Avalokita that the one auspicious omen of a happy marriage is that bride and bridegroom should love one another, and quotes the “old saying” that the happy husband is he who marries the girl who has bound to her his heart and his eye, she is following Vatsyayana. And so in many other parts of the play. One of the most conspicuous passages is in the seventh act, where Buddharakshita breaks through her Prakrit to quote the Sanskrit phrase, “*Kusumasadharmâno hi yoshitah sukumâropakramâh.*,” For women are like flowers, and should be approached gently.” Buddharakshita is quoting our book (p. 199), and the whole of the context refers to a matter which Vatsyayana treats of at great length, and which is interwoven with the plot of the *Malatimadhava*.

I will say only in passing that I hope on some future occasion to show that what is true of Bhavabhuti is true of his great predecessor Kalidasa.* If that is so, a vista of antiquity opens up for our book. For it is certain now that Kalidasa must be put earlier than has lately been very generally supposed. He stands near the beginning of our era, if indeed he does not overtop it, and date from the year one of Vikrama's era. It is enough, however, for my present purpose, if you will bear in mind that this *Kamasutra* of Vatsyayana can be shown to have been known to Subandhu and Bhavabhuti. It contains much that is in conflict with the poet's dream of the “unchanging

* In a paper “On the duties of a Hindu wife” read before the Anthropological Society of Bombay, 16th October 1891, I showed that Kalidasa quotes Vatsyayana verbally. Note added while printing.

East," the belief that India is a country in which all things have continued as they were from the beginning. But its evidence cannot, I believe, be overturned. It is with a full conviction of the authenticity and antiquity of the book that I proceed to lay before you a translation of that chapter in which Vatsyayana lays down the rules which, in his opinion, in all ordinary cases, should govern the relations of the sexes before marriage.

I.—"By a marriage, lawfully contracted, with a woman of his own caste, who is not another's betrothed, a man secures these six things—*increase of religious merit, increase of means, offspring, alliance, increase of the dignity of his House, and true love.*"

That the woman should be of the same caste is, of course, an universal rule. She must not be at the time the betrothed of another man. Manu declares that the man who gives his daughter to one man after having promised her to another is as guilty as if he had slain a thousand relations by false witness in court (IX. 71 and VIII. 98). By a marriage lawfully contracted is meant one contracted in one of the four ways approved of in the Shastras. The fruits of marriage explain themselves. Notice only that the third and sixth correspond to the first and second in the preamble to the marriage service of the Church of England. The other four correspond, more or less roughly, to the third there. The commentator explains that the increase of means refers, not only to the dowry the woman brings with her, but to her careful management of her husband's house, "She looketh well to the ways of her household, and eateth not the bread of idleness."

II.—"Therefore, let a man select a girl who is such an one as follows. She should be of good family. Her father and mother should both be alive. She should be younger, and younger by at least three years, than himself. She should be the daughter of a house that reverences the sacred ordinances, that is rich, the members of which are kindly disposed one to the other, and that is rich in adherents. Her connections both on the mother's and on the father's side should be influential. She should have beauty, virtue, and auspicious marks. Her teeth, nails, ears, hair, eyes, and breasts must be neither too large nor too small, and she must not have lost any of these parts. She must be of sound constitution. (*Mutatis mutandis*) the young man should be of the same kind; but, in addition he must have completed the prescribed course of study."

The choice is to come from the man. The considerations which are to guide his choice call only for occasional comment. He himself, it is stipulated, must have gone through the prescribed course of study, and should therefore be sixteen or eighteen years of age. The provision that his choice ought to fall upon a girl who is at least two years younger than himself does not seem to contemplate a much greater disparity. The belief in the significance of marks on the body and other such indications was universal in antiquity, and has not yet died out. Varahamihira (died 587 A. D.), who can be shown to have used our book, devotes a chapter of his *Brihat Sanhita* to the subject in this connection, of which the last verse may be cited : —“ A female having the upper lip very high, and the hair coarse at the ends, is fond of quarrelling. Generally speaking, vices will be found with the ugly, whereas the virtues reside where beauty dwells.”

Vatsyayana now, according to a manner he much affects, qualifies what has been said by quoting the more liberal rule of an earlier writer.

III —“ According to Ghotakamukha, a man should marry the woman whom he deems likely to make him happy, if he can do so without incurring the censure of his friends.”

The lad has made his choice, whether with due regard to all the considerations set out in the second rule, or in accordance with the more liberal rule of Ghotakamukha. How is his suit to be presented to the parents of the bride?

IV.—“ The proper persons to present the suit are the father and mother of the young man, and their connexions : friends, too, on both sides, who are likely to be trusted.”

The commentator explains “ on both sides ” as meaning “ on the father’s and on the mother’s side.” The three rules immediately following, which are of an extremely entertaining character, refer to these friends, and suggest to me that what it really meant is friends intimate with both the families concerned. Kamandaki, in the *Malatimadhava*, is such a friend. The father and mother can only prefer the request : what the friends have to do is something quite different.

V.—“ Such friends should din into the ears of the girl’s mother and father the faults, observed, and by them foretold, of other suitors for her hand ; when they see an inclination to consent, they should cultivate that by dwelling on the good qualities, personal and hereditary, of their man. Let them dwell very specially on such of his advantages as are likely to commend themselves to the girl’s mother.”

VI.—“One may get himself up as an astrologer, and give a glowing account of the wealth that, if there be any truth in birds, omens, the courses of the stars, and marks on the body, must one day come to their friend.”

VII.—Others in the same disguise may drive the mother of the girl wild by declaring that their friend stands a good chance of a much better alliance (with regard to which they are being consulted). ”

The last clause here is the addition of the commentator. It seems to express the meaning intended. It is remarkable that directions, which have the effect, if indeed that was not the intention, of throwing ridicule on the whole of this astrological flummery, are followed immediately by a solemn statement of its importance. The explanation is perhaps afforded by the rule which follows next, from which it would appear that Vatsyayana is citing, out of respect, Ghotakamukha here.

VIII.—“For both he who sues for a maiden's hand and he who gives it should act in accordance with signs, omens, birds, and voices.”

IX.—“Not by mere human choice : So says Ghotakamukha.”

The flight of a blue jay on the left is an omen of success ; the appearance of a cat an omen of failure. Kamandaki's left eye throbs as the action of the *Malatimadhava* begins, and she knows that that organ, which sees into the heart of things, bids her be of good hope. In the case of a man, the throbbing of the left eye would have been a bad omen. The “voices” are a little strange perhaps to us. In the dead of night an indication of how your undertaking is likely to prosper may be got from the words of belated wayfarers, passing under your windows ; or you may rise early in the morning, go to a neighbouring house, and learn from the first words you hear whether the fates are going to be kind or not. The wooer and the father must make a careful study of all these things before doing anything rash : and as we have seen, the former at least would do well to see to it that human contrivings are not palmed off upon him.

X.—“Let him give up a girl who, when the wooers come to woo, is found asleep, in tears, or out. Let him shun also these sixteen—1, a girl with an unlucky name ; 2, one who has been kept in concealment ; 3, one who is betrothed to another man ; 4, one with red hair ; 5, one with spots ; 6, a masculine woman ; 7, one with a big head ; 8, a bandy-legged woman ; 9, one with a broad forehead ; 10, one ceremonially

impure; 11, the fruit of an improper marriage; 12, one who has menstruated; 13, one who is or has been pregnant; 14, an old friend; 15, one who has a younger sister much handsomer than herself; and 16, one 'that hath a moist hand.'

"Let him not woo a girl, who is called after a constellation, or a river, or a tree, or one who is despised, or one who bears a name ending in *l* or *r*."

It ought to be said that the text here is a little uncertain, and that the meaning of some of the terms used is obscure. For 13, I have departed from the commentator, who takes *phalinī* to mean "dumb." For 16, as you will have noticed, I have been able to use a phrase which occurs, in a similar connection, in *Othello*.

XI.—"He will be a happy husband who marries the woman on whom his heart and his eye are set. Let a man not think of any other: So some say."

Vatsyayana is quoting Apastamba, and we are to understand that this rule, for those who accept it, is to brush away a good deal of what has gone before. The commentator, after the manner of his kind, makes a desperate effort to establish a harmony between such conflicting rules, and would have us believe that all that Vatsyayana means is, that this rule is to come in only when more maidens than one are eligible under the previous rules, when there is an embarrassment of choice. But the "So some say" of the original is a clear indication of a rule that is conflicting with, not supplementary of, the preceding matter. The doctrine of the present rule is developed and illustrated in the next, in which Vatsyayana speaks of the art which should be used to induce the young man to fall into that condition which according to this text of the venerable Apastamba is the only legitimate precedent of a happy marriage. Apastamba deserves a place in our esteem with the "dead shepherd" whom Shakespeare praised—

Now I find thy saw of might

Who ever loved that loved not at first sight?

XII.—"Accordingly, when a girl is of an age to be given in marriage, her parents should dress her well. Every afternoon she should play with the girls of her acquaintance, always faultlessly got up. At a sacrifice, or a marriage, or wherever people come together, care should be taken to show her off. So also at festivals. For she is of the nature of merchandise."

This is not a rule which calls for much comment. Doubtless, the last remark is not to be stretched unduly, beyond the context. But there are many references in the law books to the practice of the actual sale of daughters. Manu, III. 51, declares that no father who knows the law should take even the smallest gratuity for his daughter, for a man who, through avarice, takes a gratuity is a seller of his offspring. But in another place he has a rule regarding the practice, which is evidence that it must at one time have been to some extent prevalent. His rule will recall to those who know it the story of Jacob and Laban. Jacob served Laban seven years for his daughter Rachel, and when the time came was put off with her elder sister Leah. When he complained of this treatment, Laban gave him Rachel too, but made it a condition that he should serve over seven years for her. Now Manu, (VIII. 204) in a context where he is dealing with the law between buyer and seller, declares that "one commodity mixed with another must not be sold as pure, nor a bad one as good, nor less than the proper quantity of weight, nor anything that is not at hand or that is concealed." And he goes on to provide *enter alia* that "if, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price."

XIII.—"When men fair to look on, courteous in speech, and accompanied by their connexions, come to propose marriage, the parent of the girl should receive them hospitably, and on some pretext or another show them the girl in all her ornaments. They should come to no decision as to giving the girl before they have consulted the oracles.

This consultation of the oracles (*daivaparikshana*) was, of course, done on both sides. The parents of the girl were bound in her interest to enquire of astrologers and the like as to whether the proposed marriage was likely or not to be to her advantage. So, too, the parents of the youth. But, in addition, as the Grihya Sutras show, the parents of the man were entitled to require the girl to submit herself, to a test of an extremely curious and unscientific character. I translate the passage in Asvalayana's manual of domestic religion. The person addressed in the following rules is the Hindoo who wishes to observe the whole law :—I.—"Let him first make an enquiry into the family (*i.e.*, of the bride or bridegroom as the case may be) according to the text 'Both on the mother's side, and on that of the father.'" A reference to the text cited shows that it was required that, on the

mother's and on the father's side, the family should for ten generations back have been conspicuous for knowledge of the Scriptures, penance, and good work. II.—“Let him give his daughter to a man of understanding.” It is very noteworthy, and should be remembered to his credit, that intelligence is the only personal qualification on which Asvalayana insists as indispensable in a son-in-law. III.—“Let him marry a woman who has intelligence, beauty, virtue, and lucky marks upon her body; who is, moreover, of sound health.” In addition to sound health, which is put separately, as if to mark its special importance, four things are required, of which three are perfectly intelligible to us—intelligence, beauty, and virtue—in that order be it noted. The fourth wears such an unfamiliar character to us, in the Europe of to-day, that it has misled the learned translator of the Grihya Sutras, who takes *buddhirûpasilalakshana* to mean, not “intelligence, beauty, virtue, and lucky marks on her body,” but “the characteristics of intelligence, beauty, and moral conduct.” The translation is not very intelligible, and it obscures the sense of what follows. For Asvalayana goes on IV.—“The lucky marks are hard to read.” Dr. Oldenberg prefers the reading, “Since the lucky marks are hard to read,” connecting this rule with the one which follows. This is the interpretation of the Hindoo commentator. I follow Stenzler in rejecting the “since.” The quaint procedure which follows is not to take the place of an enquiry into the “intelligence, beauty, virtue and lucky marks of the girl,” but to be superadded. In the present rule Asvalayana is only giving a caution, which is echoed by Vatsyayana, against attaching too much importance to marks that may deceive. V.—“Let him take eight clods of earth, and reciting over them the verse ‘*ṛitam agre*,’ &c., say to the girl, ‘Take one of these.’” VI.—“If she choose the piece that has been taken from a field that bears a double crop, let him know that her children will be rich in grain; if a piece from the byre, rich in cattle; if from the *débris* on the altar, rich in piety; if from a lake that never dries up, rich in all things; if from the gaming-ground, addicted to gambling; if from a place where four roads meet, addicted to wandering; if from barren land, barren: if from the burning ground, a death to their husbands.”

The commentator, Gargya, says that the three last adjectives refer to the woman herself, but there is nothing in the text to justify this. Oldenberg's construction, according to which the last adjective only refers to the woman, is not supported by anything either in the text

or the commentary. It seems to me that the ordeal has reference only to the kind of children the woman is likely to bring forth—her own horoscope has been already read—and that the three last adjectives mean that she will bring forth wanton, barren, or murderous daughters.

XIV.—“The wooer's party will be asked to bathe, and so forth. They should say ‘All that will come later.’ They should not that day accept such attentions.”

XV.—“Or let him woo according to the custom of the country, and then marry in one of the ways approved of in the Scriptures. Here ends the chapter on wooing.”

At the end of his chapter on wooing Vatsyayana quotes some old verses—

“Social games, such as, for example, filling up ‘*bouts rimes*,’ marriages, and intercourse generally, should be with a man's equals, not with those either above him or below him.

“A man marries above him when he marries a girl only to be treated by her and her friends as a servant ever afterwards; no man of spirit will do that.”

“He marries below him when he and his people lord it over the girl, that is a bad marriage, it too is censured by the good.”

“Where the love between husband and wife adds lustre to both, and is a source of joy to both families, that is the only marriage which is approved.”

“Let a man if he will marry above him, and walk humbly among his wife's relations ever afterwards; but on no account let him do, what all good men disapprove of, marry beneath him.”

This chapter, which I have given in full, treats of the usual preliminaries to marriage in the ordinary case, where the man selects the girl of his choice, but leaves it to go-betweens to arrange the match. Vatsyayana proceeds to speak of cases where, for one reason or another, this is not found practicable. A poor man, however excellent, a man who has all other virtues, but is of mean birth, a rich man, if he be a neighbour (this is noteworthy: the commentary refers it to the quarrels that are certain to come if the families to be connected by marriage live near each other!), a man who is not his own master, and one or two others, need not hope for a favourable answer to any deputation they may send. They are accordingly enjoined to woo the girls for themselves. They get minute directions how to do this,

and are in the end warned that, however great their success may be they must not expect their lady to confess her love. "For all the world knows that a girl, however much she may be in love, will not herself make any overtures to the man." Accordingly he must be quick to read the signs by which she will betray her passion. I must pass these over. There is much of the "touch of nature" in them. It ought, for example, to interest the sufferer of the present day to know that Vatsyayana held that the girl might be taken to be yielding if it was found that she could not look her lover in the face, and was put out when he looked at her, if she liked to be in his company, and made his friends her friends, if she gave him the flower from her hair, and made a point of wearing the flowers he sent her.

The state of society described in the Kamasutra is, as was to be expected, reflected in the literature. I propose to close this paper with an illustration of this. It is taken from Dandin's "*Dasakumara-charita*," a work written, so far as I can judge, in the ninth or tenth century. It would take me too far to show in detail how closely Dandin, in the extracts I am about to make, follows the Kamasutra. I will ask you to believe that the references are frequent and obvious. To give one example only, Vatsyayana lays it down that a good wife will waste nothing, use even the chaff of rice as polishing stuff. You will see how this comes out in the tale of how Saktikumara chose a wife. In the story Mitragupta, one of the ten princes who give the book its name, has fallen into the hands of a goblin, who puts four questions to him, and assures him that if he does not answer them, he will be eaten. One of the questions is, "What is the most pleasing and at the same time the most profitable possession of a 'householder'?" Mitragupta answers, "A good wife," and in support of his answer he tells the story of Gomini:—

"In the country of the Dravidas there is a town called Kanchi. A young merchant, by name Saktikumara, lived there, who was worth many crores. He, being eighteen years of age, fell a thinking. 'The man who has no wife, and the man who has a wife that does not suit him, are neither of them happy. How am I to find a good wife?' It seemed to him that if he took a wife on the report of others it must be a mere chance whether he made a happy marriage or not. Accordingly he disguised himself as an astrologer, and wandered from town to town with a small parcel of rice tied up in the end of his garment. All the people who had girls to marry brought them to

him, believing that he, as an astrologer, could read their fortunes from their appearance and the marks on their bodies. Whenever he saw a girl of his own caste, with the proper features and marks, he would say to her 'My good girl, could you make me a dinner out of this handful of rice?' From house to house he was laughed away with scorn. In the course of his wanderings he came to a town on the bank of the Kaveri river, in the country of the Sibis. There he saw a girl, with hardly any ornaments on, who was shown to him by her foster-mother. She had lost with her father and mother all her fortune, and her house was poverty-stricken. But his eye clave to her. And he said to himself (I spare the Society and myself the inventory of female charms which follows, noting only that it is closely modelled on our book) 'A form like this cannot give the lie to her disposition. And my heart cleaves to this girl. Still I must put her to the test before I marry her. For he who acts without reflection, has many occasions to be sorry afterwards.' Accordingly, with a kindly smile, he said to her: 'My good girl, do you think you could make me a dinner, with all the usual accompaniments, out of this handful of rice?' She made a sign to the old nurse, who took the rice out of his hand, washed his feet, and made him sit down on a terrace that had been well washed and rubbed with cow-dung. While the nurse was doing this the girl dried the rice for a little in the sun, turning the heap over every now and then. When it was sufficiently dry, she beat it gently with a hollow rod so as to separate the grain from the husk. Then she said to the nurse, 'Mother, take these husks to the goldsmiths, who use them for burnishing their ornaments, and with the cowries you get for them bring some pieces of wood. See that they are hard, and neither too moist nor too dry at the heart. Buy also an earthen cooking pot so big, and two drinking vessels.' When she had arranged for this she put the rice into a mortar of kākhubha wood, which was neither too deep nor too shallow, and which bulged out in the middle. With a long heavy pestle of khadira wood, bound at the head with iron, and sloping a little inwardly at the middle, she pounded the rice, gracefully exercising her arm with the up and down stroke, and every now and then with the fingers of her other hand sifting the rice. Next she winnowed the rice of all impurities, washed it more than once in water, and, after due worship paid to the hearth, [she threw a little rice in the fire] she put the rice into five times its own quantity of boiling water. When the rice

softened, and leapt in the pot, the moment it was past the condition of buds on a tree, she lessened the fire, and putting a cover on the pot, tilted it over, and drew off the water. Then she stirred the rice for a little, and when the whole of it was equally well cooked, she took the pot off the fire, and set it down face downwards. The wood was still sound at the core : she poured water on it, and extinguishing the fire, made charcoal. This she sent to the dealers in that article, bidding the nurse bring, with the cowries got for it, vegetables, ghee, curds, oil, an amala berry and a tamarind, as much as she could get. With these she made two or three relishes. The rice water had all this time been standing in a new jug, round which earth kept moist had been heaped. She gently fanned it with a palm leaf. She put salt in, and perfumed it by exposing it to the smoke of burning charcoal. Next she polished the amala berry and flavoured it with a lotus. And now she bade him, by the mouth of her nurse, bathe. She herself bathed and made herself clean, and was ready to hand him the oil and amala berry in due order. After his bath he mounted a bench on the clean dry terrace, and fell to wiping the drinking vessels, which, with a little water in them, she had placed before him on a pale green leaf from the plantain tree in the court of her house, which she had been careful to cut so as to leave the joint and a quarter of the leaf on the tree. She gave him first the drink she had prepared. He drank and forgot his weariness : his heart rejoiced and the water moistened every limb. Then she gave him two spoonfuls of the rice water, a little butter, dall, and one of her relishes. The rest of the rice she made him eat with the curds, cardamoms, green stuff, and cool and fragrant buttermilk and rice water. He was satisfied, and there was food over. He called for water. She poured into a platter for him water from a new jar fragrant with aloe, the patala and the lotus flowers. He put his mouth to the platter; the pattering drops cold as snow made his eyes redden and his eyelids curve, the sound of the falling stream gladdened his ears, his cheeks roughened as the pile on them rose to the pleasure of the cold touch, his nostrils opened wide to take in the rush of perfume, his tongue revelled in the sweetness of the draught : he drunk the clear bright water till he was full up to the throat. He shook his head for her to stop, when from another vessel she gave him water to rinse his mouth. The nurse took away the remains of the dinner, and he, spreading his garments on the clean floor, lay down for a little. He was satisfied, and

married her according to law. Some time afterwards, showing in that little regard for her, he took a dancing girl into his harem. She waited on her as a friend. Her husband she served continuously as her god. She fully discharged all her household duties. By an ocean of courtesy she attached her husband's kinsfolk to her. Enslaved by her merits Saktikumara put her in charge of all his house, and made her lord of his life and body. In her he found the three things men desire—religion, wealth, and pleasure. Said I not well that a good wife is her husband's choicest treasure?"

ART. XI.—*Carlyle's hitherto unpublished Lectures on the periods of European Culture, as preserved in the Anstey MS., in the possession of the Society. Part. I.* By R. P. KARKARIA, ESQ.

[Read, 31st August 1891.]

When our Honorary Secretary, whose brief tenure of office has already been signalised by the re-discovery, as I may term it, of our valuable Dante MS., by the tracing and settling of the history of our Assyrian Relics and Inscriptions, whose decipherment promises to throw some new light on ancient Assyrian history, and the order that has been slowly evolved out of the chaotic mass of geological specimens in our Museum, requested me to write a paper on another precious literary MS. in our possession, I hesitated a good deal before I consented. For what, I thought, has an Asiatic Society to do with Carlyle and the periods of European Culture? But I was encouraged by the fact that only last year our Asiatic Society had shown its readiness to listen to a valuable paper by Mr. Macdonell on Dante, a subject equally, if not further removed from the aims of an Oriental Society. Nay, to judge from the unusually large attendance of members on that occasion, it seemed that the Society liked such papers better than other purely Oriental ones. Therefore I hoped that the indulgence which was granted to Dante might be extended to Carlyle, especially as the words, spoken by him more than half a century ago, are here given out to the world almost for the first time since they were uttered. Nor are some parts of his lectures so very removed from our legitimate province. What he says about Belief and Unbelief, for example, at great length and from different points of view, is applicable to the East as well as to the West. Again his sympathetic manner of looking at old and worn-out creeds like those of the ancient Greeks and Romans, and his vindication of the sincerity of these peoples from the charges of quackery and falsehood, should be very instructive to those who treat the ancient though by no means worn-out creeds of India and the East.

The immediate occasion of Carlyle mounting the platform and giving lectures to a 'dandiacal' audience, against whom he had inveighed

in *Sartor*, was his straitened pecuniary circumstances. His object was, as he himself says in these lectures of Shakespeare, 'to gather a little money, for he was very necessitous.' Thus it was his poverty consented not his will. Though by the year 1838 he had done some of his best work, written *Sartor*, which is now the most widely read of his works (Dr. Smiles, *Memoir of Murray*, Vol. II., p. 325), and just finished his grand epic of the French Revolution, besides having written some of his best shorter essays, Carlyle had not yet emerged into fame. The vast public which later on learnt to admire his writings, in spite of their superficial uncouthness and repulsiveness, had not yet arisen. He had yet to educate and almost to create the public taste to appreciate his works. His books therefore could either find no publisher at all, or, if published, bring him no profit whatever. He was, as a consequence, in constant dread of misery and ruin. But amidst this gloom of darkness there was one ray of hope. A prophet has proverbially no honour in his own country. But beyond the Atlantic, in the new home which his countrymen had found for their shattered liberties, they showed greater discernment. Carlyle was honoured there as a rising great teacher. The Americans could appreciate the philosophy of Herr Teufelsdröckh, and, what was of more vital importance, could pay in hard dollars for it, much earlier than the British Philistine. Moreover, he had kind friends there especially, the Emersons, who would willingly do everything for him. So Carlyle almost resolved to have nothing more to do with the Old England that had treated him so harshly, and to start for New and kinder England,—'to buy a rifle and spade, and withdraw to the Transatlantic Wilderness, far from human beggaries and basenesses,' as he himself put it vigorously. (Reminiscences ed. Froude, Vol. II., p. 180.) Thus his country was about to lose him just at the time when he had reached the maturity of his powers. Some keen-sighted friends, who knew what a loss and a shame it would be to let such a man go, resolved to keep him back still. It was known that he was going to America in response to an invitation to lecture there. So these friends, chief among whom was Harriet Martineau and the Wilsons, prevailed upon him to remain and lecture at home.

Carlyle had a great horror of mounting the platform, and hated this kind of work. "The excitement of lecturing," says Mr. Froude, whose *Life* of his great master, is worthy to rank by the side of Boswell and

Lockhart, Carlyle's own *Sterling* and Sir George Trevelyan's *Macaulay* as one of the very best biographies in any literature, "so elevating and agreeable to most men, seemed to depress, and irritate him." (*Life in Lonn*, Vol. I., p. 138.) An observer, Sir George Pollock, who had just then been called to the bar, writes of 'Carlyle in the agony of lecturing with firmset mouth, painful eyes, and his hands convulsively grasped, suffering as one might fancy an Indian would at the stake!' (Personal Reminiscences, Vol I., 177.) Carlyle himself writes to Emerson: "I shall be in the agonies of lecturing! Ah me! Often when I think of the matter how my one sole wish is to be left to hold my tongue, and by what bayonets of Necessity clapt to my back, I am driven to that lecture-room, and in what mood, and ordered to speak or die, I feel as if my only utterance should be a flood of tears and blubbering! But that, clearly will not do. Then, again, I think it is perhaps better so; who knows?" (Correspondence of Carlyle and Emerson. ed. Prof. Norton, Vol. I., p. 156.) It was better so, and he was persuaded in the end, 'Detestable mixture of prophecy and play actorism, as I sorrowfully defined it,' he grumbles; 'nothing could well be hatefuller to me; but I was obliged. And she, oh she was my angel, and unwearied helper and comforter in all that; how we drove together, we poor two, to our place of execution; she with a little drop of brandy to give me as the very last; and shone round me like a bright aureola, when all else was black and chaos!' (Reminiscences ed. Froude, Vol. II., p. 187.) Miss Martineau got together about 200 friends who consented to listen to him discoursing on German literature, his favourite subject. This was the first course of lectures, and it proved a success, though Henry Taylor, who was present at the first lecture, had augured otherwise. Writing to Miss Fenwick on May 6, 1837, he says: 'He was nervous in the extreme inasmuch that he told me nothing but the determination not to be beaten could have brought him through the first lecture. Nervous difficulties take much of course from the effect, which they might otherwise have; but I doubt whether under any circumstances, he would have much charm for a fashionable London auditory. He wants all the arts and dexterities which might propitiate them. But though I fear he has no chance of much success, I think his *naïveté* and the occasional outbreaks of his genius and spirit will save him from being considered as a signal failure. His nervousness makes me dreadfully nervous in listening to him, so that I find the greatest relief when he is done.'

(Correspondence of Henry Taylor ed. Dr. Dowden, p. 81.) Carlyle did not write out his lectures, but insisted on *speaking* to his audience. As it does not appear that this course was reported in full, it seems to be now lost.

Encouraged by this success, his friends got up a second course. It was to be on the periods of European Culture. The lectures were to be twelve in number, the subscription for each ticket being two guineas. They were delivered in 17, Edward Street, Portman Square, during the months of April, May and June, 1838. The first lecture was given on Monday, April 30, and the rest on the succeeding Mondays and Fridays of each week. The portrait which Caroline Fox has drawn two years later of Carlyle as he appeared while lecturing is graphic and may be given here: "Carlyle soon appeared and looked as if he felt a well-dressed London audience scarcely the arena for him to figure in as popular lecturer. He is a tall, robust-looking man; rugged simplicity and indomitable strength are in his face, and such a glow of genius in it—not always smouldering there, but flashing from his beautiful grey eyes, from the remoteness of their deep setting under that massive brow. His manner is very quiet, but he speaks like one tremendously convinced of what he utters, and who had much—very much—in him that was quite unutterable, quite unfit to be uttered to the uninitiated ear; and when the Englishman's sense of beauty or truth exhibited itself in vociferous cheers, he would impatiently, almost contemptuously, wave his hand, as if that were not the sort of homage which Truth demanded. He began in a rather low nervous voice with a broad Scotch accent, but it soon grew firm and shrank not abashed from its great task." (Journals and Letters, Vol. I., p. 152.) Monckton Milnes, afterwards Lord Houghton, too, was favourably impressed. 'The most notable things in your way,' wrote he to Aubrey de Vere in 1838, 'have been Carlyle's Lectures; they have been perhaps more interesting than anything else, as all picturesque history must be, and he talks as graphically as his "French Revolution." His personality is most attractive. There he stands, simple as a child, and his happy thought dances on his lips and in his eyes, and takes word and goes away, and he bids it God-speed, whatever it be.' (*Life of Lord Houghton* by Mr. Wemyss Reid, Vol. I., p. 220.) But Carlyle struck another observer quite differently. George Ticknor, the American historian of Spanish literature, was in London while Carlyle was

delivering his second course of lectures, and he thus writes of him in his journal: "He is a rather small, spare, ugly Scotchman, with a strong accent, which I should think he takes no pains to mitigate. His manners are plain and simple, but not polished, and his conversation much of the severe sort. To-day he spoke, as I think he commonly does, without notes, and therefore as nearly extempore as a man can who prepares himself carefully, as it was plain he had done. He was impressive, I think, though such lecturing could not well be very popular, and in some parts, if not poetical, he was picturesque. He was nowhere obscure, nor were his sentences artificially constructed, though some of them no doubt savoured of his peculiar manner." (*Life of Ticknor*, Vol. II., p. 180.) "This time," says Mr. Froude, "he succeeded brilliantly, far better than on his first experiment." The money result was nearly £300 after all expenses had been paid,—a great blessing, as Carlyle said, to a man that had been haunted by the squalid spectre of beggary. But a greater blessing was that it had a great influence on many men who have since become famous. Frederic Denison Maurice, another great 'guide of English thought in matters of faith' in this century, said that 'he had been more edified by Carlyle's Lectures of 1838 than by anything he had heard for a long while, and that he had then the greatest reverence for Carlyle. (*Life of Maurice* by his Son, Vol. I., p. 251.)

As to his method of lecturing it appears that Carlyle usually brought some notes with him to the lecture-room, but never used them. Miss Kate Perry, writing to Sir Henry Taylor in 1882 about her reminiscences of Carlyle's Lectures of 1840, says: "I remember Jenny imitating him very funnily when looking at his notes. After his hour was over, he said: 'I find I have been talking to you all for one hour and twenty minutes, and not said *one word* of what is down on this sheet of paper, the subject-matter of our lecture to-day. I ask your indulgence, though you have good right not to give it to me, so good morning.' I dare say you were also present at that lecture, and remember the amusement it caused." (Correspondence of Sir H. Taylor ed. Dowden, p. 400.) The present course, too, was not written out, but strictly spoken though he had prepared himself carefully for it, especially the Greek and Roman parts. "Classics," as Mr. Froude says, "are not the strong point of an Edinburgh education, and the little he had learnt there was rusty." So he had to

read up his classics for the first three lectures. The lectures were briefly reported in the *Examiner* by Leigh Hunt, who, as Dr. Granett truly says, is always forgetting the reporter in the critic. Thus with the exception of this short notice of Hunt, the course was supposed to have been lost. "It must ever be a source of regret," says Mr. Wylie, in his 'Life of Carlyle,' "to the students of Carlyle's writings that, while the reporters of the London Press were, in that summer of 1838, busy preserving every word of the orations of men who are already forgotten, this poor fragment is all that has come down to us of a series of lectures which would have thrown so much light on the story of Carlyle's spiritual life" (p. 169).

But since this was written Dr. Dowden has published in the *Nineteenth Century* (May 1881) some extracts from a note-book containing a report of the lectures. Dr. Dowden's report, however, to judge from the extracts he has given, is, as Dr. Garnett says, a blundering one, and he has omitted many characteristic passages. Our MS., though like Dr. Dowden's, it wants one lecture, *viz.*, the ninth, is very accurate and has no other omissions like those in the latter. This omission of the ninth Lecture, which was on French Scepticism, is not, I think, a serious one. For Carlyle himself notes in his Journal: 'On Voltaire and French Scepticism is the worst, as I compute, of all. On the day I was stupid and sick beyond expression; also I did not like the man, a fatal circumstance of itself, I had to hover vague on the surface. The people seemed content enough. I myself felt sincerely disgusted. That is the word.' (Froude, I., 137.) Moreover, there is an excellent summary of this lecture at the beginning of the tenth. On collating all the extracts given by Dr. Dowden with the corresponding passages in our MS., I have found that the reading of the latter is in every case superior, and is free from the blunders of the former. In a passage in the first lecture the Dowden MS. has this sentence: "Their first feature was what we may call the central feature of all others *existing vehemence*." *Existing* clearly gives no sense, and Dr. Dowden, suspecting this, has conjectured *exhausting*. But our MS. has *exciting vehemence*, which is the apposite epithet. A little further there is this: "The sun of Poetry stared upon him." We have *shone* instead of *stared*, which is much better. In the sixth lecture, speaking of the great favour which Calderon has with the Germans, he says: "But I suspect that there is very much of *forced*

taste in this." Both MSS. give "forced taste," but in our MS. there is a marginal note which says that this was not the expression used, "but I suppose it was the meaning of a technical word, which I did not catch." In the tenth lecture there is a ludicrous mistake in the Dowden MS. "In spite of early training I never do see sorites of logic hanging together, put in regular order, but I conclude that it is going to end in some *niaiserie*, in some miserable delusion." This is our reading. But the Dowden MS. has *measure*, the reading evidently of an ignorant transcriber, instead of the French word *niaiserie*, which is, of course, the only appropriate one in the place. In the eleventh lecture there is this sentence in the Dowden MS.: "It was the primeval feeling of nature they came to crush but * * rallied." Dr. Dowden says that there is a word omitted in his MS., and he conjectures "the spirit of France rallied." But our MS. has the full sentence, "It was the primeval feeling of nature they came to crush, and round it the old spirit of fanaticism had rallied." Towards the close of the third lecture, the Dowden MS. omits a 'no' in a sentence and thus makes it illogical. 'It was given to Tacitus to see *no* deeper into the matter than appears from the above account of it.' The *no* is in our MS. In the first lecture, instead of 'faculty' which is in our MS. and is the proper word, the other has 'facility.' These are only the more prominent discrepancies. I have noted many more of a less serious nature. They all prove our MS. to be superior and more accurate; and, as far as can be judged, a correct and full report of Carlyle's famous lectures.

A few words now about the writer of the MS., who has preserved these lectures for the world. The audience which attended his lectures is thus described by Jane Welsh Carlyle. 'In quality the audience is unsurpassable; there are women so beautiful and intelligent that they look like emancipations from the moon; and men whose faces are histories in which one may read with ever new interest.' (Letters and Memorials ed. Froude, Vol. I., p. 93.) Carlyle himself in one of his letters to his mother, writes: "My audience was supposed to be the best, for rank, beauty, and intelligence, ever collected in London. I had bonnie braw dames, Ladies this, Ladies that, though I dared not look at them for fear they should put me out. I had old men of fourscore; men middle-aged, with fine steel-grey beards; young men of the Universities, of the law profession, all sitting quite mum there, and the Annandale voice golly-

ing at them." (Froude, *Life in London*, Vol. I., p. 140.) Among these last, mentioned by Carlyle, was a young man who afterwards lived to achieve a great success in his profession, as well as some in politics, in two continents. Mr. Thomas Anstey was studying law at about this time in London and was this year called to the bar. It speaks much about his critical discrimination and foresight that he should have been at so much pains to have a full report of these lectures for his private use, at a time when Carlyle was not much known beyond the little circle of his personal friends. Later on, taking notes of Carlyle's lectures became it seems fashionable, among ladies especially, as Caroline Fox records in her Journal, April 19, 1841, that 'Sterling spoke of ladies taking notes at Carlyle's lectures of dates, not thoughts, and these all wrong.' (*op. cit.* Vol. I., p. 230.) Mr. Anstey has preserved also his ticket of admission to the course, which is signed by Carlyle himself, and is numbered £4. It is pasted on the inside of the cover of the MS. When Anstey's vast library was dispersed at his death in 1873, our Society bought this MS. among other valuable books. And we owe it to the excellent judgment of our then Honorary Secretary, the late Mr. James Taylor, that we possess this precious MS. of lectures, whose supposed loss has been lamented by students of Carlyle.

The method which has been followed in the treatment of the MS. is something like that which Carlyle has himself graphically described in one of his Essays. "You go through his writings and all other writings, where he or his pursuits are treated of, and wherever you find a passage with his name in it, you cut it out, and carry it away. In this manner a mass of materials is collected, and the building now proceeds apace. Stone is laid on the top of stone, a trowel or two of biographic mortar, if perfectly convenient, being spread in here and there, by way of cement; and so the strange pile suddenly arises; amorphous, pointing every way but to the zenith, here a block of granite, there a mass of pipeclay; till the whole finishes, when the materials are finished!" (*Miscellanies*, Vol. I., p. 3.) Such a thing therefore will be the following paper. The sole object is to give some idea of the wealth of matter and manner contained in these lectures. Typical passages will therefore be quoted in full. As Dr. Garnett says, these Lectures contain 'Carlyle's opinions on a number of topics not elsewhere treated by him,' care will be taken to present such. On the whole, there will be little of my own, and I shall achieve my object if I earn Charles II.'s famous

compliment to Godolphin of being never in the way and never out of it.

Carlyle commences his course with a few introductory words on the greatness and dignity of Literature and on the importance of treating literary history, that is, the record of what men have thought, before political history, the narration of what they have done. "It must surely be an interesting occupation to follow the stream of mind from the period at which the first great spirits of our Western World wrote and flourished, down to these times. He who would pursue the investigation, however, must commence by inquiring what it was these men *thought*, before he enquires what they *did*, for after all they were solely remarkable for Mind, Thought, Opinion,—opinion which clothed itself in Action. And their opinions have survived in their books. A Book affords matter for deep meditation. Upon the shelves books seem queer, insignificant things—but in reality there is nothing so important as a book is. It stirs up the minds of men long after the author has sunk into the grave and continues to exert its corresponding influence for ages. Authors, unlike heroes, therefore, do not need to be illuminated by others, they are themselves luminous. This thought that was produced to-day,—the pamphlet that was published to-day, are only as it were reprints of thoughts that have circulated ever since the world began. And we are interested in its history for the thought is alive with us, and it lives when we are dead." It may be noted that later on, at the close of the fourth lecture, Carlyle, in a passage seemingly—but seemingly only—contradictory to this, places noble action above even noble utterance through books. Speaking of the contempt with which the medieval warriors looked upon the art of writing, he says: "Though writing is one of the noblest utterances, for speech is so,—there are other ways besides that of expressing one's self; and to lead a Heroic life is, perhaps, on the whole, a greater thing to do than to write a Heroic Poem . . . Actions only will be found to have been preserved when writers are forgotten. Homer will one day be swallowed up in Time, and so will all the greatest writers that have ever lived; and comparatively this is very little matter. But actions will not be destroyed; their influence must live: good or bad, they will live through Eternity, for the weal or woe of the doer! In particular the good actions will flow on in the course of time, unseen perhaps, but just as a vein of water flowing underground, hidden in general,

but at intervals breaking out to the surface in many a well for the refreshment of men!" No one need blame Carlyle for thus dissenting from the famous view of Aristotle, in order to agree with Bacon in preferring an active to a contemplative life.

Carlyle has no sympathy with those who would frame a theory for explaining every fact in the political, social, as well as literary world. Though he later on adopted what Mr. Herbert Spencer sarcastically calls the "great man theory," though he is capable of saying the "history of the world is but the Biographies of great men" (*Heroes*, p. 1), and though he may be said to have written his greatest and most laborious works to illustrate this cardinal theory which runs like a fine thread through all his teaching, yet at the outset of these lectures, he refuses to frame any theory about the history of European culture. Indeed, somewhat strangely, he says that such theories are almost impossible, not only in the present subject but almost everywhere else in human things. "There is very great difficulty in reducing this generation of thought to a perfect theory, as indeed there is with everything else, except perhaps the stars only, and even they are not reduced to theory,—not perfectly at least,—for although the solar system is quite established as such, it seems doubtful whether it does not in its turn revolve round other solar systems; and so any theory is in fact only imperfect. This phenomenon therefore is not to be theorised on." It is to be wished that these wise words had been borne in mind by another historian of the same subject as this of Carlyle, Dr. Draper, whose "History of the Intellectual Development of Europe" is thoroughly vitiated by his absurd "physiological theory" that the progress of society resembles that of a human being from childhood to old age. Emerson, whose lectures on Human culture were delivered in Boston at about the same time as his friend Carlyle's, and were, as Carlyle himself noted, 'on the very subject I am to discourse upon here in May coming,' treated the subject in the light of a curious theory of his own. Culture, according to him, is the unfolding of a man's potentialities, and is a discipline so universal as to demonstrate that no part of a man is made in vain. And he demonstrated this in successive lectures on the hands, the head, the eye and ear, the heart, etc. (cf. *Memoir of Emerson*, by J. E. Cabot, Vol. I., p. 322, Vol. II., 351). In spite however of his disclaimer, Carlyle too has a theory in these lectures or rather a central idea, which runs through them all and connects the whole. With him belief and

faith is the one thing needful in human affairs, and disbelief and doubt the cancer of the mind eating all life and vigour out of it and paralyzing its activity. He judges periods and nations by this standard, and according as belief or doubt prevails, he praises or condemns them. In the history of European culture he views the steady progress of belief retarded at certain points by periods of doubt and unbelief. A succession of faiths runs through all the ages from the earliest times to the nineteenth century, with intervals of scepticism between them at certain periods. In the early times there prevailed the faiths of Greece and Rome. These were followed by the Christian faith, after a short reign of scepticism under Pyrrho, Sextus Empiricus and Seneca. The Christian faith had continued to rule for a long time till it was seriously checked by the scepticism of the eighteenth century, represented by Hume in England, Voltaire in France, and the early writings of Goethe, especially his *Werther* in Germany. This again was followed by the revival of faith in the beginning of the nineteenth century, faith not exactly Christian, but a considerably modified form of it, of which Goethe was the herald on the continent. Carlyle has divided his course into four periods accordingly, corresponding to these successions of faith. The first period treated in three lectures is taken up with Greece and Rome, their Pagan faith as well as Pagan scepticism. The second and longest period, treated in five lectures, treats of the Christian Faith and its influence on culture in the four chief countries of Europe: Italy, Spain, Germany and England. France has the chief place in the third period of scepticism, which interrupted and modified the course of the Christian Faith, and is treated in three lectures. The last period of the revival of faith in this century is treated at great length in a single closing lecture on Modern German literature, especially Goethe and his works.

He begins the first period of European culture with the Greeks in whose history he traces three epochs, after the introduction of civilized arts into the country and the formation of societies. The first is the siege of Troy, which happened in the 12th century B.C. The second was that of the Persian invasion, during which 'their fate trembled in the iron scale of destiny for while.' "It is a pity that during this time we have but little information as to the influence produced upon them by the aspect of their beautiful country, its lofty mountains and fertile valleys, the gigantic trees which clothed the

summits and sides of their craggy precipices, and all so beautifully set off by the bright sky which was shining upon them ; as well as the means by which all this was rendered serviceable to them in the ways of daily life. It is only battles that are marked by historians, but subjects like these are rarely noticed." Carlyle, it would thus seem, has adopted the views of Montesquieu, whose great work, as is well known, treats of such influences upon history, views which have been carried to an absurd extreme by the late Mr. Buckle in his great historical fragment. The third epoch is that of Alexander the Great. Like the other two it also has reference to the East. "It was the flower-time of Greece,—her history is as that of a tree from its sapling state to its decline,—and at this period she developed an efflorescence of genius such as no other country ever beheld. But it speedily ended in the shedding of her flowers and in her own decay. From that time she continued to fall and Greece has never again been such as she then was. Europe was henceforth to develop herself on an independent footing, and it had been so ordered that Greece was to begin that. As to their peculiar physiognomy among nations, they were in one respect an extremely interesting people, but in another unamiable and weak entirely. There is a remarkable similarity in character of the French to these Greeks. Their first feature was what we may call the central feature of all others, exciting vehemence, not exactly strength, for there was no permanent coherence in it as in strength, but a sort of fiery impetuosity or vehemence, never anywhere so remarkable as among the Greeks, except among the French. But connected with this vehemence and the savageness to which it led, they had an extraordinary delicacy of taste and genius in them. They had a prompt dexterity in seizing the relations of objects, a beautiful and quick sense in perceiving the places in which the things lay all round the world which they had to work with ; and which without being entirely admirable was in their own internal province highly useful. So the French, with their undeniable barrenness of genius, have yet in a remarkable manner the faculty of expressing themselves with precision and elegance, to so singular a degree that no ideas or inventions can possibly become popularised till they are presented to the world by means of the French language.*

* Cf. "The French are great indeed as cooks of everything, whether an idea or a lump of meat ; they will make something palatable of the poorest notion and the barest bone," one of the sayings of Carlyle recorded by Lord Houghton in his *Commonplace Book*, and now first published in his *Life* by Mr. W. Reid, Vol. II., 479.

“And this is true of history and of all things now in the world of all philosophy, of everything else. But in philosophy, poetry and all things, the Greek *genius* displayed itself with as curious a felicity as the French does in frivolous exercises. Singing or music was the central principle of the Greeks, not a subordinate one. And they were right. What is not musical is rough and hard and cannot be harmonised. Harmony is the essence of art and science. The mind moulds to itself the clay and makes it what it will. The Pelasgic Architecture, which still subsists in its huge walls of stones formed of immense *bolars* piled one upon another, presents, I am told now, at the distance of 3,000 years, the evidence of most magnificent symmetry and an eye to what is beautiful. Their poems are equally admirable. Their statuary comprise still the highest things that we have to show for ourselves in that art. Phidias, for example, had the same spirit of harmony, and the matter of his art was obedient to him * * * This spirit of harmony operated directly in him, informing all parts of his mind,—thence transferring itself into statuary and seen with the eye and filling the hearts of all people. Thence Carlyle passes to consider the religion of the Greeks. Polytheism at first sight seems an inextricable mass of confusions and delusions. But there was no doubt some meaning in it for the people. It may be explained in one of two ways: the first is that the fable was only an allegory to explain the various relations of natural facts, of spiritual facts and material; and much learning has been expended on this theory, which is called *Hermenism*.* Bacon himself wrote upon it in his treatise ‘*De Sapientia Veterum*.’ But Carlyle characteristically inclines to the other theory that their gods were simply their Kings and Heroes whom they afterwards deified. ‘Man is always venerable to man; great men are sure to attract worship or reverence in all ages, and in ancient times it is not wonderful that sometimes they were accounted as gods. For the most imaginative of us can scarcely conceive the feelings with which the earliest of the human species looked abroad on the world around them. At first doubtless they regarded nothing but the gratifications of their wants, as in fact wild people do yet. But the man would soon begin to ask himself whence he was, what were his flesh and blood, what he

* *Sic.* in MS., but Anstey has himself queried it on the margin, as it is obviously wrong.

himself was who was not here a short time ago, who will not be here much longer, but still existing a conscious individual in this immense universe. The theories so formed would be extremely extravagant, and little would suffice to shape this system into Polytheism. For it is really in my opinion a blasphemy against human nature to attribute the whole of the system to quackery and falsehood."

Carlyle then defends their Divination, the grand nucleus round which Polytheism formed itself, the constituted core of the whole matter. He sees no quackery about it. On the contrary he sees a great deal of reason in their oracles. If the divine who entered into the deep dark chasm at Dodona for inspiration, "was a man of devout frame of mind, he must surely have then been in the best state of feeling for foreseeing the future and giving advice to others. No matter how this was carried, by divination or otherwise, so long as the individual suffered himself to be wrapt in union with a higher being. I like to believe better of Greece than that she was completely at the mercy of fraud and falsehood in these matters." Surely this sympathetic way of inquiring into the past, entering into the minds and hearts of men of a distant age to think and feel as they thought and felt more than two thousand years ago, is much superior to the supercilious manner of viewing and criticising the creeds and customs of ancient times by importing our modern views into the distant and dim past. And this sympathetic manner, this trying to see good and wisdom in ancient customs, to find out their true basis in sincerity and reason in no way inferior to our own, if applied to the customs and creeds of our ancestors and of ancient India, would lead to much better results, would tend to make us much wiser than the negative barren criticism of antiquity pursued with the vanity of extolling our times at the expense of the past. But to return to Carlyle. This acquittal of Greece from the charge of fraud and falsehood and quackery in her ancient religious system is all the more emphatic, coming as it does from such a hater of sham and quackery in every shape and guise as Carlyle. 'The Greeks discovered, independently of their idolatry, that truth which is in every man's heart, and to which no thinking man can refuse his assent, they recognised a destiny, a great dumb black power ruling during time, which knew nobody for its master, and in its decrees was as inflexible as adamant, and every one knew that it was there.' Such therefore was the Religion of the Greeks to whose Literature he passes in the second lecture.

The first to be treated are the poems of Homer which Carlyle, quoting Joannes von Müller, says are the oldest books of importance, next after the Bible. 'There are none older even among the Chinese, for in spite of what has been said about their works, there is no evidence that any of them are older than the poems of Homer, some there are about the same age, but very insignificant, such as romances or chronicles.' Carlyle was misinformed as regards the earliest Chinese book of importance, which is the celebrated *Yih-king* or Book of Changes, the first of the famous Nine Classics. 'This work, which is a philosophical treatise, first saw the light according to Prof. R. K. Douglas within a prison's walls in 1150 B. C., its author, Wan-Wang, having been imprisoned for a political offence. As to Homer, who he was and whether he was the real author of the Homeric poems, very little is known. Carlyle does not believe in one Homer, the author of the Homeric poems. 'Indeed, the only argument in favour of Homer being the real author, is derived from the common opinion on the point, and from the unity of the poem, of which it was once said, that it was as unlikely that it should be owing to an accidental concurrence of different writers as that by an accidental arrangement of the types it should have been printed.' But Carlyle on reading the poem again, could not find this unity, 'I became completely convinced that it was not the work of one man. One may cut out two or three books without making any alteration in its unity.' But yet the character of Homer's poems is the best among all poems. For in the first place they are the delineation of something more ancient than themselves and more simple, and therefore more interesting, as being the impressions of a primeval mind, the proceedings of a set of men, our spiritual progenitors. The first things of importance in 'the world's history are mentioned there. Secondly, they possess qualities of the highest character of whatever age or country. The Greek genius never exceeded what was done by the authors of those poems which are known as the writings of Homer.*' And these qualities may be reduced to two heads: "First, Homer does not believe his story to be a fiction. He believed his

* Cf. "All history should aim at resembling the *Iliad*, remembering it is a greater task than the human mind is capable of, really and literally, to present the smallest fact as it itself appeared," one of Carlyle's sayings (*apud* Reid, *Life of Lord Houghton*, Vol. II., p. 441).

narratives to be strictly true. Secondly, the poem of the *Iliad* was actually intended to be sung—it *sings itself*—not only the cadence, but the whole thought of the poem sings itself, as it were. Now, if we take these two things and add them together, the combination makes up the essence of the best poem that can be written. There is more of character in his second poem, which treats of a higher state of civilization. Its hero Ulysses, is the very model of the Type-Greek, a perfect image of the Greek genius, a shifty, nimble active man involved in difficulties, but every now and then bobbing up out of darkness and confusion, victorious and intact."

But we must leave Homer interesting as he is, and pass on to the philosophers of the Greeks, among whom Pythagoras was the greatest in the earlier times. 'What will immortalise Pythagoras is his discovery of the square of the hypotenuse. It seems that he may rather be said not to have invented it, but imported, for I understand the Hindoos and other people of the East have long known it.' Next comes the historian Herodotus whose 'work is, properly speaking, an *Encyclopædia* of the various nations, and displays in a striking manner the innate spirit of harmony that was in the Greeks. It is the spirit of order which has constituted him the prose poet of his century.' As regards his credibility, Herodotus is most veracious when he writes from his own observation; but 'when he does not profess to know the truth of his narratives, it is curious to see the sort of Arabian Tales which he collects together.' Of the great Tragedians, *Æschylus* is held the greatest. 'It is said that when composing he had on a look of the greatest fierceness. He has been accused of bombast; from his obscurity he is often exceedingly difficult, but bombast is not the word at all. His words come up from the great volcano of his heart, and often he has no voice for it, and he copulates his words together and tears his heart asunder.' Sophocles completed his work and was of a more chastened and cultivated mind. He translated it into a choral peal of melody; *Æschylus* only excels in his grand bursts of feeling. The *Antigone* is the finest thing of the kind ever sketched by man. Euripides carried his compositions occasionally to the very verge of disease, and displays a distinct commencement of the age of speculation and scepticism. He writes often *for the effect's sake*, not as Homer or *Æschylus*, wrapt away in the train of action; but how touching is effect so produced. He was accused of impiety. In a sceptical kind

of man these two things go together very often—impiety and desire of effect. There is a decline in all kinds of literature when it ceases to be poetical and becomes speculative. Socrates was the emblem of the decline of the Greeks in its transitive state; he was the friend of Euripides. It seems strange to call him so. I willingly admit that he was a man of deep feeling and morality.' But Carlyle characteristically does not approve of his hostile attitude towards the religion of the Greeks. 'I can well understand the idea which Aristophanes had of him, that he was a man going to destroy all Greece with his innovations. To understand that, we have only to go back to what I said in my last lecture on the peculiar character of the Greek system of religion, the crown of all their beliefs. The Greek system, you will remember, was of a great significance and value for the Greeks, even the most absurd-looking part of the whole—the Oracle—this too was shown to have been not a quackery, but the result of a sincere belief on the part of the priests themselves. No matter what you call the process, if the man believed in what he was about and listened to his faith in a higher power, surely by looking into himself, apart from earthly feeling, he would be in that frame of mind by far the best adapted for judging correctly and wisely of the future. They send the most pious, intelligent and reverend among them to join themselves to this system, and thus was formed a sort of non-pagan Church to the people. There were also the Greek games. The mind of the whole nation by its means obtained a strength and coherence. If I may not be permitted to say that through it the nation became united to the Divine power, I may at any rate assert that the highest considerations and motives thus became familiar to each person, and were put at the very top of his mind. But at Socrates' time this devotional feeling had in a great measure given way. He himself was not more sceptical than the rest. He shows a lingering kind of aim and attachment for the old religion of his country, and often we cannot make out whether he believed in it or not. He must have had but a painful intellectual life, a painful kind of life altogether, we would think.' These last sentences, one would think, can very well be applied to Carlyle himself with regard to his attitude towards the old religion of his country. Socrates seems to him to have been an entirely unprofitable character. 'I have a great desire to admire Socrates, but I confess that his writings seem to be made up of very wire-drawn notions about virtue; there is no conclusion in him; there is no word of life in Socrates.' After

Socrates the Greek nation became more and more sophistical. The Greek genius lost its originality; it lost its poetry, and gave way to the spirit of speculation. Alexander subdued them, and no great genius of any very remarkable quality appeared in Greece.

In the third lecture Carlyle treats of the Romans: their character, their fortune, and what they did. At the outset, comparing the Romans with the Greeks, he says: 'We may say of this nation that, as the Greeks may be compared to the *children* of antiquity from their *naïveté* and gracefulness, while their whole history is an aurora, the dawn of a higher culture and civilization,—so the Romans were the *men* of antiquity and their history a glorious, warm laborious day; less beautiful and graceful no doubt than the Greeks, but most essentially useful.' The Romans will not require much discussion in connection with our subject because 'the Roman life, and the Roman opinions are quite a sequel to those of the Greeks; a second edition, we may say, of the Pagan system of belief and actions.' The Greek life itself 'was shattered to pieces against the harder, stronger life of the Romans. It was just as a beautiful crystal jar becomes dashed to pieces upon the hard rocks;—so inexpressible was the force of the strong Roman energy.' The Romans evince the characters of two distinct species of people,—the Pelasgi, and the Etruscans or Tuscans, entirely different from these. The latter had a gloomy heaviness, austerity and sullenness. They were men of a gloomy character, very different from the liveliness and gracefulness of the Greeks. 'In the Romans we have the traces of these two races joined together,—the one proved the noblesse,—the other, the commonalty. The Etruscans had a sort of sullen energy, and, above all, a kind of rigorous thrift. And thrift, though generally regarded as mean, includes in itself the best virtues that a man can have in this world. It includes all that man can do in his vocation. 'Even in its worst state, it indicates a great people, I think. The Dutch, for example,—there is no stronger people than them; the people of New England, the Scotch, all great nations! In short, it is the foundation of all manner of virtue in a nation.'*

Along with this there was in the Roman character a great seriousness and devoutness; and it was natural that 'the Greek religion was light

* Carlyle eulogises thrift in several places in his works, especially in *Frederic the Great*, Vol. II.

and sportful compared to the Roman.' 'Their notion of Fate, which we observed was the central element of Paganism, was much more productive of consequences than the Greek notion; and it depended entirely on the original character which had been given to this people. Their notion was that Rome was always meant to be the Capital of the whole world, that right was on the side of every man who was with Rome, and that, therefore, it was their duty to do everything for Rome. This belief tended very principally to produce its own fulfilment,—nay, it was itself founded on fact: 'Did not Rome do so and so?' they would reason.' The stubborn energy of their ancestors was employed by the Romans in all the concerns of their ordinary life, and by it they raised themselves above all other people. 'Method was their great principle, just as Harmony was of the Greeks. The Method of the Romans was a sort of Harmony, but not that beautiful, graceful thing which was the Greek Harmony. Theirs was the harmony of plan—an architectural harmony which was displayed in the arranging of practical antecedents and consequences. Their whole genius was practical. Speculation with them was nothing in the comparison. Their vocation was not to teach the sciences—what sciences they knew they had received from the Greeks—but to teach practical wisdom, to subdue people into polity.' *

Pliny, says Carlyle, declares that he cannot describe Rome: "so great is it that it appears to make heaven more illustrious, and to bring the whole World into civilization and obedience under its authority." This is what it did. It went on fighting and subduing the world. But it was not with the spirit of a robber. "Some have thought that the Romans had done nothing else but fight to establish their dominion where they had not the least claim of right, and that they were a mere nest of robbers. But this is evidently a misapprehension. Historians have generally managed to write down such facts as are apt to strike the memory of the vulgar, while they omit the circumstances which display the real character of the Romans. The Romans were at first an agricultural people; they built, it appears, their barns within their walls for protection. But they got incidentally

* Cf. The celebrated lines of Virgil:—

Tu regere imperio populos, Romane, memento :
 Hæc tibi erunt artes, pacisque imponere morem,
 Parcere subjectis, et debellare superbos.

into quarrels with other neighbouring state ; and it is not strange that they should have taken the opportunity to compel them by force to adopt their civilization, such as it was, in preference to the more foolish and savage method of their own. I do not say that the Roman was a mild kind of discipline. Far from that, it was established only by hard contests and fighting. But it was of all the most beneficial. In spite of all that has been said and ought to be said about Liberty, it is true Liberty to obey the best personal guidance, either out of our own head or out of that of some other. No one could wish to see some fool wandering about at his will and without any restraint or guidance. We must admit it to be far better for him even if some wise man were to take charge of him, even though by force, although that seems but a coarse kind of operation. But fighting was not at all the fundamental principle in their conquests ; it was their superior civilization which attracted the surrounding nations to their centre. If their course had been entirely unwise all the world would have risen in arms against these domineering tyrants for ever claiming to be rulers where they had no right at all, and their power could not have subsisted there as it did." This is quite characteristic of Carlyle, with whom power and supreme authority pass as by right from the weak to the strong, from those who were unfit to enjoy them to those who were capable of wielding them. The great contest of the Romans with Carthage which 'as far as probabilities went was more likely to subject the whole world,' was the 'crowning phenomenon of their history.' But the Carthaginians, between whom and the Jews Carlyle sees a great resemblance, were subdued, and he rejoices in their overthrow. Carlyle characteristically does not like the constitutional struggles between the Patricians and the Plebeians, and the internal discord which characterised the history of the later Roman Republic. He therefore rejoices in its overthrow and the elevation of Cæsar. 'I cannot join in the lamentation made by some over the downfall of the Republic, when Cæsar took hold of it. It had been but a constant struggling and scramble for prey ; and it was well to end it, and to see the wisest, cleanest and most judicious man of them place himself at the top of it. The Romans, under the Empire, attained to their complete grandeur. Their dominion reached from the River Euphrates to Cadiz, and from the border of the Arabian desert to Severus' wall up in the north of England. And what an empire was it ; teaching

mankind that they should be tilling the ground as they ought to do, instead of fighting one another. For that is the real thing which every man is called on to do,—to till the ground,—and not to slay his poor brother man.'

Passing from their history to their language and literature, he finds the latter to be but a copy of that of the Greeks; but still 'there is a kind of Roman worth in many of their books.' Their language, too, has a character belonging to Rome. 'Its peculiar distinguishing character is its imperative sound and structure finely adapted to command. So in their books, as, for instance, the poems of Virgil and Horace, we see the Roman character of a still strength.' But their greatest work was practical. It was written on the face of the planet in which we live,—their Cyclopean highways, extending from country to country, their Aqueducts, their Coliseums, their whole Polity! And how spontaneous all these things were! How little any Roman knew what Rome was!" Then he goes on to say that there can be no preconceived plan for the creation of national greatness in the minds of the individuals who follow their own particular aims and plans. "There is a tendency in all historians to place a plan in the head of every one of their great characters, by which he regulated his actions; forgetting that it is not possible for any man to have foreseen events, and to have embraced at once the vast complication of the circumstances that were to happen. It is more reasonable to attribute national progress to a great, deep instinct in every individual actor. Who of us, for example, knows England, though he may contribute to her prosperity? Everyone here follows his own object,—one goes to India, another aspires to the army, and each after his own ends. But all thus co-operate together after all, one Englishman with another, in adding to the strength and wealth of the whole nation. The wisest Government has only to direct this spirit into a proper channel. But to believe that it can lay down a plan for the creation of national enterprise is an entire folly. These incidents form the deep foundation of a national character; when they fall, the nation falls too; just as when the roots of a tree fall and the sap can mount the trunk and diffuse itself among the leaves no longer, the tree stops too!" All greatness therefore as is well known is unconscious with him. Pursuing this train of thought Carlyle starts the paradox that literature makes itself remarkable only during the decline of a nation. "During a healthy, sound, progressive period of national

existence, there is, in general, no literature at all. In a time of active exertion the nation will not speak out its mind. It is not till a nation is ready to decline that its literature makes itself remarkable. And this is observable in all nations. For there are many ways in which a man or a nation expresses itself besides books. The point is not to be able to write a book : the point is *to have the true mind* for it. Everything in that case which the nation does will be equally significant of its mind. If any great man among the Romans,—Julius Cæsar or Cato, for example, had never done anything but till the ground, they would have acquired equal excellence in that way, they would have ploughed as they conquered. Everything a great man does carries the traces of a great man. Perhaps even there is the most energetic virtue when there is no talk about virtue at all ! I wish my friends here,” emphasises Carlyle, “to consider and keep this in view : that progress and civilization may go on unknown to the people themselves : that there may be a primeval feeling of energy and virtue in the founders of a state, whether they can fathom it or not. This feeling gets nearer every generation to be uttered. For though the son only learns such things as his father invented, yet he will discover other things, and teach as well his own as his father’s inventions in his turn to his children. And so it will go on working itself out, till it gets into conversation and speech. We shall observe this precisely when we come to the reign of Elizabeth [VIII. Lecture]. All great things, in short, whether national or individual, are unconscious things ! I cannot get room to insist on this here, but we shall see them as we go on, like seeds thrown out upon a wide, fertile field ; no man sees what they are, but they grow up before us and become great. What did that man, when he built his house, know of Rome or of Julius Cæsar that were to come ? These were the products of Time. Faust of Mentz, who invented Printing, that subject of so much admiration in our times, never thought of the results that were to follow ; he found it a cheaper way of publishing his Bibles, and he used it for no other purpose than to undersell the other booksellers. In short, from the Christian Religion down to the poorest genuine song, there has been no consciousness in the minds of the first authors of anything of excellence. Shakespeare, too, never seemed to imagine that he had any talent at all, his only object seems to have been to gather a little money, for he was very necessitous. And when we do find consciousness the thing done is sure to be not a great thing at all. It

is a very suspicious circumstance when anything makes a great noise about itself; it is like a drum, producing a great deal of sound, but very like to be empty!" This test of unconsciousness, embodied in the maxim of Schiller that 'Genius is ever a secret to itself,' he had already announced and applied to greatness in 1831, in an article in the *Edinburgh Review*, afterwards reprinted as 'Characteristics' in his *Miscellanies*. It provoked even Sterling, one of his staunchest admirers, to a long refutation in his article in the *Westminster Review* for 1839 (reprinted in his *Miscellaneous Essays* ed. J. Hare, Vol. I.).

Next Carlyle takes a short survey of the famous masterpieces of Roman literature. Virgil's *Æneid* he thinks entirely inferior to Homer, because there is the fatal consciousness, on which he has just enlarged,—“that knowledge that he is writing an Epic,—the plot, the style, all is vitiated by that one fault.” Then the characters are also inferior. “*Æneas* is a lachrymose sort of man altogether. But when this fatal consciousness left Virgil he became a great poet, as is to be seen in his minor poems. He was a great poet when he did not observe himself, and when he let himself alone.” In his women he succeeded wonderfully. “Virgil was an amiable man and always in bad health, much subject to dyspepsia and to all kinds of maladies that afflict men of genius” and with which Carlyle was but too familiar. And it would have been curious to know whether they moved Virgil's spleen as they did that of his critic and made him vent his anger in the most vehement language in his journals. “We must, on the whole, conclude that Virgil was, properly speaking, not an Epic poet.” Horace too has the same consciousness; and Carlyle finds another hindrance in admiring him, in his perverse moral philosophy, the Epicurean system. Another poet who had an ever-present consciousness of himself is Ovid, who is thus very inferior to Horace or Virgil. From his time “we get more and more into self-consciousness and into scepticism not long afterwards, without being able to find any bottom at all to it!” And Roman literature continued to degenerate till it reached its lowest point in Seneca. “If we want an example of a diseased self-consciousness, an exaggerated imagination, a mind blown up with all sorts of strange conceits, the spasmodic state of intellect, in short, of a man morally unable to speak the truth on any subject,—we have it in Seneca. He was led away by this strange humour into all sorts of cant and insincerity. He had that spirit of self-conceit, pride and vanity, which is the

ruin of all things in this world, and always will be." This decline in their literature was the consequence of their decline in virtue. "The vices of this kind of literature connect themselves in a natural sequence with the decline of Roman virtue altogether. When that people had once come to disbelief in their own gods, and to put all their confidence in their money, believing that with their money they could always buy their money's worth, this order of things was closely succeeded by moral abominations of the most dreadful kind, such as were not known before and never since, the most fearful abominations under the sun." But even in deserts there are oases, and in this dreary age there was one great writer, the greatest of Roman writers, Tacitus,—such is the power of genius to make itself heard and felt in all times. Tacitus displays more of the Roman spirit perhaps than any one before him. In eloquent words does Carlyle eulogise this truly great man. "In the middle of all those facts in the literature of his country, which correspond so well with what we know of the history of Rome itself—in the middle of all that quackery and puffery coming into play time about in every department, when critics wrote books to teach you how to hold out your arm and your leg—in the middle of all this absurd and wicked period Tacitus was born and was enabled to be a Roman after all! He stood like a Colossus at the edge of a dark night, and he saw events of all kinds hurrying past him and plunging he knew not where, but evidently to no good, for falsehood and cowardice never yet ended anywhere but in destruction! He was full of the old feelings of goodness and honesty; he has no belief but the old Roman belief." With Tacitus Carlyle quits the subject of Pagan literature, for after him all things went on sinking down more and more into all kinds of disease and ruin. "After the survey which we have made, we come to the conclusion that there is a strange coherence between the healthy belief and outward destiny of a nation. Thus the Greeks went on with their wars and everything else most prosperously, till they became *conscious* of their condition, till the man became solicitous after other times. Socrates, we said, is a kind of starting point from which we trace their fall into confusion and wreck of all sorts. So it was with the Romans. Cato the elder, used to tell them, "the instant you get the Greek literature among you there will be an end of the old Roman spirit." He was not listened to; the rage for Greek speculation increased; he himself found it impossible to keep back, although he grew very angry about it, and in his

old age he learned the Greek language and had it taught to his sons. It was too late ; nobody could believe any longer, and every one had set his mind on being a man and thinking for himself." In the middle of all this occurred an event which was destined to change it all and to regenerate the effete ancient world, the advent of Christ, the new character in which all the future world lay hid. The rise of Christianity may be said to have put a stop to ancient history ; and here I stop for the present, and shall resume the subject on another occasion.

ART. XII.—*Subandhu and Kumārila*. By the Hon'ble
MR. JUSTICE K. T. TELANG, M.A., LL.B., C.I.E.

[Read 29th September 1891.]

Dr. Fitz-Edward Hall, in the very learned Preface to his edition of the *Vāsavadattā*, has assigned Subandhu, the author of that work, to some period prior to the age of Bāṇa, the famous author of the *Harsha Charita* and the *Kādambarī*.¹ And Bāṇa, being generally admitted to have been a contemporary of Harshavardhana of Kanuj and Hiuen Tsiang, belongs to the early part of the seventh century A.D.² Subandhu accordingly, has been generally regarded as belonging to the close of the sixth or the beginning of the seventh century A.D.³ In 1885, however, Prof. Peterson, in the Preface to his edition of the *Kādambarī* of Bāṇa, threw some doubts on the identification of the *Vāsavadattā* which we possess with the *Vāsavadattā* mentioned in Bāṇa's famous introductory verses to the *Harsha Charita*.⁴ But soon afterwards, he saw reason to change his opinion.⁵ And now Dr. Cartellieri has adduced elaborate reasons in detail for adhering to the received view, that Bāṇa knew our *Vāsavadattā*, and in fact for holding further that Bāṇa composed his work for the express purpose of eclipsing Subandhu's fame.⁶ Under these circumstances we are, I think,

¹ P. 11. And compare Prof. Cowell's *Nyāyakusumāñjali*, Preface p. vi.

² I notice that the late Pandit Bhagvānlāl expressed a view similar to mine about the period of Harsha's reign at which the *Harsha Charita* was written (Vol. XIII., *Ind. Antiquary*, p. 74). See my *Mudrārākshasa*, Introduction, note 55 (P. L.)

³ See, *inter alia*, Max Müller's *India; what it can teach us*, p. 331, *Vienna Oriental Journal*, Vol. III., p. 143.

⁴ Introduction, pp. 71—2.

⁵ *Subhāshitāvali* of Vallabhadeva. Introduction, p. 133 and note. *Vāsavadattā*'s story is referred to by Daṇḍin also (as to his date see below) for a somewhat similar purpose to that in the *Mālatī Mādhava*. See *Daśakumāra-charita* (Bühler's Ed.), p. 69.

⁶ *Vienna Oriental Journal*, Vol. II., p. 115 et seq. (at p. 132) See also, *Ibid.* Vol. III., p. 143, and *J. B. R. A. S.*, Vol. XVII., p. 81. I confess that I find it difficult to agree with those who regard the verses in the *Harsha Charita* as indicating the existence of Subandhu and Kālidāsa at the same time with Bāṇa

as safe as we can be in dealing with any dates in the history of Sanskrit Literature, if we proceed on the assumption that books and events which can be shown to be referred to by the author of the *Vāsavadattā* must belong *at the latest* to about the middle of the sixth century A.D.

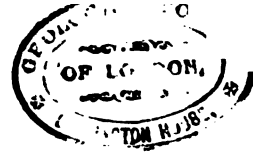
One of the books which the *Vāsavadattā* refers to is a book named *Alan-kāra*, by the famous Buddhist writer *Dharmakīrti*¹. This is the writer about whom some interesting facts have been brought together by Mr. K. B. Pāthak in his recent paper on *Dharmakīrti* and *Śaṅkarāchārya*, read before our Society.² In that paper, Mr. Pāthak refers to I-tsing's account of his travels, and from the information contained in that account deduces the conclusion, that "it is clear that *Dharmakīrti* could have flourished only in the first half of the seventh century."³ In the first place, I may point out that Mr. Pāthak is

(e.g. Dr. Hall, at p. 14 note of the Preface to the *Vāsavadattā*, and Dr. Peterson's Introduction to the *Kādambarī*, p. 81.) But the point cannot be discussed here. I will only add that if Dr. Jacobi is right in placing *Māgha* before *Bāna* and *Subandhu*, and *Bhāravi* and *Kālidāsa* before *Māgha* (see *Vienna Oriental Journal*, Vol. III., p. 144,) the contemporaneous existence of *Kālidāsa* and *Subandhu* cannot be admitted (see further, as to the date of *Māgha*, *Vienna Oriental Journal*, Vol. IV., p. 61 *et seq.* and 236 *et seq.*; and as to that of *Kālidāsa*, *Indian Antiquary*, Vol. XIX., p. 285, with which compare *Bühler's* remarks about the date of *Bhāravi* and the grounds for it in the very elaborate Introduction to his *Manu*, p. cxiii. (*Sacred Books of the East*.) I may, perhaps, be allowed to take this opportunity of drawing attention to the allusion to *Manu* contained in *Raghu*, xiv. 67, which is not noticed by Dr. *Bühler* in this Introduction, and which seems to be based on *Manu* vii. 35. And with reference to the remarks at p. cxii., I may add that *Manu* is named in the *Śābara Bhāṣya* at p. 4, though in a very colourless way. Prof. *Bhāndārkar* has pointed out (*Report on Sanskrit MSS.*, 1883-84, p. 32) that *Kumārila* comes after *Kālidāsa*, and he appears to have criticised the *Dignāga* who is believed to have been a contemporary of *Kālidāsa*. (See *J. B. B. R. A. S.*, Vol. XVII., p. 572.) That circumstance does not, however, in the present state of the question regarding *Kālidāsa's* date, affect the conclusions set forth in the present paper, although, no doubt, in view of the remarks of Prof. *Max Müller* at pp. 306-7 of *India*: what it can teach us, the dates of *Kālidāsa*, *Kumārila*, and *Dharmakīrti* must be admitted to be all more or less closely connected with each other.

¹ P. 235 (Hall's Ed.) and Preface, p. 10.

² See *J. B. B. R. A. S.*, Vol. XVIII., p. 88.

³ P. 90. Dr. Peterson says he is believed to have lived in the middle of the sixth century. (*Vallabhadeva's Subhāṣitāvalī*, Introduction, p. 133.) And looking at what is said about *Asaṅga* and *Vasubandhu* and *Dharmakīrti*, as well



somewhat inaccurate in his statement of the premise from which he draws this conclusion, for it is not at all "clear" from the passage in the *Indian Antiquary* to which he refers, that I-tsing does, really and truly, speak of Dharmakīrti as his contemporary¹⁰. Secondly, I have already indicated the sort of mistakes which may sometimes be committed by a too rigid adherence to information like that which Dr. Barnell has relied on as conclusive on this point, and which Mr. Pāthak has unhesitatingly accepted as conclusive on Dr. Barnell's authority¹¹. But thirdly, I think, that it is almost impossible to accept any one line of reasoning, or any single group of facts, as conclusive about the precise date of any book in Sanskrit Literature, at all events in the present condition of Sanskrit Chronology, when it is almost literally true that, as I think an American Sanskritist puts it, Indian literary dates are, for the most part, only, 'so many pins set up to be bowled down again.' The date of Dharmakīrti, therefore, ought not to be fixed, even upon the unanimous testimony of Chinese¹².

as about Guṇamati and others connected with them, in Max Müller's *India: what it can teach us*, pp. 282 n, 290, and 305, 308 *et seq.*, and in numerous passages in Mr. Beal's *Buddhist Records of the Western World*, e. g., Vol. I., pp. 105, 193 (where Dharmakīrti does not appear to be mentioned) and also in Tāranāth's work (see *Indian Antiquary*, Vol. IV., p. 141) and elsewhere (e. g., *Indian Antiquary*, Vol. IX., pp. 149, 316) I own I feel very great doubts about the accuracy of Mr. Pāthak's date for Dharmakīrti. The whole of the facts need yet another comprehensive survey like Prof. Max Müller's. For instance, we must consider, *inter alia*, the fact that Sthiramati, who must have been a contemporary of Dharmakīrti (Max Müller's *India: what it can teach us*, p. 305) had probably died some considerable time before 557 A. D. (see *Indian Antiquary*, Vol. VI., p. 9). See also, on the other side, Kern's *Saddharmapundarikā* (S. B. E.) Introduction, p. xxii., which should be compared with *Buddhist Records of the Western World*, Vol. I., p. 192, among other passages.

¹⁰ That is only the interpretation placed on I-tsing's words by one of his translators, Prof. Vasiliev, as stated in the passage quoted from the *Indian Antiquary*, thinks the meaning to be merely that Dharmakīrti was one of "the teachers nearest in time." It appears to me that Prof. Vasiliev's interpretation is that which agrees better with the other known facts. But, at all events, the rival interpretation, standing by itself, is obviously an unsafe basis for ulterior conclusions. See also Max Müller's *India: what it can teach us*, p. 312.

¹¹ See my *Mudrārākṣhaśa*, Introduction, pp. xlviii. xlix.

¹² That even Hiuen Tsiang is not to be implicitly trusted in everything he states, follows from what Dr. Bühler has pointed out in his paper in the *Vienna Journal*, Vol. II., 269. And as to I-tsing himself, see J. B. B. R. A 3, Vol. XVI., pp. 199-200, and Max Müller's *India: what it can teach us*, pp. 212-3.

and Tibetan writers, and even if that testimony were much more precise than it actually is, without considering the bearing upon that date of this fact among others, that Dharmakīrti is alluded to by Subandhu.

The existence of this allusion has been generally admitted, and I do not now propose to discuss it any further. I wish in the present paper rather to draw attention to some passages in the *Vāsavadattā* which seem to me to involve an allusion to the famous Pūrva-Mīmāṃsā writer Kumārila. I must begin by stating at once that the allusions I rely upon are by no means perfectly obvious, nor do I venture to suggest that the views which I am putting forward regarding them may not be quite reasonably disputed. But such as they are, I state the views I have myself formed, and scholars will be able to judge how far they are well founded. I may, however, add as a matter not to be forgotten, that even if the allusions to Kumārila alleged by me are held not to be made out, that circumstance will not affect the further inferences based here on the fact of such allusions. Because, if the allusion to Dharmakīrti is admitted, as it generally is admitted, to exist, then Kumārila being a contemporary of his, as we know from other evidence, the substantial basis for such further inferences is established, independently of the allusions to Kumārila here relied upon.

There are, then, four different passages in the *Vāsavadattā* in which the Mīmāṃsā, and Buddhism or Jainism are brought together in Subandhu's *double entendres*. I will set out these passages together before making any comments upon them. The first occurs in a description of the Vindhya mountain, which is described thus¹³—मीमांसान्याय इव विहितदिग्म्बरदर्शनः which may be rendered as follows : the Vindhya mountain which prevents the sky and the quarters from being seen is like the Mīmāṃsā philosophy which has overcome (literally, covered) the doctrine of the Digambaras. The second passage forms part of the description of the various princes, who had come as

Mr. Beal in the Introduction to his *Life of Buddha* (Sacred Books of the East), p. xxxi., mentions circumstances showing that Chinese and Tibetan historical writings require to be subjected to critical examination like all others; and see Max Müller's *India*, what it can teach us, p. 302.

¹³ Hall's Ed. p. 98. The translations in the text, of course, do not, and cannot, bring out the point of the original. But they may be allowed for our present purpose.

suitors for the hand of Vāsavadattā. Some of the princes are there stated to be¹⁴ केचिज्जैमिनिमतानुसारिण इव तथ्यगतमतध्वंसिनः that is to say, some of the princes who opposed the opinions of those that came in ordinary costume, were like the followers of the doctrines of Jaimini, who destroyed the doctrines of Buddha. The third passage is contained in a description of the darkness of night which is said to be¹⁵ अतिवचनमिव परिहृतदिगम्बरदर्शनम् that is to say, that the darkness which prevents the sky and the quarters from being seen is like the texts of the Sruti or Vedas by which the doctrines of the Digambaras have been refuted. The fourth passage is met with in the course of the narrative of the engagement between the two armies which occurs towards the close of the story. The dust raised on the battlefield is there spoken of, and we are told that मीमांसकदर्शनेनेव तिरस्कृतदिगम्बरदर्शनेन रजसा जजुम्हे,¹⁶ which may be thus translated—Dust was raised preventing the sky and the quarters from being seen, which was like the doctrine of the Mīmāṃsā, by which the doctrine of the Digambaras was eclipsed.

It will be noticed that in two of these passages, the Pūrva Mīmāṃsā, or system of Jaimini, is spoken of as having overcome the doctrines of the Digambaras, that is, the sect of Digambara Jains. In the third passage, the texts of the Vedas are described in substantially the same terms. In the fourth passage, the Mīmāṃsā system receives the credit of having destroyed the doctrines of Tathāgata or Buddha. And the question is, what historical events do these passages refer to? I am not aware, that the earlier Mīmāṃsā writers, Jaimini or Śābara, had any special contest with the Jains, or Bauddhas; and in the Sūtras of Jaimini, and the Bhāṣhya of Śābara Svāmin, I have not come across any such special reference to either sect, as can be of service to us in explaining the allusions contained in the passages quoted above. If the reference had been to the later Mīmāṃsā, it might, perhaps, have been easier to explain the allusions, because both the Jaina and Bauddha systems come up for criticism in the Sūtras of Bādarāyaṇa, and the Bhāṣhya of Śaṅkarāchārya.¹⁷ Under these circumstances, it appears to me that we must explain the allusions in question as being suggested by that contest between Brahminism on the one hand, and Buddhism

¹⁴ P. 144. The original is obscure. I follow the commentator.

¹⁵ P. 187.

¹⁶ P. 297.

¹⁷ See Vedānta Sūtras (Bibliotheca Indica), Vol. I., pp. 545 *et seq.*

and Jainism on the other,¹⁹ in which Kumârila Svâmin²⁰ is stated by tradition to have taken a prominent part—Kumârila Svâmin who is well known as the most conspicuous of modern writers on the Pûrva Mîmâmsâ, and who must have lived somewhere about the time—I say no more at the present moment—in which the author of the Vûsavadattâ flourished.

Of that contest the traditional account may be seen most conveniently given, perhaps, in the Śankara Vijaya attributed²¹ to Mâdhavâchârya. In the first canto of that work²², we are informed that the gods, strongly impressed with the religious corruption prevalent in the world, repaired to Kailâsa, and asked Mahâdeva to adopt some means by which such corruption might be cured, and the Vedic system rehabilitated for the ultimate happiness of mankind. The Śankara Vijaya then states that Mahâdeva promised to grant the prayer of the gods; and by way of commencing work at once addressed himself to his son, Kârṭikeya. Mahâdeva, we read, told Kârṭikeya that the gods Vishṇu and Śeṣha had already become incarnate on earth as Śankarashapa and Patanjali, for the purpose of saving the Upâsanâ Kâṇḍa from destruction; that he himself proposed to appear on earth as Śankarâchârya to rescue the Jñâna Kâṇḍa; but that before he did so, Kârṭikeya should take upon himself the human form, “become the full-moon of the Śarad season to the ocean-like philosophy of Jaimini,²³ and preserve the Karma Kâṇḍa”: Mahâdeva, then, according to the Śankara Vijaya, went on to say as follows: “Descending to the earth, fix all regulations in accordance with the Vedas, after overcoming all the Saugatas who are

¹⁹ Comp. on this subject the remarks of Prof. Bhândârkar in his Report on Sanskrit MSS. for 1883-4, p. 74. I am bound to add here that my attention has been kindly drawn by Prof. Bhândârkar to pp. 9, 19, 20 of the Śâbara Bhâṣhya as containing refutations of Buddhistic doctrines, though Buddhists are not expressly named there. It is important to bear this in mind, though I do not consider that it seriously affects the view I am here putting forward.

²⁰ It is curious to note, that Kumârila is the name of one of the Bauddha patriarchs enumerated in the list at Indian Antiquary, Vol. IX., p. 149.

²¹ The late Dr. Burnell considered this work not to be worthy of the great writer to whom it is attributed. This is true, in the sense that the work is not really historical in the proper signification of the word. Whether nevertheless the great Mâdhavâchârya did in fact write it, is a question which cannot be here discussed.

²² See pp. 15-16 (Ânandâśrama series).

²³ P. 20, st. 51.

enemies of the teaching of the Vedas. And in order to help you, Brahmadeva also will become a Brahman named Manḍana, and Indra a king named Sudhanvan." After these preliminary arrangements are concluded in heaven, the scene changes to the earth, and we are told that Indra in human form became a model king in this world, and Kârṭikeya, as Bhatta *par excellence* or Kumârila, also appeared at his court, "having acquired fame in elucidating the true teaching of the Vedas as expounded in the Sûtras of Jaimini." Mâdhava then gives an account of the contest between Kumârila and the Saugatas before the king Sudhanvan, in which Kumârila is, of course, represented as victorious along the whole line²³. The upshot of it all is that

It may be interesting to epitomize in a note the account given by Mâdhava. After Kumârila reached the capital of Sudhanvan, he and the Buddhist Pandits were on one occasion present in a great assembly held by the king. And there Kumârila made a remark which was intended to provoke the Buddhists and put them on their mettle, and succeeded in doing so. Then, Mâdhava goes on to say, the Buddhists held high debate with Kumârila, in the course of which there was much mutual criticism, and assertion by each party of its own dogmas. Ultimately, however, the Buddhists were silenced, and Kumârila expounded the Vedic system before the king. But the king said: "Success and ill success in controversy depend upon extent of learning"—meaning to say that it did not depend necessarily on truth or untruth of opinion. He then proposed another test, and said, "Whoever throws himself down from a hill and remains uninjured, his is the true opinion." All parties were taken aback by this proposal, but Kumârila, "remembering the Vedas"—as Mâdhava takes care to note—ascended to the top of a hill, and proceeded to throw himself down from there, saying aloud, "If the Vedas are true, let me sustain no injury." Seeing him uninjured by the fall, the king became a believer in the Vedas. But the Saugatas said, "This is no proof of the truth of his doctrines. The body can be kept safe in this way by means of protecting gems (or talismans) by incantations, and by medicines." Then the king, seeing that they raised disputes about what had occurred in their very presence, declared that he would ask them all a question, and those who failed to answer it, he said he would destroy by engines of torture. Having said this, he brought an earthen jar closed at the mouth with a snake coiled up within it, and asked the Brâhmanas and Buddhists to say what was in the jar. Both parties obtained time till the next day to give their answers, and on that day, both having in the meanwhile received hints from their own superhuman sources of information, the Saugatas said that the jar contained a snake, and the Brâhmanas that it contained Vishnu lying on the body of the great serpent. The king was disconcerted, as he had now become a friend of the Brâhmanist party, but a voice from heaven reassured him, and when the jar was opened, there in good sooth appeared the figure of Vishnu as described by the Brâhmanas. Then the king was satisfied, and

Sudhanvan, it is stated, issued a proclamation announcing that he would put to death any servant of his who did not destroy all Bauddhas, including old men and children, from the Himâlaya to Râma's bridge. And thus the king, "following the guidance of Kumârila, destroyed the Jainas, the enemies of religion. And when the elephant-like Jainas were thus destroyed by the lion-like Kumârila, the Vedic system spread around on all sides without any obstruction."²⁴

We thus see that, according to the tradition embodied in the work of Mâdhava, Bhaṭṭa Kumârila, the great authority on the Mîmâṃsâ philosophy, was the most prominent actor²⁵ in a successful attack on the Bauddhas and Jainas—for both are indiscriminately mentioned²⁶ in Mâdhava's narrative, as may be observed even in the epitome of it which I have given above. If we turn now to the Śankaravijaya, which is supposed, though, as I hold, erroneously supposed,²⁷ to be a work of Ânandagiri, there, too, we are told that Kumârila, having defeated "innumerable Bauddhas and Jainas" in intellectual contests, and having also employed more material weapons against them, destroyed their "wicked opinions."²⁸ It rather appears from a comparison of the two accounts, given by Mâdhava and the pseudo-Ânandagiri, that their narratives were probably not derived from one and the same source. But however that may be, I am disposed to think that the allusion contained in the passages from the Vâśavadattâ which we have quoted above, is to the historical events which form the basis of the statements contained in the two Śankaravijayas that have been now referred to. In saying this, I wish to guard

issued the order for the destruction of the Bauddhas which is mentioned in the text. Such contests as this appear to have been not very uncommon in those days. The following passages in Hiuen Tsiang may be compared. Buddhist Records of the Western World, Vol. I., pp. 221, 237, Vol. II., p. 99, Life of Hiuen Tsiang, p. 164, and with the last passage compare the debate between Śankarâchârya and Maṇḍara Miśra as reported in the Śankaravijaya.

²⁴ Pp. 28-9 and Cf. Prof. H. H. Wilson's Essays on Sanskrit Literature, Vol. III., p. 95. See also Wilson's Religion of the Hindus, Vol. II., p. 66.

²⁵ See Mâdhava's Śankara Vijaya, VII. 6 (p. 290), where Śankara says to Kumârila "I know you are Kârtikeya, come down to the earth to destroy the Saugatas, the enemies of the Vedic ceremonial."

²⁶ Comp. Mudrârâkshasa, Introduction, pp. xvi., xvii. and note.

²⁷ See Indian Antiquary, Vol. V., 28 *et seq.*; also Barth's Religions of India, pp. 169-90.

²⁸ P. 225 (Bibliotheca Indica).

myself against being understood to withdraw from the opinion I have already expressed, on more than one occasion, to the effect that the alleged persecution of Buddhists or Jainas by Śankarāchārya and Kumārila is not a historic fact.²⁹ But the traditions, embodied in the two Śankaravijayas and also in the various other sources of information referred to by Professor Wilson in his discussion of this topic, appear to point to the actual historic occurrence of an intellectual or theological debate or debates of, probably, a somewhat special character,³⁰ in which the Brahmanas, headed by Kumārila, were, at all events, in their own opinion, successful against all opponents of the Vedas, whether Jainas or Bauddhas. And it appears to me, that those debates, with the result here indicated, explain in their entirety the phrases we have quoted from Subandhu, and also that we possess no information about any other event which can afford any explanation of them. It must be borne in mind that the phrases in question afford no hint of any interference by the civil power in the defeat of the Jaina and Bauddha systems to which they refer. They suggest only the defeat of the two heretical systems of Buddhism and Jainism by the orthodox system of the Mīmāṃsā. And such a defeat,³¹ according to the Brahmanical report of the contest, we may,

²⁹ See *Mudrārākṣhaśa*, Introduction, pp. xlviii. note and liii. The mention of Jainas in note 49 at p. xlv. there was due to the reading of the old edition of Mādhava's Śankaravijaya being जैनान् instead of बौद्धान् in what Prof. Wilson calls King Sudhanvan's fatal decree. In forming a comprehensive judgment on the point made in the text, we must also take note of such an expression as नास्ति काऽऽकथ्यन् which occurs in the *Dasākumāracharita*, p. 171 (Ed. by Godbole and Parab), and also, perhaps, of the quotation in Beal's *Fo-Sho-Hing-Tsang-King* (*Sacred Books of the East*), p. xii., although that seems to belong to comparatively more ancient times. See, too, Barth's *Religions of India*, p. 89, *et seq.* But I think the general truth of what is said in the text is not affected by these considerations.

³⁰ As to such debates generally, see, *inter alia*, Max Müller's *India*; what it can teach us, p. 298, and Beal's *Buddhist Records of the Western World*, Vol. I., p. 214. See also Vol. II., pp. 263-4, and the *Life of Hiuen Tsiang*, pp. 56, 69, 160, 176, 180.

³¹ Probably Tārānātha's statements may be fairly regarded as to some extent corroborating the Brahmanical accounts, see *Indian Antiquary*, Vol. IV., p. 365. And it is, perhaps, not altogether unwarrantable to suggest that his defeat was synchronous with the "new impulses to the worship of Buddha" in China, &c., to which reference is made by Prof. Wilson, *Essays on Sanskrit Literature*, Vol. III., p. 198, *et seq.* See also Wilson's *Essays on the Religion*

I think, accept as the historical nucleus around which the fables of the various Sankaravijayas have gathered together.

I ought to add, that in one of the passages above referred to, Subandhu speaks of श्रुतिवचन or Vedic texts, instead of the Mīmāṃsā philosophy. I think, however, that the difference of words there does not involve any substantial difference in the signification—the Vedic texts, the philosophy of Jaimini, the Karma Kāṇḍa, all being, in substance, almost synonymous expressions in such a context as we have here to deal with. And the victory of the Vedic system over the Jaina and Bauddha systems which is what they all allude to can, I think, be most properly interpreted as referring to the successful movement of Kumârila Bhaṭṭa.

Only a few lines after the last of the passages quoted above from the Vāsavadattâ occurs another, to which also, I think, attention ought to be drawn, as it is one which may be used, to a certain extent, to throw doubt on the theory I have here propounded. Describing the condition of the warriors engaged in the conflict referred to, Subandhu says कश्चिदौद्धसिद्धान्त इव क्षपितश्रुतिवचनदर्शनोभवत्³³.—One warrior was deprived of the capacity of hearing, speaking and seeing, like the system of the Bauddhas, by which the Vedic system was destroyed or much impaired. I think the allusion here must be taken to be to the condition of Indian society before the movement of Kumârila Bhaṭṭa—a graphic description of which is put by Mādha-vâchârya into the mouth of one of the gods who went to Kailâsa to invoke the help of Śiva. I will give a free translation of the passage, as illustrating what were supposed to be the main features of the corrupt condition referred to.³⁴

“You are aware, O Lord! that for our sake Viṣṇu, in the form of Buddha, has been imposing³⁵ upon the Sugatas. The earth is now overcrowded by those Bauddhas, who put faith in his doctrines and vilify the orthodox philosophies. The enemies of Brahmanism hate the regulations of the castes and orders, and speak of the Vedic texts

of the Hindus, Vol. II., p. 367. And as to the Jainas, see Indian Antiquary, Vol. II., p. 227. May we look upon the fact that the Jainas were influential in the South in the time of Pulakeśi (Indian Antiquary, Vol. II., p. 194) as pointing in the same direction?

³³ P. 297.

³⁴ Compare the extract given in Albiruni's India by Sachau, Vol. I., p. 381.

³⁵ Cf. the quotation from the Padma Purāṇa in Vijnāna Bhikṣu's Śāṅkhyā Pravachana Bhāṣya, p. 7 (ed. Jibānanda Vidyāsāgar).

as merely means of livelihood for the priest.²⁵ No man ever performs the Sandhyâ and other ceremonies, nor the Samnyâsa; all are become heretics. They close their ears immediately on hearing any one speaking of sacrifices. How then can religious rites go on, how can we enjoy the fruit of sacrifices? Heretics who believe in the Śaiva and Vaishṇava books, and who bear the marks of the Linga, the discus, &c., have given up all religious ceremonies. What holy Vedic text is there, referring exclusively to the Supreme Being, that has not been mauled by the besotted Bauddhas? What rule of conduct has not been violated by those wicked Kâpâlikas²⁶ who worship Bhairava by means of the fresh-cut head of a twice-born man? Other systems too,²⁷ there are on earth, full of mischief, to which men resort and come to misery. Therefore do you destroy all wicked people, and for the protection of mankind, establish the Vedic system so that the world may become happy."

It appears to me that the last of the passages, above quoted from Subandhu, may very fairly and reasonably be interpreted as referring to the condition of things thus described as existing prior to the appearance of Kumârila, and so interpreted it does not in any way militate against the interpretation of the other passages which has been proposed above.

The result of these arguments, if correct, is that at the time when the Vâsavadattâ was composed, the teachings and controversies of Kumârila Bhaṭṭa had already yielded results satisfactory from the Brahmanical point of view, and that the religious revival, which Kumârila is believed to have inaugurated, had made remarkable headway against the heretical views and practices then current, and, in fact, had successfully restrained the prevalence of such views and practices. Before passing to the conclusions which may be deduced from this proposition, it may be of interest to note, that in the Kâdambarî²⁸ and Harsha Charita²⁹ of

²⁵ Cf. the verses at the end of the Chârvâka Darśana in the Sarvadarśana-saṅgraha.

²⁶ These sectaries are mentioned several times by Hiuen Tsiang. See Buddhist Records of the Western World, Vol. I., pp. 55, 76, and Life of Hiuen Tsiang, pp. 159-62 among other passages. And see Śaṅkaravijaya, Canto xi.

²⁷ See the verses referred to in note 24 supra. and Ānandagiri's Śaṅkaravijaya *passim*.

²⁸ See *inter alia*, pp. 51, 95, 181, 209 (Peterson's Ed.).

²⁹ See *inter alia*, pp. 141, 168, 167, 181, 185, 194, 224, 466, 489, 504, 227 (Kâśmir Ed.).

Bâṇa, and in the *Daśakumâra Charita*⁴⁰ of Daṇḍin, we find allusions to the *Mīmāṃsâ*, and to the *Bauddha* and *Jaina* systems as well, but there is no allusion to any contest between them. I do not know that we can draw any historic conclusion from these facts with any certainty. But as we know now that Bâṇa came some time after Subandhu, and in all probability deliberately set himself to outdo the latter, the circumstance that he makes no use of the incidents which Subandhu refers to with so much frequency may be used as suggesting an inference, that while the impression created by those incidents was fresh or at all events had not died out in the time of Subandhu, in Bâṇa's time it was no longer such a living recollection as to be made use of for literary purposes. And, on the other hand, the absence of all allusion to those incidents in Daṇḍin's work, though it seems to me to be an even weaker basis for any chronological theory, may, so far as it goes, be looked upon as explained either by the circumstance that Daṇḍin lived before those incidents occurred at all, or that he lived at too great a distance after them. The former view would be in harmony with the opinion of those who assign Daṇḍin to somewhere about the sixth century A. D.;⁴¹ the latter with that of those who agree with Prof. H. H. Wilson in allotting him to about the eleventh or twelfth.⁴² In saying this, I have not lost sight of the fact, that in my paper on the date of *Śaṅkarâchârya*, I threw out the suggestion, that *Mâdhavâchârya*'s statement about *Śaṅkarâchârya* having overcome Daṇḍin among others in philosophic controversy is not altogether to be scouted and dismissed out of court in a historical investigation.⁴³ If it should turn

⁴⁰ See *inter alia*, pp. 11, 46, 47, 54, 55 (Bühler), and p. 137 of the edition by Godbole and Parab.

⁴¹ See for references *Indian Antiquary*, Vol. III., p. 82, and Cf. Max Müller, *India*; what it can teach us, pp. 332, 358.

⁴² See Preface to *Daśakumâracharita* in *Essays on Sanskrit Literature*, Vol. I., p. 346, and Peterson's recent paper on Courtship in India. Compare with this *Indian Antiquary*, Vol. IV., p. 83, where Dr. Bühler mentions a copy of the *Kâryâdarśa* made in 1105 A.D. In his Preface to the *Daśakumâracharita*, Part II., Peterson has argued this question at some length. In reference to the name *Chhandovichiti*, alluded to in that Preface, it may hereafter be of use to point out that Subandhu mentions a work of that name. (See *Vāsavadattâ*, pp. 119-235.) I will not, however, go further into this question on the present occasion.

⁴³ See my *Mudrârâkhaṣa*, Introduction, p. L. I have since noticed, that Prof. Wilson speaks of the author of the *Daśakumâracharita* as one of the

out hereafter that the tentative chronological assignments here propounded are correct, Mādhava's statement above referred to may, perhaps, have to be taken *cum grano*, and modified to this extent, that Śankarāchārya should be held not to be exactly a contemporary of Daṇḍin, but to belong to the next generation, his youth, perhaps, synchronising with the last years of Daṇḍin's life. Or that statement may, perhaps, have to be rejected altogether, in view of the other evidence. But all this is at present too conjectural throughout as regards the premises and the conclusion and the logical bond that unites them, and it is needless therefore to pursue the matter any further.

The main conclusions to which we have thus far been led are, first, that Subandhu in all likelihood belongs to the latter part of the sixth century, or at the very latest to the beginning of the seventh; secondly, that Subandhu knows of the eminent Buddhist authority Dharmakīrti, who must, therefore, have flourished some considerable time before the end of the sixth century; thirdly, that Subandhu probably knew of Bhaṭṭa Kumārila, and the success of his movement for a revival of the Vedic religion as against the Jainas and Buddhists; and therefore, that Kumārila must likewise have flourished some considerable time before the end of the sixth century. These various conclusions, it will be noticed, are, so far as they go, in complete harmony with the proposition which Dr. Burnell puts forward on the faith of the Tibetan authorities examined by him—namely, that Dharmakīrti and Kumārila were contemporaries. I doubt, however, whether they can be reconciled with the statement which Mr. S. P. Pandit has discovered in one of the MSS. of the *Mālatī Mādhava* of Bhavabhūti—namely, that Bhavabhūti was a pupil of Kumārila Svāmin.⁴⁴ Now Bhavabhūti is assigned by Prof. Bhāndārkar⁴⁵ to the end of the seventh century and the beginning of the eighth. If that assignment is correct, it is hardly probable, though it is not, perhaps, absolutely impossible, that Bhavabhūti's teacher can have been referred to by a writer who belongs at the latest to the beginning of the seventh century.

class of ascetics "descended from Śankarāchārya." See his *Essays on the Religion of the Hindus*, Vol. I., p. 203 note. But no authority is adduced for the statement.

⁴⁴ See Gaudavaho, Introduction, Note iv., pp. 205, *et seq.*

⁴⁵ *Mālatī Mādhava*, preface, p. iv. See also his *Report on Sanskrit MSS.* for 1883-84, p. 15.

Mr. Pandit himself allots Bhavabhūti to about 625 to 685 A.D.; and Kumārila to between 590 and 650 A.D. Even if these dates are accepted,⁴⁶ the conclusions we have arrived at, having regard to the grounds upon which they are rested, can scarcely be reconciled with them. If, therefore, the suggested relation between Kumārila and Bhavabhūti is established, the theory I have here propounded will, in all probability, have to be abandoned. But can we accept the suggested relation on the authority simply of the statement in the colophon of one MS. of the *Mālatī Mādhava*? In the first place, of course, we have no means for forming a judgment on the authority for that statement or its value, for we do not even know who makes it.⁴⁷ Secondly, if upon the uncorroborated authority of such a statement, we are to accept the alleged relationship between Bhavabhūti and Kumārila, we cannot properly refuse credence to a similar statement about Subandhu being the sister's son of Vararuchi,⁴⁸ in which case Dharmakīrti and Kumārila and many others will have to be placed some three or four centuries at least before the Christian Era. Again it is to be remarked that the author of the *Mālatī Mādhava*, in one of these colophons is described as श्रीकुमारिलस्वामिप्रसादप्रसादवाग्देवभूमीमदुवेकाचार्य. And it is a curious circumstance that Umvekāchārya is stated in Mādhavāchārya's *Śankaravijaya*⁴⁹ to have been the popular name of Maṇḍana Miśra, now better known by his later title of Śureśvarāchārya.⁵⁰ And we also learn from the same work that this Umveka *alias* Maṇḍana Miśra *alias* Sureśvara was a favourite pupil of Kumārila,⁵¹ and according to the other *Śankaravijaya*, his sister's husband too.⁵² If this information is accepted, the name Bhavabhūti will have to be added to the three *aliases* already enumerated! But the puzzle thus presented to us must be left here in that condition. I cannot deal with

⁴⁶ As to which see Dr. Bühler's remarks. *Vienna Journal*, Vol. II., p. 332, *et seq.*

⁴⁷ As a general principle, I should say that information of this character is of little or no historical value except when it is quite consistent with all else known as bearing on the same topic, and fits in quite well with such previous knowledge.

⁴⁸ See Hall's *Vāsavadattā*, Preface, pp. 6-7 and notes there.

⁴⁹ See Canto VII. st. 116.

⁵⁰ Mādhava's *Śankaravijaya*, Canto X. st. 104.

⁵¹ *Ibid.* Canto VII. st. 117. He was also known as Viśvarūpa.

⁵² P. 236.

it now. Returning to the affiliation of Bhavabhūti to Kumārila, it is to be noted, that Mr. Pandit does not appear to have compared the statement of his MS. on that point with the statement of Bhavabhūti himself made in the *Mabāvīracharita* (and, according to one Palmleaf MS., in the *Mālatī Mādhava*⁵² also) that his Guru was a person who rejoiced in "the well-deserved name of Jñānanidhi." There is no evidence at present available to us which would in any way warrant our holding that Jñānanidhi was one of the *aliases* of Kumārila. And again, although there is some force in Mr. Pandit's argument, that "the tradition that he (*scil.* Bhavabhūti) was a pupil of Kumārila Bhaṭṭa was not invented by his admirers from his being known to be learned in the *Mīmāṃsā*,"—it would, on the other hand, be a most remarkable circumstance that a pupil of the most conspicuous of the modern authorities on the *Pūrva-Mīmāṃsā*—and so excellent a pupil, too, as Bhavabhūti must have been—should say nothing about his own qualifications in that particular branch of learning, when he was stating his qualifications in the *Sāṅkhya* and the *Yoga*. It is further remarkable that he should fail to make any allusion to that eminent teacher, who must, if the traditions about him are of any value, have filled a very large space indeed in the eyes, at all events, of his Hindu contemporaries,—and this, while he does make express mention of his Guru Jñānanidhi, who, apparently has long been consigned to the limbo of oblivion. Nor must we omit to note, that there is considerable weight due to the suggestion of Prof. Bhaṇḍārkar, that Bhavabhūti was probably initiated in the secrets of the *Vedānta*,⁵³ and therefore, too, this association of him with Kumārila and the *Pūrva Mīmāṃsā* cannot be accepted except on very much stronger evidence than is forthcoming in this case. Upon the whole, I think, we are not at present in a position so far to trust the statement about Bhavabhūti having been a pupil of the famous *Mīmāṃsā* commentator Kumārila,⁵⁴ as to be called upon, on the strength of that statement, to abandon conclusions inconsistent with it, which are deducible from the other materials available to us.

I allow myself only a very few words on the paper of Mr. K. B. Pāthak on *Dharmakīrti* and *Śaṅkarāchārya*, to which I have already

⁵² Prof. Bhaṇḍārkar's Preface, P. V. and also p. 372.

⁵³ See Preface, *loc. cit.* I cannot recall any allusion to *Pūrva Mīmāṃsā* doctrines in the dramas of Bhavabhūti.

⁵⁴ Dr. Bühler's caveat on the subject is also a perfectly fair one, see *Vienna Journal*, Vol. II., p. 340.

once referred. His main conclusion is intended to be supported by further evidence which he promises to deal with in a subsequent paper or papers. And holding, as I do, very strongly to the opinion, that most conclusions in Sanskrit chronology must depend on whatever may be the cumulative force of all the evidence that bears upon them,⁵⁶ I do not think it fair or desirable that I should now deal with those arguments which alone he has at present put forward. It is, however, allowable to point out even now, that Mr. Pāthak, in his paper, has failed to compare the facts which he brings forward, with other facts bearing upon the question, even those which are attested by at least equally good evidence. Thus, while he deals with the Chinese evidence about Dharmakīrti's date, he omits to deal with evidence derived from the same quarter regarding the date of Gaudapāda,⁵⁷ which has, of course, a most important bearing on the date of Śāṅkarāchārya ;—or again, when he argues that Śāṅkarāchārya must have flourished more than half a century after Dharmakīrti, "who had already attained the rank of a classical authority" in the time of the former, Mr. Pāthak must also, on the other hand, weigh the fact that that argument, when applied to the mutual chronological relations of Dharmakīrti, Subandhu, and Bāṇa, would place Dharmakīrti about the early part of the sixth century. However, as I have said, I do not wish to examine Mr. Pāthak's argument, while it is yet imperfectly elaborated. When the additional information which he promises is brought forward, then will be the proper time to re-examine

⁵⁶ Cf. the observation of Prof. Max Müller in his Preface to the *Dhammapada* (Sacred Books of the East), pp. x. xi.

⁵⁷ See J. R. A. S. (N. S.), Vol. X., p. 355. The reference given in the Introduction to my *Mudrārākhasa* is erroneous. And compare the remarks on the work mentioned by Mr. Beal at Bunyiu Nanjio's Catalogue, p. 287. We have not here a case of only equivalence of names—which Mr. E. Davids has very properly refused to accept as conclusive evidence of the identity of the things indicated by the names. (See Introduction, *Buddhist Suttas* in *Sacred Books of the East*, p. xxviii.) Mr. Beal, after comparing the contents of the two works, holds that the Chinese work is a translation of *Līvara* *Kṛishṇa's* *Kārikās* and *Gaudapāda's* *Bhāṣhya*. If then the *Gaudapāda*, who wrote that *Bhāṣhya* was the teacher of *Śāṅkarāchārya's* teacher, *Govinda Yati* (see *Colebrooke's Essays*, Vol. I., p. 233, and *Weber's History of Indian Literature*, pp. 236-7, and also Dr. Fitz-Edward Hall's Preface to the *Sāṅkhyasāra*, *Bibliotheca Indica*, p. 39, and note and *Wilson's Sāṅkhya Kārikā*, p. 257), it is absolutely impossible to accept 788 A.D. as the date of the birth of *Śāṅkara*.

the whole case. The points I have now thrown out have been thrown out rather with the wish that when Mr. Pāthak does discuss the fresh facts he is going to adduce, he should discuss them in the light of other facts which are equally well ascertained, and even of those which, though not so well ascertained, have a reasonably satisfactory historical basis of evidence to rest upon. I will add only one word more—and that to point out that if Mr. Pāthak's conclusion, as he indicates in more than one place in his last paper, is that Śankarāchārya "flourished" in the eighth century, that conclusion, as thus put, is *not* consistent with Śankara's having been born in 788 A.D.—which was the conclusion arrived at in his first paper. In 788 A.D. there were only twelve years of the eighth century left, and one could hardly be speaking accurately in speaking of Śankarāchārya as "flourishing," at a time when he was a boy of not more than twelve years of age.⁸⁸ The stories contained in the books of Mādhava and Ānandagiri which make out that Śankarāchārya was a prodigy of learning at that or even an earlier age,⁸⁹ of course, cannot be treated as historical upon their voucher exclusively.

In this connexion, it is also curious to note, that in Albiruni's famous book, there appears to be no reference to the Vedānta philosophy, or to the followers of Śankarāchārya. There are allusions

⁸⁸ I notice that in Bühler's Introduction to his *Manu* (Sacred Books of the East, p. cxi.) the date assigned to the *Sāmrakā Bhāṣya* is 804 A.D. As Dr. Bühler accepts the so-called traditional date of 788 A.D. for Śankara's birth, this would make him only sixteen years of age when his greatest work was written. I cannot help suspecting some mistake here. I may, perhaps, be permitted to add, as Dr. Bühler's acceptance of the "traditional" date is due partly to its being supposed to be corroborated by the Śringeri records, that such supposition would seem to be in fact incorrect. The evidence of the Śringeri records has been adduced by me and commented on at J. B. B. R. A. S., Vol. X., 372, *et seq.* The circumstance mentioned in the note there at p. 374 would rather seem to point to the list set out being based on the Kudalgi list. But it is actually stated to have come from Śringeri. With that list may be compared the one given in Prof. H. H. Wilson's *Essays on the Religion of the Hindus*, Vol. I., p. 201, *et seq.* I am sorry I cannot refer to Deussen's book, which is cited in Dr. Bühler's note.

⁸⁹ With reference to the observations contained in note 9 in my Introduction to the *Mudrārākhaṣa* (p. xxxviii.), it is worthy of remark that in the list referred to in the last note (see. p. 378) 32 years is stated to be the period of "the duration of office" of Śankarāchārya.

to the Śāṅkhya and Yoga systems, and quotations from writers appertaining to them,⁶⁰ and there are also allusions to the Bhagavadgītā and quotations in considerable number from that work.⁶¹ And yet there is no allusion to Śankarāchārya, or his school. The fact is curious in any case, but it appears to me that, if Śankarāchārya's career falls about the middle of the ninth century, as it must if he was born in 788 A.D., it is much more curious than if that career fell about the middle or end of the sixth century. It can hardly be considered probable, that the great movement which is connected with the name of Śankarāchārya should so early as within about one hundred and fifty years, have been wiped off from the memories of men, so that a minute and careful inquirer as Albiruni is by his works shown to have been, should hear nothing about Śankara or his sect from any of his informants.⁶² It may be added, that of the Buddhists, also, Albiruni failed to obtain anything like a full or satisfactory account.⁶³ His references to them are few, and such as he himself is not satisfied with. May it be that the decadence of Buddhism, which had doubtless become accelerated soon after the movement of Kumârila and Śankarāchārya, had in the three centuries following become almost complete?⁶⁴

The same considerations which, as above stated, have induced me to forego for the present an examination of the fresh evidence adduced by Mr. Pāthak, have led me to the conclusion, that it is also advisable to hold over at present that re-examination of the old evidence bearing on the date of Kumârila and Śankarāchārya, which Mr. Fleet invited me to institute in 1887.⁶⁵ Mr. Fleet's discussion of the Nepâl chronology has led him to the conclusion, that according to the traditions of that province Śankarāchārya's date would fall somewhere between 635 and 655 A.D., as between those dates flourished the king Vṛishadêva, in whose reign Śankarāchārya visited the province of

⁶⁰ See *inter alia*, Vol. I. Preface, p. 8, and pp. 27, 30.

⁶¹ See *inter alia*, Vol. I., p. 29.

⁶² Dr. Bühler has shown (see *Indian Antiquary*, Vol. XIX., p. 382) that Albiruni speaks of a period which was 270 years before his (according to Sir A. Cunningham's Chronology) as *not much anterior to our time*. I may add that the *Pūrva Mīmāṃsā* of Jaimini is named by Albiruni, Vol. I., p. 132.

⁶³ See Vol. I., pp. 40-1.

⁶⁴ This, of course, is not the only possible explanation. See Prof. Sachau's suggestion at Albiruni, Vol. I., p. xlvii.

⁶⁵ *Indian Antiquary*, Vol. XVI., p. 42.

Nepāl, and who named his son after the great philosopher.⁶⁶ Upon this Mr. Fleet naturally thinks, that as the date thus ascertained comes so near to the date deduced by me from other evidence, a re-examination of both, with a view, if possible, to harmonise them by some slight adjustments is very desirable. Although I concur in this view, still I think that as we may now fairly consider ourselves to be "within measurable distance" of some new facts bearing on the whole question, the endeavour to harmonise the dates above referred to should be made in the light of those new facts when published, if, indeed, those new facts do not dispense with the necessity of any harmonising at all, as Mr. Pāthak seems to anticipate. While, however, I do not wish to enter upon a re-examination of the whole question just now, I may add here a remark or two with reference to the point made by Mr. Fleet. It is to be observed, then, that if we accept Mr. Fleet's dates and the Nepāl tradition, the activity, both of Kumāṛila Bhaṭṭa,⁶⁷ and of Śaṅkarācārya, will have to be assigned to about the very period in which Hiuen Tsiang was making his famous journey in India, and we must also hold apparently that at least Śaṅkarācārya must have been in the midst of his career when the Chinese traveller was in the country. If so, it would certainly be a very remarkable circumstance that Hiuen Tsiang should have said nothing about either of the great champions of Brahmanism in his writings. The late Dr. Burnell relied on the absence of all reference in Hiuen Tsiang's writings to Kumāṛila—"the great and dangerous Brahman enemy of the Buddhists"⁶⁸—as proving that Kumāṛila must have flourished after 645 A.D. This "negative argument," is, in this particular case, even stronger than as put by Dr. Burnell. For, in the Life of Hiuen Tsiang, we have an account of a discussion between Hiuen Tsiang and a heretic, in the course of which the former noticed in succession the various opinions

⁶⁶ *Ibid.* and Indian Antiquary, Vol. XII. p. 350.

⁶⁷ I assume here, of course, in accordance with our old tradition, that Kumāṛila and Śaṅkara may be treated practically as contemporaries. That tradition has not been impeached, as far as I am aware, by those who have written about it, though Prof. Wilson's remarks at Essays on the Religion of the Hindus, Vol. II. p. 366, may be read, to some extent, as consistent with a doubt about its correctness. I am not aware, however, of any specific reason for doubting that tradition.

⁶⁸ See his Śamavidhāna Brāhmaṇa Preface, p. vi.

of the different heretical schools.⁶⁹ Neither the school of Kumârila nor that of Śankara is there alluded to, although if they were just then becoming so conspicuous as the works and the oral controversies of those two philosophers must have made them, one might very fairly expect such an allusion. Nor can we account for Hiuen Tsiang's silence on the ground that the fame of Śankarâchârya or Kumârila may not then have been established, and that they may not have filled the same large space in the eyes of their contemporaries that they do in the view of posterity. This, as a general observation, would doubtless be perfectly reasonable. But on the hypothesis of the Nepâl tradition, we are bound to hold that Śankarâchârya's fame, and probably also Kumârila's, must have been both widespread and thoroughly established some considerable time before 655 A.D. On the other hand, Bâṇa's Harsha Charita enables us to fix the Aupani-shada sect as one which must have flourished at a time before the journey of Hiuen Tsiang in India.⁷⁰ I am, therefore, at present rather inclined to hold, that the careers of Kumârila and Śankarâchârya had both become so much things of the past in his time, as to have had no interest for a Buddhist like Hiuen Tsiang; and that the progress of the heretics noted by Hiuen Tsiang,⁷¹ when contrasted with the flourishing condition of Buddhism, as we gather it from the earlier narrative of Fa-Hien,⁷² must be taken to be indicative of the success which, in the interval between the tours of the two pilgrims, had already been achieved by Brahmanism under Kumârila and Śankara.⁷³

⁶⁹ See Beal's Life of Hiuen Tsiang, p. 168. I have not noticed any reference to this incident in the Buddhist Records of the Western World.

⁷⁰ See p. 459 (Kâśmîr Ed.) and the Introduction to my Edition of Bhartṛhari, pp. ix., x. In connexion with this, however, it is necessary also to consider the remarks of Prof. Bhândârkar in his Report on Sanskrit MSS. for 1883-4, p. 74, and see Kern's Introduction to the Saddharmapundarika (Sacred Books of the East), p. xxviii. note.

⁷¹ See the references collected in the notes pp. xxiv. xxv. to my Introduction to the Muḍrârâkṣhaśa. And compare Buddhist Records of the Western World, Vol. II. p. 216.

⁷² See *inter alia* Beal's Buddhist Records of the Western World, Introduction Vol. I. pp. xxix. xxx. xxxvii. lvi. lxxi. xxxii.

⁷³ This is also the conclusion indicated in a note at J. B. B. R. A. S. Vol. XVIII. p. 4, on the strength of the facts there alluded to. I have noticed

Since writing the above, I have seen the observation of Prof. Max Müller in a note in "India : what it can teach us," to the effect that "Subandhu in his Vāsavadattā recurs several times to the eclipse that has come over the Mīmāṃsā and Nyāya through the teaching of the Buddhists."¹⁴ I have not noticed any such passages except the last one of those I have quoted. It is, therefore, unlucky that no references are given to them. Prof. Max Müller, however, does refer to Prof. Weber's *Indische Streifen*. On turning up the passage in that work which is relied on,¹⁵ I find that as far back as 1854 Prof. Weber drew attention to the various passages which I have made the basis of my theory in this paper. None of those passages, however, as already shown, alludes to an eclipse having come over the Mīmāṃsā through Buddhist teaching, but rather the contrary. Nor again have I come across any reference whatever to an eclipse coming over the Nyāya Philosophy.¹⁶ Perhaps Prof. Max Müller's note was based on an imperfect reminiscence of the passage in Subandhu where *मीमांसान्याय*¹⁷ is spoken of. But there the Nyāya Philosophy is not the subject alluded to. The only passage, as already stated, pointing in the direction indicated by Prof. Max Müller is the fifth of those which I have quoted above, and which is the only one of the five that Prof. Weber has not mentioned in his essay. My explanation of that passage I have already set forth.

several passages in Hiuen Tsiang which speak of many classes of Hindu Sectaries dwelling together in Temples in his time, see o. g. Vol. I. pp. 198, 200, Vol. II. p. 14. Might not this fact be taken as indicating that union of all the Vedio sects which must have been in existence at the time of the movement of Kumârila and Śaṅkara against the enemies of the Vedic system, and which probably continued for some generations after the success of that movement? If this suggestion is correct, it will support to some extent the view thrown out in the text.

¹⁴ See p. 308, note 2.

¹⁵ Vol. I. pp. 378, 9.

¹⁶ It is not quite clear why such an eclipse should come "through the teaching of the Buddhists," for as Prof. Max Müller himself points out, eminent Buddhist authorities cultivated the Nyāya Philosophy, and even wrote works on topics connected with it. See India, what it can teach us ; pp. 305, 308, 361, and J. B. B. A. S., Vol. XVII. pp. 47, *et seq.*

¹⁷ P. 93.

ART. XIII.—*A Brief Sketch of the Portuguese and their Language in the East.* By J. GERSON DA CUNHA, M.R.C.S., L.R.C.P., K.C.J., K.G.G., K.C.I., &c.

[Read, 1st December 1891.]

“History arrests the wings of Time in his flight to the Gulf of Oblivion.”

Edmund Burke.

When I promised the Honorary Secretary to read a paper before this Society, I at the same time apprized him of the choice of the subject, which was “The Vicissitudes of Mombasa.” This theme is of some importance at present, and one with which my studies of the Portuguese, their great maritime discoveries, their conquests, and the influence of their civilisation in the East for about four centuries, as well as my long connection with this learned Society, had made me somewhat familiar.

It was in September 1875 that copies of some Portuguese inscriptions, discovered on the walls of the Fort of Mombasa by Major Euan Smith, Political Agent and Consul-General, Zanzibar (now, I believe, British Minister at Morocco), were sent to me through this Society for decipherment and translation for the Foreign Department of the Government of India, and were eventually published in the *Proceedings of the Asiatic Society of Bengal* for that year.

Seventeen years—*grande mortalis aevi spatium*, a long span of one’s mortal days,—which are sufficient to bring a man from youth to middle age, have alas! carried off many of my early associates here. With two or three exceptions, the faces of those who were then present have been mostly removed by death, and a few by retirement to a distant land.

There was then no forecast, no indication of the actual partition of Africa. There were no Congo Free States, nor the British Protectorate of Egypt. The British Sovereign chartered companies, such as the Imperial East Africa, the South Africa, the Royal Niger, were hardly in an embryonic stage; while the German *Ostafrikanische Gesellschaft* and the Italian *Colonia Eritrea* had not been dreamt of.

The Portuguese alone, being the first among the modern nations of Europe to penetrate into the unknown regions of the dark continent, held some possessions on both its western and eastern coasts. Their presence there was the outcome of their early geographical researches, and vindicated the legitimacy of their title to occupation; but their subsequent vacillating policy had encouraged younger and more vigorous nations to contest those rights, to forget that the tradition of their ancient glory entitled them to a degree of regard, and to seek territorial aggrandizement at their expense. The Portuguese, in spite of their comparative decrepitude, resisted these violent attempts at spoliation, although not with much success; for in the end *la force prime le droit*.

But within the period of seventeen years which has intervened, the settlements above mentioned have been fully equipped with the usual concomitants of such establishments. Among the different manifestations of sovereignty, the most tangible are, doubtless, the striking of money and its circulation. The currencies issued by each of these States or companies have added new coins to our numismatic collections. My own coin-cabinet has not been remiss in acquiring specimens of these interesting historical documents, an exhibition of which may, perhaps, interest some of the members present, to whom I shall be glad to show them.

A comparison of the Mombasa copper coin with the early Bombay pice, issued soon after the cession of the island, shows a great difference in the patterns of the two coinages. The East African Company has reproduced, on both silver and copper, the reverse type of the later copper coin of the East India Co., the balance with the word *adél* in Arabic characters between the scales,—a symbol of even-handed or equally-balanced justice which had once such a fascination for the imaginative Hindu.

Mombasa, which was one of the most flourishing and wealthy cities on the eastern coast of Africa during the Portuguese rule, carried on a large trade with both the interior of that continent and the Indian coast, especially with the towns of Diu, Damaun, Bassein, Chaul, and Goa. It was strongly fortified, and contained some remarkable churches and convents. Its history is full of romantic episodes, and its rise, decline and fall, like the vicissitudes of nations or families, cannot fail to teach us useful lessons of the little stability there is even in the highest gifts of fortune.

It is now reported that this ruined city is, like the mythological Phoenix, springing up from its ashes. Its revival, in connection with the progress and development of the recently formed African companies, cannot fail to redound to the welfare of this great peninsula. I have already met with not a few Indians who have inaugurated emigration to Africa—a movement which must eventually swell to large proportions, by leading the overplus of our overcrowded districts to its vast equatorial regions, where no other foreign race can thrive so well. The Portuguese settlements illustrate this fact. A prosperous Indian colonization will, in process of time, not only promote materially the advancement of commerce, but multiply the resources of India by the demand created for its products.

In spite of the attractiveness of this subject, I am obliged to leave it aside for the present and pass on to the one which possesses now for us at least an element of actuality. It is what the French, with their characteristic *verve*, would call *une question palpitante d'intérêt*.

I.

My aim in undertaking this evening, in redemption of a pledge, to read this paper,—a paper written amidst distractions of an absorbing nature—has been not only to record a protest against the degradation involved in the levelling down of the noble language and literature of a European nation to the plane of the Indian vernaculars without any literature worthy of the name, but also to demonstrate the benefits and the civilising influence of this language, wherever it is spoken in the two hemispheres, and that its true place is by the side of the French and the Italian, the Spanish and the German.

In order to attain this object I think I could not select a better platform than this Society. Sir William Jones, the pioneer of British Orientalists in India, said when founding the Bengal Society:—"The bounds of its investigation will be the geographical limits of Asia; and within these limits its inquiries will be extended to whatever is performed by man, or produced by nature." These words are applicable to our Society. Considering the extent of its researches into the various languages of the East, during the ninety years of its existence, it will not be inappropriate to devote a few lines to the historical survey of the language of the pioneers of Western civilisation into India. The Index carefully prepared and lately published by our intelligent and active Assistant Secretary and librarian, Mr. Tivarekar,

displays, at a glance, the richness of the materials embodied in the 21 volumes of the Transactions and Journals of this Society, which contain more articles and memoirs relating to the history and archæology of the Portuguese in the East than all other Asiatic Journals, and to which it has been my privilege to contribute, within the narrow sphere of my humble efforts, whatever my limited opportunities enabled me to investigate.

Although the dominant note of this paper is the Portuguese language, it is nevertheless surrounded by a series of collateral subjects, which naturally creep in from a close connection with the main theme. It is like the motive in a musical piece almost smothered amidst apparently incongruous and engrossing variations—a mere part and parcel, a *pezzo*, as an Italian maestro would say, of a symphony. Even in the rapid survey of a landscape one cannot overlook the colour, and the light and shade, which make themselves visible. For it is not the Portuguese language alone, but religion, polity, laws, social habits, and numerous other subtle psychic influences, first imported into this country, and imprinted almost indelibly on some sections of the Indian mind, that are so many factors in the moulding of the Indo-Portuguese community. It is, indeed, impossible to detach one part from the other without doing violence to the synchronous character of this social organism.

A recent writer on Portugal, Mr. H. Morse Stephens, treating of the period of the Portuguese navigation and conquests in India, says:—"Yet this period, in spite of all the work which has been done upon it, still remains without an historian, fitted by a thorough knowledge, both of Indian history and of the state of civilization in India at the period in question, to draw out the salient and interesting points of the first direct contact between modern Europe and modern Asia, between the East and the West."

"Yet it is work which well deserves to be done. Prescott, the great American historian, has shown the interest attaching to the first conflict between Spanish chivalry and the Aztecs of Mexico and the Incas of Peru; but when will an historian arise to tell worthily the story of the contact between the heroes of Portugal and the more civilized inhabitants of Hindustan? Apart from the fascination of this side of the subject, there remains the fact that for a century the intercourse between Asia and Europe remained in the hands of the Portuguese. The history of the Dutch and the English in the

Eastern seas has its own peculiar interest, but they did not find their way in that direction until the nations of the East had been for a whole century in contact with Europeans, and until their attitude had been greatly modified by this contact. Besides, the Dutch and English both went to the East as traders, and not as conquerors, colonizers, and preachers as well. Far different was the intention of the Portuguese. Regardless of the small size and slender population of their fatherland, they dreamed of nothing less than conquering the mighty empires of the East, and imposing Christianity upon them, if need be, by the edge of their swords. Grandiose as this intention was, and full of inconsequence as the idea seems to modern eyes, which have seen with what difficulty England with its teeming population has managed to maintain its hold upon India, even while it has discouraged proselytism and protected native religions, there is something noble in the confidence of the Portuguese warriors in their God, and in their belief that through their means He would spread Christianity throughout the East. For the ambitions of the Portuguese were not confined to India; Portuguese adventurers actually established themselves in power in parts of Arabia, in Burma, and in the district of Chittagong at the head of the Bay of Bengal; Portuguese emissaries found their way to Peking and Japan, closely followed by the missionaries of the Roman Church; and it was while on his way to convert the millions of China to Christianity that St. Francis Xavier, the Apostle of the Indies, gave up his life. And, lastly, it must be remembered at what odds the Portuguese fought and tried to proselytize in Asia: at many months' voyage from their homes and base of operations; only able to reach their destinations after sailing in feeble craft round the hardly known, unexplored, and dangerous coast of Africa; deprived of the modern knowledge alike of tides and winds, and of the means to promote existence in tropical climates; they arrived amidst the hostile millions armed only with clumsy arquebuses and their swords; and yet with all these drawbacks they were victorious in many hard-fought fights against more powerful armies than their European successors in the East ever met."

Though this is a long quotation, it is nevertheless an admirable *résumé* and brief epitome of the facts treated of in this paper—facts which it is a fashion with some and a policy with others to ignore or to allow, in the words of Burke, to fly "to the gulf of oblivion." But the epoch, to which no historian has hitherto dedicated himself,



affords suitable work for a mind fitted for minute researches and for large speculations. No justice can, therefore, be done to it within the narrow bounds of this paper, where compression rather than expansion is the object; nor do I possess the necessary qualifications for the literary treatment of a subject which lends itself peculiarly to the artistic beauty of form.

Besides, without unbroken time there can be no consecutive thought. The versatile American scholar, Lowell, who recently died, says, in one of his literary essays: "It is my misfortune that in the midst of a redexion or of a sentence I am liable to be called away by the bell of private or public duty." If literature, allied to diplomacy, is thus liable to be disturbed, it is more so when combined with medicine. This essay is an instance in point. After I began it I was repeatedly interrupted by the call of duty, and it was not till the third day that I was able to resume its continuation. This is the principal reason why the History of the Portuguese in India, announced under my authorship for a long time in the list of his works of the Oriental Series by the late Mr. Nicholas Trübner, an eminent London publisher, has yet remained a *desideratum*. Nor is it possible, at present, with all the best materials available, to have more than an episodal history, which may eventually go to form a consecutive narrative, with all those details which, according to Thierry, are the soul of history.

Perhaps this tentative and fragmentary work, this parcelling out of a great subject into separate and independent sections is, after all, an advantage. "Beware," said Goethe to Eckermann, "of attempting a large work. It is exactly that which injures our best minds, even those distinguished by the finest talents and the most earnest efforts. I have suffered from this cause, and know how much it has injured me. * * * * if you have a great work in your head, nothing else thrives near it; all other thoughts are repelled and the pleasantness of life itself is for the time lost." This opinion, the result of "the lifelong experience of the greatest master who ever consciously made an art of literature," comes with the force of an advice to us all.

In size Portugal is a little larger than Greece, and its inhabitants seemed, like those of that glorious peninsula, destined by nature to confide themselves to the sea. Without the artistic genius and the philosophic culture of the Hellenes, they had nevertheless, in common with the latter, that love of freedom and spirit of adventure which have invariably characterised those born in maritime districts.

Dwelling on the western side of the Iberian Peninsula, which is washed by the waves of the Atlantic, the Portuguese, from their early nautical propensities, have been likened to the Phoenicians of old; but the similarity is only partial as the Lusitanian family unfortunately lacks the commercial instinct which appears to have been inborn in that race of almost prehistoric traders.

The renaissance in Europe, however, gave Portugal, aided by its race, climate, and admirable geographical position, what Prof. Cesare Lombroso, in *Les petites et les grandes causes de Révolution*, calls the *élan évolutif*, which all nations, worthy of the name, are doomed to experience during the active phase of their existence. Mr. Herbert Spencer has shown that peoples do not all follow the same course of development, and are not governed by the identical *à priori* reasons in their successive stages of evolution. To them, then, one may apply what Horace says of books: *habent sua fata*.

The first Portuguese expeditions to India, their proudest achievements beyond the seas, formed but a continuation of the crusade and of the religious propagandism, which had led them some years before to the coast of Africa. With the support of imagination fostered by an age of faith, with strong and practical convictions and with belief, as Wordsworth says: "ripened into faith and faith become a passionate intuition," it was easy for the countrymen of Viriato to crowd into the life of three generations the work of some centuries.

Convictions when well grounded are always the keynote of triumph and the touchstone of success. Leopardi, the saddest of that brilliant galaxy of Italian poets, who illumined the early part of this century, says that to feel with intense conviction about anything is among the lost arts; but he must have written this jeremiad when he was at Recanati in his abnormally satiric mood. The Lusitanian race, however, does not appear to have ceased to believe. At least that batch of the Indians, who were first brought within the sphere of their influence by the early preachers, seems, on the contrary, to suffer from an excess of convictions. But one must not underrate the force which the past exerts on the present. There is a moral law which limits the violence of even modern culture or of any social change by the conditions which precede it. This may be partly the result of the indulgence which is inherent in human nature.

The apparent scepticism of our times is perhaps due less to the democratic spirit of the age than to the absence of guiding individualities, who were formerly the inspirers of the stirring events which grace the annals of mankind and in whom the *élan évolutif* of the people became incarnate. When nations like the Portuguese were governed by absolute monarchies, and princes reigned as well as governed, it was possible for one strong-willed personage to organize and to carry out an historical enterprise to completion. To-day princes reign but do not govern, and no great scheme can succeed without the co-operation of the people, in whose hands are the custody of the laws and the key of the coffers. Prince Henry "the navigator" could alone realize his ideal, embodied in the device of *Talent de bien faire*, by the maritime explorations which he undertook for "the glory of God and the extension of the faith." The single design and inspiration of the Solitary of Sagres did more than all the collective strength of the *doctrinaires* of his time. His example did not take long to communicate itself to the other princes of the reigning dynasty, his individualism passed into a corporate enthusiasm, and the impulse imparted to his bold mariners soon became general.

Camoens gives expression to this national feeling :

"Onde vem semear de Christo a lei,
E dar novo costume, e novo Rei."

Lusiadas, c. vii., c. 15.

Burton translates it thus :—

"And where the Saviour's seed they wend to sow,
Enthroned new lords, new lights, new laws bestow."

Burton's name enforces a digression, and affords me a rare opportunity for the acknowledgment of my debt to him. When, in reading the fasciculus III. of my *Indo-Portuguese Numismatics* in this room, a short while ago, I alluded to Sir Richard Burton's *Lusiads*, the greater part of this work was in the press. I met him subsequently at Trieste, within a few months of his death, and received from his hands the complete poem and commentary in six volumes. And now that this gifted man has passed away, lamented by all, leaving his production behind him to testify to the high endowments of his head and heart, I cannot let this occasion slip without rendering a tribute of homage to the memory of one who has done so signal a service to Portuguese Scholarship. As a translator and commentator of the great "epic of

commerce" he has doubtless helped to make it more popular amongst the large English-speaking community in the world than all his predecessors in either Europe or America.

In the two lines I have quoted above from Camoens, the poet not only points out the final scope of the fleet in quest of the route by sea to the east, commanded by admiral Vasco da Gama, but with a prophetic instinct and unselfish aim foresees in the following stanzas the successive participation of other nations in the glorious task of civilising the world, when he addresses a notable and poetic exhortation to the princes of Christendom exhorting them to like enterprises in India.

The kings of Portugal always impressed on their viceroys the necessity of promoting the propagation of Christianity in India, a remarkable instance of which is given by D. João de Castro's biographer, who prefaces a letter from John III. to that eminent viceroy thus:—"para que veja o mundo, que nossas armas no Oriente trouxerão mais filhos á Igreja, que vassallos ao Estado," "in order that the world may see that our arms in the East brought more sons to the Church than vassals to the State.'

The weight of evidence, both documentary and traditional, establishes the fact that the propagation of religion was with the Portuguese a far greater object than either trade or politics, and that the conversion of a heathen was deemed of greater importance than the acquisition of a kingdom. Affonso d'Albuquerque, the founder of the Portuguese Empire in the East, used to call the merchants *attentadores de Satanaz*, 'Satanic tempters.' But Albuquerque's estimate of the trading class is a privileged one, and will not be generally concurred in in this mercantile age. The *Lendas* of his private Secretary, Gaspar Correa, the *Commentarios*, edited by his son, and his letters addressed to king Emmanuel, prove that this modern Cæsar had most of the virtues without the failings of his celebrated Roman prototype. A great statesman, an eminent scholar, a brave soldier and sailor, Albuquerque was a theologian as well. His attempt, although unsuccessful, to convert with technical arguments the Rajah of Cochin to Christianity proves it. This fact I have but lately ascertained in a letter addressed by Albuquerque himself from Cochin to king Emmanuel on Dec. 20th, 1514, just one year before his death on board the *Flôr de Rosa* in the Goa harbour.

His interpreter during this religious controversy was Duarte

Barbosa, the renowned author of a work on the East Coast of Africa and the Malabar, translated by the Hon. H. Stanley for the Hakluyt Society.

Like Wellington, Albuquerque neglected no details. He was the first to conceive the idea of enlisting various races of men as soldiers in his army, the originality of which has been ascribed to Dupleix. He knew that for a small country, like Portugal, whose rapid rise was phenomenal, an intelligent system of colonisation was the only means of preserving the conquests he had made. He knew also that the safest way to spread his king's dominion was, like that of Rome, by creating new interests, and binding them together less by the force of arms than by broad human sympathies. But he did not know the climate and its deleterious effects when he planned the organization of his Indo-Portuguese colony, and that he was adding one more caste, from various causes an overbearing one, to the already long list of castes.

Albuquerque was, moreover, a man of extraordinary courage and unparalleled boldness. His audacious and gigantic projects to destroy the city of Mecca and to divert the course of the Nile into the Red Sea, in order to both smite and starve the Turk, Commander of the Faithful and Guardian of the Kaaba, who was then the greatest enemy of Christendom, evince the daring and fearlessness of his character and the magnitude of his conceptions. Of him may truly be said what Louis Enault says of Justinian:—*Il y a plusieurs personnages dans sa personnalité complexe.*

I have mentioned only Albuquerque and Castro—the latter also a scholar and author of three valuable *Roteiros* or works on navigation—as they are the two of the representative historical characters about whom have gathered the great traditions of their nation in this country. Possessing a certain archaic simplicity of character, developing into the noble traits of frankness, honesty and outspoken truth, they have been accepted as types of the several national ideals of that glorious epoch. With opportunities of amassing a fortune and becoming as rich as a Cræsus or a Clive, Albuquerque died nevertheless poor, recommending his successor to avoid a public sale of his garments as they had rents in them. Castro, who during a financial crisis brought on by the second siege of Diu had mortgaged a few white hairs of his venerable beard, on the security of which the ladies hastened to offer their jewels, expired in the arms of Francis Xavier, having

for his bed a coverlet, and his effects consisting of only three *larins* or silver pieces. Both of them felt the charm of sacrifice, the proud satisfaction of having done their duty, the poetry of self-denial, and an utter contempt for the prosaic realities and material interests of life.

There were other personages, whose heroic deeds filled a large space in the eyes of their contemporaries, and the eclecticism of whose tastes was displayed in the building of palaces, the laying out of gardens, and the adornment of churches, which now lie scattered all along the coast in picturesque ruins, a silent epitaph of departed greatness; but they were not in the foremost rank of the founders of the empire or of the architects of the fortunes of the nation. Nor have they earned the verdict of history for any extraordinary gifts, except perhaps that of humanising chivalry, which was a national characteristic. It is this racial peculiarity, then, which has made the Portuguese a nation of missionaries.

I come to the threshold of another great subject, equal in magnitude as well as in interest to the Portuguese language in India—the royal patronage of the eastern missions. *Padroado* or “Portuguese royal patronage of the Catholic missions in the East” is a phrase which has become one of the commonplaces in Indian conversation; and it requires some effort to bring it from the region of formulæ to that of realities. It is a subject which, even if its bare outlines were rapidly sketched, would form an admirable religious romance. The convictions of a million of Indian Catholics, amongst whom the development and spread of the idea of solidarity have led to the spiritual ties, which bind and weave together into one whole the web of the Indian Catholic family—have won for the *Padroado* an attachment which receives its consecration from public conscience. The loyalty of this mass of people is based on sentiment and not on policy, for policy is changeable, while sentiment, especially when deep-rooted, has in it all the elements of stability. Even when violated it reasserts itself.

The *Padroado* represents one of the many franchises or immunities which the Lusitanian, like the Gallican Church, prizes and fights for against the spirit of Ultramontanism. The prerogative of the *Padroado* consists not in the mere investiture with an ecclesiastical dignity. One has but a faint conception of the amount of treasure, blood and martyrdom which went to the winning of the Portuguese royal patronage of the Catholic missions in the East. The

record of such achievements, however poor the words in which they may be described, is worthy of being regarded as the missionary epic of modern times.

Having thus far endeavoured to demonstrate that the largest factor in the historic development of this foreign group of crusaders, whose evangelical spirit acted as leaven on the mass of the inert indigenous population, was proselytism ; it remains now to briefly allude to the other factors—trade, political dominion and education, which, though only in a subordinate degree, helped considerably to spread the Portuguese tongue—a tongue whose vitality is, indeed, remarkable, for it is still spoken in Cochin, Colombo, Malacca, and other places in the East, after the political influence which introduced it had ceased for about two centuries and a half, thus affording a striking contrast to the Dutch language, which, on the contrary, has disappeared almost entirely from those localities, which only less than a hundred years ago owed allegiance to Holland. It is true that Portuguese, without direct touch with the mother country, has in such outlandish corners, where it so tenaciously survives, fallen into an obsolete form, or degenerated into several dialectic variations, but it is nevertheless an offshoot of the parent tongue.

II.

We shall pass to consider first the two important factors—trade and political power—which were, after the missions, mainly instrumental in the diffusion of Portuguese in this country ; although trade amongst that nation, it must be confessed, was not so efficacious as among the Anglo-Saxons, in rendering the use of its tongue almost general in the commercial community. The Portuguese are not a trading nation. They have no business aptitude nor mercantile tactics, which latter faculty, however, some qualify as mere greed for gain, unscrupulousness, and absence of conscience. Be this as it may, the Portuguese commerce in the East was a royal monopoly, for monopoly was in those days the universal rule, and monopolies do not help a people to be commercial. They had inherited, besides, an uncommercial propensity—bigotry—which repelled the advances of the heathen, and refused to negotiate conventions with the infidel. It led eventually to the establishment of the inquisition, which, in spite of all the good its advocates say of it, destroyed all except

what Lombroso calls *pauperes spiritu*, showing signs of premature decay or approaching senility, now well evident throughout the Iberian Peninsula, and possibly the result of the sombre drama of heredity. The Portuguese would hold no commercial intercourse with the infidels, unless sanctioned by the Pope. As early as 1454 Nicholas V. granted Prince Henry of Portugal a licence to trade with Mahomedans. Happily it came in time, for without the papal bull the doubling of the Cape of Good Hope would have been only a voyage of exploration, without any other practical results, and Vasco da Gama the Humboldt of the renaissance.

Notwithstanding their disinclination to trade, and nourishing the feudal idea of commerce being a derogatory pursuit, in which only the inferior classes could join, the Portuguese had, nevertheless, two chivalrous traits in their national character—integrity and unselfishness,—although associated with a little seignorial arrogance, which made them in the end win the affections of the Indians and diffuse their language. Integrity is, indeed, the main support of a people, for without it “wealth is as poor as poverty, and knowledge as blind as ignorance.” It is true that in the distribution of the gifts of humanity, in which more or less satire is mingled, the good and the bad are always mated—and the Portuguese chronicles in the East are unluckily not free from the stain of rapine and peculation, but egotism is the defect least visible in them. Nature and breeding seem to have intended them for types of generosity. There is discernible among them none of that illiberal heart and withered conscience, none of those tragedies of selfishness which abound elsewhere, nor are there found among them millionaires, whose careers are nothing but an apotheosis of egotism, but who are withal a constant object of worship with an unthinking and gaping populace.

The first and most beneficial effect of commerce is the removal of prejudices. There are already so many social antipathies in the world, that men of science are trying their utmost to remove them. Prof. Virchow at the Anthropological Association of Germany and Austria said lately :—“If different races would recognize one another as independent co-labourers in the great field of humanity, if all possessed a modesty which would allow them to see merits in neighbouring people, much of the strife now agitating the world would disappear.” There is, however, no more effectual remedy for the cure of this great social malady than commerce, or as Victor Cherbuliez puts it tersely

thus :—"Le préjugé est un meurtrier, les blessures qu'il fait sont redoutables, et le commerce est un médecin qui les guérit ; c'est presque un drame." And the Portuguese royal trading monopoly in the East was, indeed, a drama, while the *Lusiads* are the epic of commerce. There is, anyhow, a certain dramatic fitness about the deeds of the early navigators, soldiers, priests, and merchants, which claim admiration on account of their epic completeness.

The political influence of the Portuguese in India has already been treated at length by some distinguished writers. Language, like trade, follows the flag, and it is but natural that where Portugal held dominion there its language should become official. This political power combined with trading relations with the native courts made Portuguese a *lingua franca* long after the star of the Portuguese was on the decline ; for as late as the time of Lord Clive and his immediate successors, the diplomatic language with the Indian princes was Portuguese, as is attested by the documents which have been lately published. To add a few details : a traveller in 1636 says that Portuguese was spoken at Gombroon by the people, being introduced from Hormus. An edition of the Bible was published in Portuguese for Batavia and the other isles of the Eastern Archipelago. Hamilton about 1700 remarks : "Along the sea coast the Portuguese have left the vestiges of their language ; though much corrupted, yet it is the language that most Europeans learn first, to qualify themselves for a general converse with one another as well as with the different inhabitants of India." The early Protestant missionaries, Ziegenbalg, Clarke, Kiernander, Ringletaube and others, about a hundred years ago, employed it as the medium of intercourse with the natives until they learned the vernaculars. Le Bas remarks, in his life of Bishop Middleton, "The Portuguese language may perhaps be considered as one favourable medium for the diffusion of the true religion throughout the maritime provinces of the East." It is no wonder, then, that these statements should have led Sismondi to form a somewhat exaggerated notion and write, "in India Portuguese is the language of commerce," and a writer in the *Quarterly Review*, as late as 1814, to assert that "if in the eventual triumph of Christianity in India, a Romish Church should be formed, Portuguese will be the language of that church wherever it extends."

The results of this influence, especially the antagonism to the Turk, have been described with great critical acumen by Robertson in his *His-*

torical Disquisition concerning Ancient India, and by others. Mr. J. Morley, referring to that work in the *Fortnightly Review*, says:—"The chief point worked out here, Bk. I., § 7 (already indicated by Raynal, Sec. IV., § 8) is that the "most remarkable and momentous thing about the Portuguese conquests was the check they inflicted on the growth of the Ottoman Power, at a moment in European history when the Christian states were least able to resist and least likely to combine against the designs of Solyman. This is the observation best worth making about the Portuguese conquests."

III.

It remains lastly to mention the influence of the educational establishments founded by the Portuguese in India, since their arrival, for promoting the cultivation of their language, and its present condition.

The earliest document on the subject, or, to use a bureaucratic phrase, the first royal ordinance to organise a department of Public Instruction in India, is a letter from King John III. to Viceroy D. João de Castro, dated March 8th, 1546. It runs thus:—*Além do que vos encomendo mui apertadamente, que em lugares acomodados fundeis estudos, e casas de devoção*, "I urgently recommend you, besides, to found in suitable places schools and houses of devotion." This led to the foundation of the *Seminario da Santa Fé*, or "Seminary of the Holy Faith" in Goa, which was but an initial step towards the establishment and progressive advancement of many other kindred institutions both in Goa and in the other settlements throughout the East. The object was, *se creassem em letras e bons costumes meninos de todas as Nações Orientaes*, "to educate in letters and good customs boys of all the Eastern nations." No more conclusive evidence is necessary to convince one of the solicitude and anxiety with which the king and his successors looked forward to the prosperity of this seminary. They revert with fondness to this subject in their correspondence with successive Viceroys from Castro downwards.

The "Seminary of the Holy Faith" was soon in working order, having admitted youths of diverse Asiatic and African races, which comprised the "Canarins, Decanis do Norte, Malavares, Chingalás, Bengalas, Pegús, Malayos, Jaos, Chinas e Abexins." Those who have visited the *Esplandde des Invalides* during the late Paris Exhibition, will be able to realize the charm and interest attaching to such an

anthropological collection of living specimens. Even the Roman Propaganda College does not hold such a curious agglomeration of varied Oriental types as the "Seminary of the Holy Faith" in Goa, the Rome of the East, once did within its historical precincts. There is an omission in the above list,—there is no representative of Japan ; but at that time "the flowery island" was not known. It did not take long, however, before St. Francis Xavier added a genuine Japanese, by name Angiró, whom he baptized with the additional cognomen of 'Paulo da Santa Fé.' It was about this time that they began in earnest "to create," as the document states, "Evangelical workers for the missions of India."

This was an epoch big with problems, social and spiritual, that four succeeding centuries have in vain toiled to solve. This was a time full of seeds of promise, if only these seeds had had time to germinate and ripen into harvest. One's mind is powerless to evolve a revelation from this cosmopolitan congeries of youthful intellects of various Eastern nationalities, in which one might love to see mirrored some of the early stages through which the subtle influence of Christian civilisation must have passed in its slow evolutionary progress. It would have been highly interesting to observe how the discipline of caste and the sobriety of habits were being gradually replaced by principles inspired by lofty motives and theoretically divine, but requiring in practice a constant watchful care to turn them into good habits.

But, in spite of all this great and noble exertion, and of the enormous sacrifices of all kinds, this outburst of religious enthusiasm failed to add more than a million of adherents to the Church of Rome, a number which is, after all, but a drop in the ocean of the teeming millions amongst whom the Faith was preached. Gustav Mosen, quoted by Prof. Max Müller in his *Biographies of Words*, says, speaking of the Home of the Aryas, that one couple, having two children, would, if every successive marriage was blest with two children only, produce a population of some thousands of millions in about 1,200 years. It is more than a fourth of this period since the Apostle of the Indies converted according to his biographers 1,200,000 souls. They were most probably all bachelors. Allowing, however, for exaggerations, it appears that had it not been for freaks of intolerance and of blindness to the true nature of the interests of the people, the slow and sure and constant though unseen forces that Mr. Lecky, the historian of morals, believes

to permeate human society would have perhaps of themselves spread the Catholic faith broader and deeper than by violence. History teems with rebukes, with repentances and with lessons of experience that tell of rare opportunities lost and never to return. The cycle of the missionary activity in India is now closed. There are no more conversions as there are no more *autos da fé*.

Each of these boys became a centre from which irradiated Catholic learning and the dissemination of the Portuguese tongue. They had most probably some share in the production of the innumerable Portuguese dialects now spoken in Asia and Africa. M. Hugo Schuchardt, of Gratz, has been publishing in Vienna since 1882 a work, in parts, entitled *Kreolische Studien*, in which specimens of these dialects are given. I have had the pleasure to contribute to this interesting study, especially to that relating to the dialect of Ceylon, in which the New Testament was published in 1852 by the Wesleyan Mission, and of which there is a grammar, printed at Colombo in 1811. A copy of this curious book is in the library of this Society.

As religious orders were introduced into India, they likewise opened colleges in connection with their convents. There were the Franciscans, who had their colleges of St. Boaventura and Reis Magos, the Jesuits those of St. Paul, attached to the seminary, and of St. Roch, the latter also called "the University of Goa," the Dominicans had the college of St. Thomas, and the Augustinians, of Popolo. Then there were branches of these establishments in Bassein, Thana, Cranganore, Cochin, Malacca, &c. Even laymen vied with the religious in founding colleges. Antonio Galvão, styled "the apostle of the Moluccas," founded one as early as 1540 at Ternate, for the children of the native converts in Java and the neighbourhood. He was one of those extraordinary men, as Coleridge in his *Life and Letters of St. Francis Xavier* remarks, who graced from time to time the pages of the history of Portuguese Asia. He was also the author of a work on navigation, which was translated in 1862 by Vice-Admiral Bethune for the Hakluyt Society. I have referred to these institutions more at length in my "Materials for the history of Oriental studies amongst the Portuguese," in the *Atti del IV. Congresso Internazionale degli Orientalisti*, published in Florence in 1880, and also in the *brochure* on the *Konkani Language and Literature*, contributed by me to the Bombay Gazetteer in 1881. Those who are disposed to go deeper into the subject will find in those two works ampler information than

can be conveyed by brief extracts. Besides, next to quoting others, there is nothing so wearisome as to quote oneself.

In a small country like Portugal with an extensive colonial empire a painful feeling of disproportion awoke the nation to the necessity of finding among the natives the missionary agency, just as Albuquerque had found the military one. Still the religious orders were reluctant to admit the natives into their ranks. The new gospel of brotherhood had brought with it, and in spite of it, that kind of Portuguese jingoism, which was based on an assumption of superiority of race, as their prowess in war was encouraged by the conscious possession of improved arms of precision. In the absence of authentic records the value and importance of testimony of contemporary European travellers are of great interest in elucidating many obscure points in the annals of the time. One of these travellers writes:—"A native was not thought worthy of being a religious in this life, although he be a saint in the next." They did not object to his company in heaven, as there they are all equal; not so on this planet, where no equality exists except before the law, at least since the French Revolution.

But Vico in his *Scienza Nuova* has laid down the axiom that selfishness itself, under the restraint of religion, is the source of civilization and humanity. "L'uomo nello stato bestiale ama solamente la sua salvezza;distesi gl' imperj sopra piu popoli ama la sua salvezza con la salvezza delle Nazioni." Thus the Portuguese were at last obliged to love the Indians and admit them into their various orders; and the natives became their best co-operators. "The people of India," says Macaulay, "when we subdued them, were ten times as numerous as the Americans whom the Spaniards vanquished, and were at the same time quite as highly civilised as the victorious Spaniards. They had reared cities larger and fairer than Saragossa or Toledo, and buildings more beautiful and costly than the Cathedral of Seville. They could show bankers richer than the richest firms of Barcelona or Cadiz, viceroys whose splendour far surpassed that of Ferdinand the Catholic, myriads of cavalry and long trains of artillery which would have astonished the Great Captain." Albuquerque knew this, and the great Marquis of Pombal still better, when he wrote to the Viceroy in Goa to consider the youths of the best native families in the country as equal to the cadets of the nobility at home.

The religious orders in Goa at last agreed not only to an equality of rank with themselves, but instituted the orders of the Theatins and

Nerysts exclusively for the Brahman converts, who justified the privilege conferred on them by subsequently spreading the Catholic religion in Malabar, Ceylon, Madras and Madagascar, where no European had succeeded in preaching the gospel of Christ. The Brahman is a born missionary. He may be said to be literate from his infancy, while among the Portuguese there were and are many who did not know to read and write. He has persuasiveness and meekness—two qualities essential for the inculcation of religious doctrine—inherited from times far anterior to that of the gloomy prophet of the *Nirvāna*, the Indian sage of Kapilavastu. This true *dvija* or 'twice-born,' then, was a most welcome associate in the vineyard of the Lord, whose divine precepts extol meekness above all the Christian virtues. These missionaries, Brahman in blood but denationalized by the adoption of Portuguese nationality, also helped to spread the use of Portuguese in India and elsewhere, by preaching, by writing works in that language and translating them into Tamil, Sinhalese, Canarese, etc. The names of the most conspicuous among them are Vas, Rego, Miranda, Jacome Gonçalves, Ribeiro, Menezes, Barreto, Ferrão, and Saldanha.

Next to the colleges where secondary or superior education was imparted in Portuguese, Latin, Rhetoric, Philosophy, and Theology, each parish had a school of its own for elementary instruction. Prior to the advent of the Portuguese, each village community had its pagoda, dedicated to its *gramadevata*, and not seldom its *pathashala*. The Portuguese pulled down the Hindu temple and substituted his own, devoted to a saint or to the Virgin under several appellations, or to the Trinity. He instituted for each parish an annual feast of the saint. In a world where there is a prevailing feeling of weariness, and a tendency to confine the attention to the worst side of life, these religious anniversaries of saints were a boon to the Catholic community in India. And to keep alive the traditional love of the native for his *jathra*, a fair was held in connection with each feast in the vicinity of the church. Then, in obedience to the decree of a Council of the Church that each parish should have a school, he built one where rudimentary Portuguese and music were taught. The greatest benefit that has accrued from these primary schools to the Indians who have frequented them, from the beginning of the 16th century to the present, is the cultivation of music. Art in any form demands imagination, sympathy and power of identification with other natures,

which the generous character of the Portuguese enabled them to teach to their Indian fellow-subjects, who had hardly any music of their own. A few grotesque *lavanis* and the recitation of some vulgar and odd *abhangas* constitute even now the whole *repertorio* of the Hindus. The Christian converts had, on the contrary, instilled into them, with the love of music, the most spiritual of arts, the highest religious aspirations. They were taught the *Veni Creator, O salutaris Hostia, Ave Maris Stella, O Gloriosa Virginum*, and many other melodious hymns and songs in Latin and Portuguese, in which emotion finds its fullest expression, carrying him who listens to the very zenith of aspiration, and which seem to have the wonderful power to link the present with the past. Besides, the Portuguese *modinha, chacara* and *solúo*, which are analogous in style to the Spanish *tango* and *cancion morisca* and the Napolitan *mandolinata* and *Santa Lucia*, have also influenced deeply the Indian popular *mandos*, and *zotis*'. These parish schools are still flourishing in Portuguese India and in the missions of the "Padroado." But most of the colleges with their churches have become shapeless ruins. One can discern in the stones of the ruined buildings that still crowd the cities of Old Goa, Bassein, and Chaul, the pervading sentiment of the time in which they were built, and read more sermons in them than in text-books. What a fine place one of these dismantled towns would be for the erection of a sort of Grande Chartreuse, dedicated to the genius of solitude, a retreat from the importunate dissonances of life, inviting communion with things that are unseen, sacred, and eternal.

In my last excursion to the ruins of Chaul I discovered that the altar of a church, where once the holy sacrifice of Mass was celebrated, formed the pedestal for the hideous image of Hanuman. There was, besides, the aggravating circumstance of a Hindu villager with grim humour pointing out to me this irony of fate. One knows that political dominion is often precarious, that not a few invaders have come and gone, and India has become a natural ground for such ephemerides, but I did not expect to see such a desecration, this acme of profanation. It reminds me of what F. Harrison says:—"The whirligig of time verily brings about its revenges."

When one remembers the time when the Portuguese demolished the pagodas and broke their idols to pieces, it seems that the Hanuman of Chaul is pointing a moral and adorning a tale. This is one of the many evidences that show up the vanity of human power. I believe

there is no study where the grandeur and wild ambitions of the world are so thoroughly rebuked and dwarfed into littleness as that of the churches of these old Portuguese towns in the vicinity of our prosperous city. This may be the reason why historians, like astronomers, laugh at the fussiness of the world, and are less disturbed by worldly affairs and by the quarrels of vain and fatuous men.

The present condition of the Portuguese tongue in India is far from flattering. It is not understood by the peasants in any part of their small settlements, nor spoken habitually by the *bourgeoisie*. It is the official tongue, and spoken by the upper classes only, and is as much a vernacular in Goa and elsewhere as French is in Pondicherry or English in Bombay. In British India it is being rapidly supplanted by English. Besides, Portuguese is a difficult language, and there are but few in this country who can speak and write it correctly. And it is beautiful. The following opinion of one who knew it well is certainly worth quoting here: "Par sa grammaire et son vocabulaire, elle se rapproche du latin plus que toute autre langue méridionale. L'italien a plus de grâce, d'harmonie, de douceur; l'espagnol, plus de majesté et de pompe, le français, plus de clarté et de simplicité; mais le portugais est plus latin, et il ne cède à aucune autre langue pour la suavité, pour la force, et pour l'abondance. Il se prête également à la prose élégante, à la poésie sublime, aux sujets familiers et nobles, à la joie et à la douleur, à la gravité et à l'enthousiasme."

Although it has lost much in territorial extent, in the domain of literature Portuguese is the language of an autonomous and historic people, whose university is among the oldest in the world, for it was founded in Lisbon in 1290, and transferred to Coimbra in 1308. Its literature is both vast and rich. As early as the 13th century, at the dawn of the first spontaneous revival of letters since the fall of the Roman Empire, about two hundred years earlier than the great renaissance, Portugal, though a young kingdom, contributed its share to the general awakening of the literary spirit of the continent of Europe. King Dom Diniz wrote his *Cancioneiro*, which developed the Portuguese dialect into a beautiful and flexible literary language, while King Alfonso 'the wise' of Spain was writing his *Cantigas de Santa Maria*, the poets of the north the *Nibelungen*, Petrarca his Italian *Canzoniere*, and the troubadours were laying the foundation of the national poetry of France. Then followed, somewhat later, Antonio Ferreira, Sá de Miranda, Bernardim Ribeiro and others, who, in spite of

their provincialisms, which we call nationality, deserve universal recognition. Its historical works are immense, out of all proportion, perhaps, to the size of the little kingdom. There are the old Chroniclers who told the story of the war against the Moors,—Ruy de Pina, Gracia de Rezende, Azurara, and Duarte Galvão; then, somewhat later, Barros, Couto, Freire, Correa, Goes, Castanheda, Osorio, Lucena and others. Under the influence of the German Historical School, of which the most illustrious masters were Niebuhr and von Ranke, Herculano, Correa da Serra, Viscount of Santarem, Rebello da Silva, Soriano and others have left us invaluable works. There are others of a younger generation who, taking their inspiration from the old writers, have become diligent seekers after truth from contemporary documents.

In other branches of literature there is a manifest tendency to surpass the activity of the neighbouring kingdom, in spite of its Alarcon, Valdes and Clarin. In poetry, drama and fiction there are more writers in Portugal than in Spain. Historical novels on the model of Sir Walter Scott have been in vogue for nearly half a century. The old pastoral novels, originated by Bernardim Ribeiro, purely national, exhibiting the love of nature, which is inherent in the Portuguese character, are now substituted by a new form initiated by Castello Branco. This is also national, as far as the portrayal of the intimate life of the Portuguese society and of the picturesque habits and customs of modern Portugal are concerned. The spirit of the romance of chivalry, of the type of *Amadis of Gaul* and of *Palmeirim of England*, once most popular throughout the peninsula, is now extinct or has been so, perhaps, from the time of Cervantes. An attempt has of late been made to introduce into the kingdom the realistic or psychological style, or *il romanzo sperimentale*, as Villari calls it, but it is too early to judge of its acceptance by the public. It is traced to the school of *L'Assommoir*, containing episodes relating to, in the words of the master, “l’ivrognerie et la fainéantise, le relâche des liens de famille, les ordures de la promiscuité, l’oubli progressif des sentiments honnêtes.” This pornographic literature delights now millions of readers in the progressive West; but in this our benighted East, where there is evidently more decorum, it cannot but meet with disfavour, notwithstanding its advocates calling it “the epic in prose,” most suitable to democratic times and manners.

A comparison, or rather a parallel, has been instituted of late between the Colonial policies of Spain and Portugal. It is true that historical

parallels cannot be exact in all details ; they often accentuate the points of difference, and many of their illustrations are by contrast rather than by resemblance. Thus while the Portuguese only possessed settlements, which easily changed hands, the Spaniards owned vast countries which could not be attacked, much less occupied ; they could only change the form of government, declare their independence, and then fight among themselves. The vast extent of the Portuguese dominions, scattered over four thousand leagues of coast, with only a chain of factories and forts to bind them together, offered a tempting prize, and when a determined rival appeared on the scene, the links gave way, while the Spanish empire being compact resisted like an adamant. Many writers seem to be fond of speculating on the causes of the decay of the Portuguese in India. But disintegrating agencies are more or less in operation among all nations, just as, according to the Burial Service, "In the midst of life we are in death." In historical creations there is no such thing as birth and growth—only decay and death ; in the midst of great or apparent splendour there is necessarily no prosperity, but germs of decadence and symptoms of dissolution.

The Portuguese exhibited signs of decay long ago, and the only individual who still strives to keep up the traditions of that nation in this country against all odds is the missionary. He lives, from Bengal to Cape Comorin, among the people, he adapts himself to their environments, and instils among them his aesthetic perceptions and his intellectual sympathies, however humble and limited these may be ; the sobriety of his mind is always useful in a medium, where the low-class Hindus, like the *Meridionales* of Alphonse Daudet, delight themselves with the strain of excessiveness, the humour of enormity, and the instinct of the gigantic and the abnormal, which Christianity has the power to correct.

IV.

I shall conclude by an allusion to the late debate, transferred from the arena of the Senate-hall to that of the Press and elsewhere, on the merits of the new scheme of the Bombay University for remodelling the course of the study of languages, classical, foreign and vernacular,—a debate which led me to consult the last University Calendar. The result was the discovery of the striking anomaly that, while Portuguese is at page 37 classed with the living vernaculars—Marathi, Gujarati, Canarese, &c.,—French is at page 57 ranked with the dead Sanskrit, Greek,

Latin and Hebrew. This classification is evidently, to borrow Prof. Max Müller's phrase, "a Babylonian confusion of tongues." It means, in short, that Sá de Miranda, Camoens, Almeida Garrett and Castilho are in the same category as Namdev, Tukaram, Waman and Samalabhat; while Corneille, Racine, Molière, Lamartine and Victor Hugo are to be studied in the same spirit as Euripides and Sophocles, Terence and Virgil, or Kálidásá and Bhávabhúti.

If the University of Bombay will retain Portuguese on its list of second languages, it is necessary to introduce reforms in both the teaching and examining methods, and in the selection of men of academic position and of wide culture for its executive body. I know that wide culture is rare everywhere, especially in a commercial city like Bombay, where the almighty rupee possesses greater merit and carries more weight than either learning or virtue. But one must know something of everything in order that he may know everything of something. We want men not of brilliant parts, but of general reading,—men, not without a department of their own, but with the scholarship and all-round ability which can appreciate the languages and literatures of various nations. The Senate is in the habit of choosing for Syndics some estimable men, about half of whom are natives, who do not, as a rule, know a single European language with the exception of English.

It is obvious that men who are utterly incompetent even to distinguish Bocage from Schiller, and Ariosto from Calderon, as I have often noticed, cannot be fit to select examiners in living European languages from their own knowledge of their merit, and have no alternative but to yield to the pressure brought to bear upon them of recommendations and solicitations. This surely cannot be a desirable state of things. And, lastly, if the Portuguese language is not to take its proper place by the side of its European sisters, if it is to be depressed to the level of the Indian Vernaculars, it would be much better to abolish it altogether as a second language in the University examination. An honourable death is far preferable to an ignominious life, which is but a parody of the noble motto of king Dom Sebastian:—

"Un bel morir tutta la vita honora."

ART. XIV.—*The Divine Comedy of Dante and the Virâf-nâmeh of Ardâi Virâf*—By JIVANJI JAMSHEDJI MODI, B.A.

[Read, 26th February 1892.]

This paper is intended to give a few points of striking resemblance between Dante's account of his visit to the other world as given in his *Divine Comedy* and that of the visit of the Persian Dastur Ardâi Virâf as given in the Pehelvi *Virâf-nâmeh*.

The circumstances under which Dante wrote his *Divine Comedy* are well-known to many. Therefore, I will not dwell upon them here but proceed to describe the circumstances under which Ardâi Virâf is said to have made his pilgrimage to the other world.

According to the three introductory chapters of *Virâf-nâmeh*, after the overthrow of the ancient Irânian monarchy by Alexander the Great, there was a good deal of disorder and scepticism in Irân. This was the result, it is said, of the foolish conduct of Alexander who burnt the religious literature of the country and put to death many of its spiritual and temporal leaders. Alexander is, therefore, spoken of in the Pehelvi book in question as the "gazaqtê Alexieder," i.e., the cursed Alexander. This state of disorder and scepticism continued with some short intervals, for a very long time. At last, in order to put an end to this state of affairs, a few religious and god-fearing men met together in the great fire-temple of Âtash Farobâ, somewhere in the district of Cabul. They discussed the question very freely, and unanimously came to the conclusion that they must take some measures to put an end to that state of disorder in matters of religion. They

said: "Some one of us must go to, and bring intelligence direct from, Divine Intelligence." They resolved upon calling a general meeting of the people to elect a properly qualified person for the divine mission. The people met and selected, from among themselves, seven men, who, on account of their great piety and on account of the purity of their thoughts, words, and deeds, were best qualified for divine meditation. These seven then selected from among themselves the three best, who again, in their turn, selected from among themselves one by name Ardâi Virâf who belonged to the town of Nishâpur. Virâf, before submitting to this selection of himself, wished to ascertain what the sacred divination was about his election. As in the choice of Mathias, as the last Apostle, he desired to determine by lot the sacred divination. He said: "If you like, draw lots for the (other) Mazdayasnâns and myself. If the lot falls to me, I shall go with pleasure to that abode of the pious and the wicked, and I will carry faithfully this message and bring a reply truthfully." The lots were drawn thrice and they fell to Virâf. Virâf then retired to a quiet place, washed himself, put on a new clean set of clothes and said his prayers. He then drank three cups of a sacred somniferous drink in token of "Hûmata, Hûkhta and Hvarshta," i.e., good thoughts, good words and good deeds. The somniferous drink and the deep and divine meditation soon threw him into an unusually long sleep which lasted for seven days and nights. The place of his retreat was guarded from interference by several pious men. Virâf rose from this meditative sleep at the end of the seventh day, and then described to his anxious hearers his vision of his visit to the other world.

We are not in a position to fix the exact date when Virâf lived, but this much can be said with certainty that he lived at some period between the reign of Shapur II. and the Arab Conquest, i.e., between the end of the fourth century and the beginning of the seventh.

From a literary point of view, there can be no comparison between the Divine Comedy and the Virâf-nâmeh. Dante's work is considered to be a masterpiece of Italian poetry. Virâf-nâmeh has no claim to any literary excellence. In the Divine Comedy it is the heavenly pilgrim himself, who records the vision of his imaginary visit to the next world in his best poetic style. The Virâf-nâmeh, though it describes the vision in the words of the pilgrim himself, is the work of somebody else, who narrates in simple prose what he supposes to be a great event in the religious history of the country.

The arrangement in the description of their respective visions is well nigh the same. Both the pilgrims at first make their own observations on what they see in their heavenly journey. They then put questions to their guides asking information on what they see, and the guides give an explanation. The questions of Virâf to his guides have, in many cases, assumed a stereotyped form. For example, his question to his guides in his visit of Hell is the same. "Denman tan meman vanâs kard mûn rôbân avin pâdâfarâs îdrûnet," i.e., "What sin has this body, whose soul meets with such a punishment, committed?" The questions of Dante are variegated.

The times when both Virâf and Dante wrote were times of great disorder in their respective countries of Irân and Italy. It was religious disorder, which followed the change of dynasties, that led to the vision of Virâf. It was political disorder, which had its reflex in the spiritual life of the country, that influenced the strains of the Italian poet. We have referred above to the religious disorder in Persia at the time when Virâf lived. We will describe here in the words of Mr. Herbert Baynes the state of Italy at the time when Dante wrote.

"The Church and the world were at open warfare, so that society was split into at least two factions, the Papal adherents and the Imperialists . . . The chaos of outer relations had its reflex in the spiritual life of those times . . . Society had lost its ideals. Righteousness had given place to expediency. Hence the prophet of his age had to sing to eager listeners a message of awful grandeur of life-long significance. He could not but show them the Hell in which they were living, the Purgatory, through which, as he believed, it was possible for them to go in order that, by repentance, they might reach the Paradise prepared for the redeemed."*

Now coming to the subject proper of our paper we find that both Virâf and Dante undertook their heavenly pilgrimages after great hesitation, and after great many doubts about their fitness for such a great work. As we saw before, Virâf, before submitting to his selection, wished to ascertain what the sacred divination about his selection was. It was only after determining by lots that he undertook the divine mission (Ch. I.) †. In the case of Dante also we find

* *Dante and his Ideal*, pp. 11-14.

† The numbers of the chapters are according to Dr. Haug's text.

a similar expression of doubts about his fitness for the great mission. When Virgil offers to take him to the other world he says :—

“Test well my courage, see if it avail,
Ere to that high task I am sent by thee.

But why should I go? Who will this concede?

I nor Æneas am, nor yet am Paul;

Worthy of that nor I myself indeed,

Nor others deem me. Wherefore, to this call

If now I yield, I fear me lest it be

A journey vain.

(*Hell*, C. II., 11-36.)*

Both Dante and Virâf make their heavenly pilgrimages when in the grasp of profound slumber. Virâf's sleep lasted for seven days and nights. Dante does not tell us for how many days did his vision last. He merely says that he was sleep-opprest.

“How I there entered, can I not well say,

So sleep-opprest was I in that same hour

When from the true path thus I went astray.”

(*Hell*, C. I., 10-12.)

Both went through all these parts of the other world, but the order of their visits to these parts is a little different. Virâf first went to the Hamistagân which corresponds to the Christian Purgatory, and then to Paradise, and lastly to Hell. Dante first went to Hell, then to Purgatory, and lastly to Paradise.

Both had two persons as their guides. Virâf had for his guides Sraosh, the messenger of God, and Âtar the angel presiding over fire. Dante had Virgil and Beatrice for his guides. Sraosh and Âtar accompanied Virâf through all the three regions, but Virgil accompanied Dante to Hell and Purgatory and Beatrice to Paradise. The guides of Virâf offer their kind services to him in the following words (Ch. V.): “Come on, we will show you Heaven and Hell, and the light and splendour, rest and comfort, pleasure and cheerfulness, delight and joy, and fragrance that are the reward the righteous people receive in Heaven. We will show you darkness and distress, misery and misfortune, pain and grief, disease and sickness, terror and fright, torture and stench, that are the punishments of various kinds which

* I have followed Dr. Plumptre's translation in these quotations from Dante.

the evil-doers, sorcerers and sinful men undergo in Hell. We will show you the place of the righteous and that of the unrighteous. We will show you the reward of those who have good faith in God and Archangels, and the good and evil which are in Heaven and Hell." Compare with this the words of Dante's guide, Virgil, with which he offers to be the leader of Dante in Hell.

"Wherefore for thee I think and judge 'tis well
That thou should'st follow, I thy leader be,
And guide thee hence to that eternal oell,
Where thou shalt hear sharp wails of misery,
Shalt see the ancient spirits in their pain,
For which, as being the second death, men cry :
Those thou shalt see who, in the hope to gain,
When the hour comes, the blest ones' happier clime
Can bear the torturing fire not yet complain.
To these would'st thou with eager footsteps climb,
A soul shall guide thee worthier far than I."

(*Hell*, C. I., 112-122.)

Both Virâf and Dante find in their guides one who feels offended by their past conduct and who, before leading them forward in their heavenly journey, taunts them for their past offensive deeds. Âtar, the guide of Virâf taunts him for neglecting, and not taking proper care of fire over which he presides (Ch. X.). Beatrice, the guide of Dante, taunts him for neglecting her and not keeping her memory green. (*Purg.*, C. XXX., 121.)

Three steps led Virâf to the top of the Chinvat Bridge,* where the departed souls part, to go to their respective destinations of Heaven, Hell and Hamistagân. Three steps led Dante to the portal of the Purgatory. (*Purg.*, C. IX., 93, Virâf Ch. IV.) The three steps which Dante had to pass over were made of polished marble, rugged stone and fiery porphyry, which symbolized the three elements of penitence, *viz.*, contrition, confession and satisfaction. The three steps of Virâf were those of "humata, hukhta and hvarshta," *i.e.*, good thoughts, good words and good deeds.

The guides of Virâf welcomed him, and taking hold of his hand led him on for the three steps. So did the guide of Dante.

* The Chinvat Bridge of Virâf corresponds to the Sirat of the Mahomedans, the Wogho of the Chinese, and the Giöfell and Bifröst of the Scandinavians.

"O'er the three steps my Guide then led me on
With all good will."

It is over this Chinvat Bridge, that according to Virâf, Mithra, the judge, holds his court, and judging the actions of the departed souls, sends them to Heaven, Hell or Hamistagân. Dante gives to his judge Minos a seat in the second circle of Hell. Dante's Minos only judges the souls of wicked persons. This bridge which leads to the Hamistagân is situated on the top of a mountain. We find Dante's Purgatory also situated on a mountain. (*Purg.*, C. III., 3, 6, 14.)

According to both the pilgrims, the utmost punishment that the souls there suffer are the extremes of temperature, nothing else. The guides of Virâf, speaking to him on this subject, say: "Their punishment is cold and heat (resulting) from the movement of the atmosphere and no other evil (Ch. VI.). The guide of Dante says to him:—

"To suffer freezing cold and torturing blaze

Bodies like this doth Power Supreme ordain

Which wills to veil from us His work and ways."

(*Purg.*, C. III, 31—33.)

Both go direct from the Purgatory to their first Heaven. The heavens of both Dante and Virâf receive their names from the heavenly bodies though their numbers differ. Virâf has four heavens. Dante has ten. The heavens of Virâf are Setar-pâyâ (i. e., of the star pathway), Mâhâ-pâyâ (of the moon-pathway), Khorshed-pâyâ (of the sun pathway), and Garotmân. Dante has the following ten heavens—the heavens of the Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, the Fixed Stars, the Primum Mobile, and the Empyrean.

The last Heaven of Dante is the seat of the Almighty God, just as Garotmân, the last Heaven of Virâf, is the seat of Ahura Mazda. Dante saw the divine presence of God in a brilliant point:—

"I saw a point so radiant appear,

So keenly bright, it needs must be the eye

Should shrink and close before its brightness clear."

(*Parad* XXVIII., 16-18.)

Virâf also hears His voice and sees Him in a light. (Ch. CI., 11.)

Both see in Paradise the departed illustrious men of their respective countries. Dante sees there men like Thomas of Aquinas, Albert of Cologne, and Charles Martel. Virâf sees men like Zoroaster, King Vishtâsp, Frashâoster and Jâmâsp. Both see in Paradise the first father

of man. Dante sees and converses with the soul of Adam. Virâf sees the *farohar* or the spirit of Gayomard, the Zoroastrian Adam.

Both have the grades of their heavens rising in importance in proportion to the meritoriousness of their acts. Virâf reserves the higher heavens for the good and just rulers of the land, for devout worshippers, warriors who fight for a just cause, men who destroy noxious creatures that do great harm to mankind, men who add to the prosperity of their country by irrigation and fresh plantations, and women who are possessed of good thoughts, good words and good deeds and who are obedient to their husbands. Dante sees in his higher heavens theologians, martyrs who have met with death while fighting for a good cause, righteous kings, and men who are devoted to pious contemplation.

Both see in Paradise the souls of the pious and the virtuous in brilliant glory. Virâf saw the "Light which is called the highest of the high." "I saw," says he, "the pious on thrones of gold and in gold embroidered clothes. They were men whose brightness was the same as the brightness of the sun (Ch. IX., 4)." Compare with this that which Dante saw in the highest of the highest heavens:—

"Their faces had they all of living flame,
Their wings of gold and all the rest was white,
That snow is none such purity could claim."

(*Parad.*, XXXI., 13-15.)

Both are rewarded in Heaven for their sacred pilgrimage. St. Bernard asks for salvation on behalf of Dante from the Blessed Virgin:—

"He who stands here, who, from the lowest pit
Of all creation, to this point hath pass'd
The lines of spirits, each in order fit,
On thee for grace of strength himself doth cast,
So that he may his eyes in vision raise
Upwards to that Salvation noblest, last."

(*Parad.*, C. XXXIII., 22-27.)

Compare with this the words in which Virâf is offered immortality by the souls of the departed virtuous who welcome him to Paradise: "O Holy one, how hast thou come from that perishable world of troubles to this imperishable world free from troubles. Taste immortality, for here you will find eternal pleasure (Ch. VIII.)."

St. Bernard, who had, during the last part of Dante's journey to Paradise, taken the place of Beatrice, takes Dante at the end of his journey to the Blessed Virgin. Sraosh and Âtar, the guides of Virâf, take him to the seat of the Almighty.

Both have to communicate their heavenly experiences. At the end of his journey, Dante prays for strength and power to communicate to men what he saw in his heavenly tour :—

“ Oh Light Supreme, that dwellest far away
From mortal thoughts, grant Thou this soul of mine
Some scant revival of that great display,
And to my tongue give Thou such strength divine,
That of Thy glory at the least one beam
May to the race to come in beauty shine.”

(*Parad.*, XXXIII., 67-72.)

At the end of Virâf's journey, Ahura Mazda asks him to communicate to his countrymen what he saw in the other world. Ahura Mazda says: “ O pious Ardâi Virâf, messenger of the Mazdayaçnâns thou art a good servant ; return to the material world. Tell exactly to the world what thou hast seen and learnt. I, Ahura Mazda, am with thee. Say to the wise that I recognize and know everyone who speaks the truth ” (Ch. CI.). Then with regard to the particular errand for which Ardâi Virâf had made his pilgrimage to the next world, he sends the following message through him to his co-religionists. “ O Ardâi Virâf, say to the Mazdayaçnâns of the other world that the way of piety is the only way and that is the way of those of the primitive faith. The other ways are not the proper ways. Follow only that path of piety. Turn not from that path in prosperity or adversity or under any circumstances. Follow good thoughts, good words and good deeds. Continue in the same religion which Zoroaster has received from me and which Vishtâsp has promulgated in the world. Follow the just law and keep away from the unjust one. Bear this in mind that the cattle will be reduced to dust, the horses will be reduced to dust, the gold and silver will be reduced to dust, and the body of man will be reduced to dust, but he alone will not be reduced to dust who praises piety and performs meritorious deeds in this world.”

Having spoken of a few points of similarity in the Persian and Italian pilgrims' visions of Heaven we will now speak of Hell.

Before entering into Hell, both come across words which give them an idea of the hopelessly miserable condition of the place. Dante reads those words on the gate of Hell; Virâf hears them from his guides as the utterance of a sinful soul that has just entered into Hell. The characteristic words of despair which Dante reads are: "Ye that pass in, all hope abandon ye" (*Hell*, C. III., 9). Those which Virâf hears are: "Val kudâm zamîk vazrûnan va-mûn pavan panâh vakhdûnam?" i. e., "To which land shall I go? Whose protection shall I take?"

On entering into Hell the guides of both the pilgrims hold them by their hands to give them courage and carry them in safety. Virâf says: "Sraosh and Âtar caught hold of my hand so that I went on without any danger" (Ch. XVII., 1, 2). Dante says:—

"Then me, his hand firm clasped in mine, he brought,
With joyful face that gave me comfort great."

(*Hell*, C. III., 19.)

Both find their hells in the form of an abyss immeasurably deep. Virâf found it like a "pit whose bottom would not be reached by 1,000 cubits. And even if all the wood in the world were put on fire in the most stinking and darkest Hell, it would not give out any smell. And although the souls of the sinful there, are as close to one another as the ear is to the eye, and although they are as many in number as the hair on the mane of a horse, they do not see, nor hear the sound from, one another. Everyone thinks that he is alone" (Ch. LIV. 3—8)., Dante describes the depth of his Hell in a similar tone:—

"And with mine eyes thus rested, I to see
Turned me, stood up, and steadfast gazed around,
To know the region where I chanced to be.
In very deed upon the brink I found
Myself, of that abyss of direst woe,
Where thunders roar, of groans that know no bound
Dark was it, deep, o'erclouded, so below,
That though I sought its depths to penetrate,
Nought to mine eyes its form did clearly show."

(*Hell*, C. IV., 4—12).

Both have to cross a river, and that a large river, before they go further into hell. The river of Virâf was formed by the great number of tears shed after the death of a person. The guides ask Virâf to advise the people of the world not to lament too much for the death of a departed soul, but to submit to it patiently as to a command from God. Mark again that the river spoken of by Dante is Acheron, and is also, as Dr. Plumptre says, "the stream of lamentations."

Both find a number of souls waiting on the other side of the river. Virâf says, "I saw a large river as dark as the gloomy Hell. There were many souls and spirits on that river."

Both ask their guides as to what those rivers are, and what the souls waiting on their shores. Virâf asked, "What is this river, and who are these people that are waiting in a distressed mood?" (Ch. XVI.) This was what Virâf saw and said before he entered into the portals of hell. Compare with this what Dante saw before he entered into the first circle of hell:—

"And when I further looked on that drear seat,
On a great river's bank a troop I saw,
Wherefore I said "O Master, I entreat
That I may know who these are, what the law
Which makes them seem so eager to pass o'er;
As through the dim light they my notice draw."

(*Hell*, C. III., 70—75.)

Dante's guide replies:—

"My son,

Those who beneath the wrath of God have died;
From all lands gather to region dark,
And eager are to pass across the tide."

(*Hell*, C. III., 121—124.)

Both divide their hells in a number of parts, and both see, the last of all, in the deepest hell, Satan, the author of Evil. Dante sees Lucifer in Guidecca, the last of the four concentric circles of the tenth circle. Virâf sees Gunâk-Mino in the last of the different parts of hell.

On entering into the place of the wicked ones, Virâf found a cold wind blowing. A more striking wind than that he had never

seen in the world. Compare with this what Dante says of the cold in that part of hell where he saw Lucifer :

“ How icy cold I then became and numb,
Ask it not, Reader, for I cannot write,
All language would be weak that dread to sum.”

(*Hell*, C. XXXIV., 22—25.)

When Viráf goes near Satan, he hears him taunting the sinful souls that had fallen victims to his evil machinations, in the following words:—“Why were you eating the food supplied to you by God and doing my work? You did not think of your Creator, but acted according to my dictates.” Dante sees Lucifer punish Judas, Brutus, and Cassius, who, following his evil temptations, had turned out great traitors.

Though most of the punishments in the hell of Viráf are Persian in their character, and those in the hell of Dante are retributive, according to the notions of the mediæval theology of Europe, there are a few that are common in the visions of both. For example, serpents play a prominent part in the punishments of both. The seventh Bolgia in the hell of Dante, where robbers are punished, is the Bolgia of serpents. According to Viráf, unnatural lust, oppressive and tyrannical misrule, adultery, misappropriation of religious property and endowments, and falsehood are visited with punishments by the sting of dreaded and terrible snakes.

Again, the eating of human skulls and brains is a punishment common to the hells of both the pilgrims. According to Viráf, fraudulent traders who used false measures and weights were made to eat human brains and blood (Ch. LXXX.). So were men, who had got rich by dishonest means and by stealing the property of others, punished in hell by being made to eat human skulls and brains (Ch. XLVI.). An unjust judge, who gave his decisions under the influence of bribes, is made to slay in hell his own children and eat their brains (Ch. XCI.). In Dante we find a victim punish his offender by eating his head and brains. We find that Count Ugolino, who was put into prison on the strength of false accusations of Archbishop Ruggieri, and was there compelled by the pangs of starvation to eat the flesh of his own children, punishes his calumniator Ruggieri in hell by eating his head and brains (*Hell*, XXXIII.).

The seizing and tearing and flaying of the souls of the sinful by

ferocious animals is also a common punishment in the hells of Viráf and Dante. It is the fierce Cerberus that does all these in the hell of Dante (C. VI., 12-18). It is the Kharfastars (*i.e.*, the noxious animals), the smaller ones of which are as high as mountains, that do all these and annoy the souls of the sinful in the hell of Viráf (Ch. XVIII.).

The suspending of sinful persons with their heads downwards is another punishment common to both (Hell, C. XIX., 22; XXXIV., 14; Viráf, Ch. LXIX., LXXIV., LXXIX., LXXX., LXXXVIII.). In Viráf's vision, it is the dishonest judges and traders and seducers that suffer this punishment. In the vision of Dante it is the Simonists that suffer it.

Another punishment common to the visions of both is that of covering the bodies of sinners with heavy metals. According to Viráf, a faithless wife meets the punishment of having her body covered over with heavy iron (Ch. LXXXV.). According to Dante, a heavy mantle of lead is the punishment that a hypocrite meets with in the sixth part of the eighth circle of hell.

The twisting of the different parts of the body is another punishment common to the hells of both. In the eighth circle of Dante's hell it is the soothsayers that meet with this punishment. In Viráf's hell it is the cruel masters who exact too much work from their beasts of burden without giving them adequate food that meet with this punishment (Ch. LXXVII.).

Again, heavy rain and snow, hail stones, severe cold, and foul smells are punishments common to the hell of both the pilgrims. According to Dante, it is a glutton who meets with the punishment of being pelted with rain (C. VI., 53, 54). According to Viráf, those who demolish bridges over rivers, those who are irreverent, those who speak an untruth and perjure themselves, and those who are greedy, avaricious, lusty and jealous, meet with these punishments (Ch. LV.).

Viráf gives a general picture of hell in the following words (Ch. XVIII.):—

"I felt cold and heat, dryness and stench to such an extent as I never saw in the world nor heard of. When I proceeded further, I saw the voracious abyss of hell, like a dangerous pit leading to a very narrow and horrible place, so dark that one must hold (another) by the hand, and so full of stench that anybody who inhales the air by the nose struggles, trembles and falls . . . The noxious creatures tear and seize and annoy the souls of the wicked in the hell in a way that would be unworthy of a dog."

Compare with this Dante's description of the third circle of hell (c. vi., 7—15):—

“—eterne, curst, cold, and working woe,
Its law and state unchanged from first to last ;
Huge hail, dark water, whirling clouds of snow
There through the murky air come sweeping on ;
Foul smells the earth which drink this in below,
And Cerberus, fierce beast, like whom is none,
Barks like a dog from out his triple jaws
At all the tribes those waters close upon.”

Adultery, cheating, misrule, slander, avarice, lying, apostasy, fraud, seduction, pederasty, sorcery, murder, theft, rebellion and such other moral sins are seen by both the pilgrims as punished in hell.

Now the question remains, what is the origin of these two visions ? Though the date of Virāf is older than that of Dante, the visions of both seem to come directly from different parents. Though there are many points of resemblance between the two, yet the vision of Virāf is thoroughly Zoroastrian, and that of Dante thoroughly Christian. Their different parents may have a common ancestor of whom little is known, but there seems to be no direct relation between the two. It is not our province to speak here on the source or sources from which Dante directly drew his visions. As to the visions of Virāf, though a great part of the details is original, the main features about the destiny of the soul in the other world have their origin in the *Avesta*. The fifth and the seven teenth chapters of the *Virāf-nāmeḥ* are, as it were, a clear and amplified version of a portion of the 19th chapter of the *Vendidad*. These chapters are based on the very doctrine of the future destiny of the soul after death as believed by the ancient Zoroastrians.

The visions of Virāf were made known to the European world of letters by the English translation of Mr. J. A. Pope in 1818. This was an imperfect translation, not of our Pehelvi Virāf-nāmeḥ, but of a Persian version of it which was to a certain extent mutilated by some foreign elements. This imperfect translation of the Persian mutilated version led some to believe that the visions of Virāf were derived from the Christian source of Isaiah's Ascent. But the late Dr. Haug, who was the first to write upon this subject, and whose learned presence in our midst as the Professor of Sanskrit in the Deccan College, had

greatly helped and encouraged Iranian studies, has clearly shown that this was not the case. M. Barthélemy, in his excellent translation (*Livre d'Ardâ Virâf*), wherein he has dwelt upon some of these striking points of resemblance, agrees with Dr. Haug and says, "Rien ne justifie les tentative faites pour montrer que les visions de l'Arda Viraf dérivent de celles contenues dans l'Ascension du prophète Isaïe, car elles n'ont entre elles aucune relation historique."

ART. XV.—*The so-called Pehelvi Origin of the Sindibâd-nâmeḥ or the Story of the Seven Wise Masters.*—By JIVANJI JAMSHEDJI MODI, B.A.

[Read 28th June 1892.]

Like the story of Kalila and Damna, known in Europe as the "Fables of Bidpâi," the story of the Sindibâd-nâmeḥ, known in Europe as the "Story of the Seven Wise Masters," has gone through several versions both in the East and in the West. Mr. W. A. Clouston, in the *Athenæum* of 12th September 1891, says that all these different versions have a common origin, and that they also, like the story of Kalila and Damna, come from the Pehelvi, through an Arabic version now lost.

Mr. Clouston has given an epitome of this story of Sindibâd in his *Popular Tales and Fictions* (Vol. I.). Professor Forbes Falconer has published an "Analytical Account of the Sindibâd-nâmeḥ" in Vols. XXXV. and XXXVI. (new series) of the *Asiatic Journal* (1841). We find the story reproduced by the pen of Mr. A. Rogers in the January number of this year of the *Asiatic Quarterly Review*. Mr. Clouston has also published a separate book on the subject of the Sindibâd-nâmeḥ, which, being "privately printed," is not available.

The object of this paper is to show that, if, as Mr. Clouston says, Pehelvi is the origin of this wide-spread story of "The King, the Damsel and the Prince," it is the old Persian story of Kâus, Soudâbeh and Siāvash, that has given rise to it. In the Pehelvi literature now extant, we find no story of the kind, but we find a trace of it in the Shah-nâmeḥ of Firdousi, who, let it be remembered, has collected, as he himself says in the preface of his great epic, the materials of his poem from a Pehelvi work.*

بشهرم یکی مهربان دوست بود. : نوگفتی که با من یکی دوست بود *
مراگفت خوب آمد این رای نو. : به نیکی گواید همی پای نو
نبشتر من این نامۀ پهلوی. : به پیش تو آرم مگر نغوی
گشاده زبان و جوانیت هست. : سخن گفتن پهلوانیت هست
تو این نامۀ خسروان باز گوی. : بدین جوی نزد مهان آبروی
چو آورد این نامه نزدیک من. : بر افروخت این جان تاریک من

Vuller, I., lines 164-169.

Before giving Firdousi's version of the story, I will give here for comparison the Sindibâd-nâme story as given by Mr. A. Rogers :—

"An Indian King, by name Gardis, was, for a long time, childless, but by dint of fasting and prayer, at length, obtained a son, who was destined, according to the horoscope cast at his birth, to pass through a great misfortune and become famous in his age. Great care was taken with the young prince's education, but for some years to no purpose, until he was placed by the king, on the advice of his seven *vazirs* or ministers, in the charge of a learned man of the name of Sindibâd. Under this person's tuition, the prince, in six months, became a model of learning and wisdom, and was about to be presented to his father under this more favourable aspect, when the time for undergoing the calamity, predicted at his birth, arrived. He was warned by his preceptor accordingly, that, in order to counteract the evil fate that was lying in wait for him, he must be silent for seven days whatever the king might say or do to him One of the king's wives, who had fallen in love with the prince, begs the king's permission to take his son into the private apartments, on the pretence that she might extort from him the secret of his remaining silent. Leave is given, and she takes the opportunity to declare her passion to the prince, and offers to raise him to the throne by poisoning his father. The offer being indignantly refused, the woman, afraid of the possible consequences when the prince was allowed to speak again, determines to be beforehand with him, and, rushing into the king's presence, accuses the prince of making improper proposals to her and threatening his father's life. Shocked at the revelation which he fully believes, the king sends for the executioner and orders the prince's execution The king's *vazirs*, hearing of the king's order, hold a consultation, and determine to prevent its being carried out by one of their number going to their master on each of the seven days for which silence has been imposed on the prince, until the latter may be at liberty to defend himself, and relating tales to the king to expose the deceitfulness and viles of women. Then commences the struggle between the *vazirs* and the desperate woman, the king on each day putting off the prince's execution in consequence of the impression made on his mind by the *vazirs'* stories, and the next day reiterating his order for his son's death on the tears and entreaties of his treacherous wife. The former, however, manages to tide over the seven days of

silence; and finally the prince, allowed to speak for himself, turns the tables on his wicked step-mother, and turns out a model of wisdom and excellence."

Now the episode in Firdousi's Shâh-nâmeh, to which I think this story of Sindibâd is similar in its main features, though not in some of its details, which, I think, are added and worked out in the subsequent versions, runs as follows:—

Kâus, the king of Irân, had a prince by name Siâvash, who was as beautiful as a fairy. He thanked God very much for the birth of this son, but those who calculated the movements of the heavens found that the stars were hostile to this infant. They revealed this to the king and advised him on the matter. Rustam, who was a general of the king, took the prince under his protection and instruction. He took the prince to Zaboulistân, and brought him up in a manly way as befitted a king's son. He taught him the arts of war and chase, and the ways of ruling justly. He taught him all the virtues, and in short made him one who had none as his equal in the world. Then, at the special desire of the prince, Rustam took him to the royal court, where he was enthusiastically received by King Kâus and his courtiers. The festivities in honour of the prince continued for seven days. The prince thus lived in ease at the court of his royal father for seven years, during which period Soudâbeh, the step-mother of the prince fell in love with him, and, under the pretence of affection for the boy as a mother and of a desire to entertain him and to give him presents, requested the king to send Siâvash to the apartments of women. At the desire of the king, Siâvash paid three visits to the ladies' apartments. The queen made improper proposals to him, and he left her rooms indignantly. Soudâbeh being afraid of the consequences, if the prince complained of her conduct, tore off her clothes and raised an alarm. Kâus went to her apartments, where she complained of Siâvash having tried to commit violence upon her. The king said to himself: "If all this is true I will cut off the head of Siâvash." He then sent for Siâvash, who stated all the facts. The queen accused him of falsehood, and said that he had gone to such an extent of violence that *enciente* as she was she expected a miscarriage. The king found that Soudâbeh had all kinds of strong perfumes and scents over her clothes and body. Then calling Siâvash by his side he did not find over his body any trace of those scents and perfumes which, he said, would have been found over his body had he committed any

violence upon the body of Soudâbeh as alleged. Thus he found the prince innocent. Soudâbeh then tried other means to move the feelings of king Kâus in her favour and against the prince. She, by means of some drugs, made a maid-servant who was *enceinte* miscarry. The maid gave birth to two still-born infants. Soudâbeh then pretended that it was she herself who had given birth to the still-born infants, and raised a cry of grief and sorrow. The king being attracted to her apartments, she reminded him of her former complaint, *viz.*, that she expected a miscarriage from the violence of Siâvash. This made the king again suspicious about the conduct of Siâvash. He called the sages, who knew the stars, before him, and asked them to find out the secret. They consulted the stars for seven consecutive nights and traced out the truth. The woman, who was the real mother of the still-born infants, was arrested, but she denied any knowledge of the matter. The king called Soudâbeh in the presence of the sages. She accused them of being partial to the prince who was supposed to be very powerful. She then wept and cried bitterly. This affected the heart of the king, and he again became suspicious about the whole affair. He then called an assembly of the Mobeds of his court, and submitted the whole matter before them for advice. They advised the king to try the case by the ordeal of fire. Soudâbeh, the queen, being asked to go through the ordeal, said that she had showed her innocence by presenting before the king the two infants that were born dead through the miscarriage caused by the violence of Siâvash, and that, therefore, it was the duty of the latter to prove his innocence by going through the ordeal. Siâvash went through it unhurt and proved his innocence. The king, thereupon, condemned the queen to death and sentenced her to be hanged. But then Siâvash interfered on her behalf and persuaded the king to forgive her.

This then is the story of the Shâh-nâmeh which resembles that of the Sindibâd-nâmeh. We will here enumerate the points of striking resemblance between these two stories :—

1. The son of the Indian King Gardis was destined, according to his horoscope, to pass a life of misfortune. So was Siâvash, the son of the Irânian king Kâus, destined, according to the astrologers, to pass a life of misery.
2. As the Indian prince was entrusted to Sindibâd to be trained and educated, so was the Irânian prince Siâvash entrusted to Rustam.
3. The Indian queen, who had fallen in love with the young prince,

asked the king to send him to her apartments on the pretence that she might extort from him the secret of his observing silence. According to the Shâh-nâmeh, the Irânian queen Soudâbeh asked Kâus to send Siâvash to the private apartments of women on the pretence of entertaining him and presenting him with gifts, and of making him choose a partner for life.

4. The Indian king grants permission to the queen to take the prince into the ladies' apartments. There the queen reveals her love to the prince, and offers, if he returned her love, to raise him to the throne by poisoning the king. The Irânian king, according to the Shâh-nâmeh, also grants permission to Soudâbeh to take Siâvash to the ladies' apartment where she reveals her love to him, and promises, if he returned her love, to give him crowns and thrones, and threatens, in case he did not return her love, to deprive him of the throne and to ruin him.

5. On the Indian prince refusing the offer with indignation, the queen raises an alarm and accuses the prince before the king of improper offers. We find the same in the case of the Irânian prince.

6. The seven *vasirs* of the Indian king intercede on behalf of the prince for seven consecutive nights and persuade the king to postpone the execution of the prince. According to the Shâh-nâmeh we have no seven *vasirs*, but we find a number of sages who know the stars. They consult the stars for seven consecutive nights to find out the truth about the miscarriage complained of by Soudâbeh as the result of the attempted violence of Siavâsh. The number seven plays a prominent part in the story of Siavâsh in the Shâh-nâmeh. Siâvash on his return from Rustam after completing his education was entertained by the king for seven days. It was for seven years that Kâus tried the ability of Siâvash before putting him at the head of the province of Mawaralnahar (The Transoxania). Again it was for seven years that Soudâbeh entertained love for Siâvash before revealing it to him.

7. The last time that the Indian queen comes before the king to defend herself, she accuses the *vasirs* of being in league with the prince and of saying falsehoods. So does the Persian queen accuse the sages, who met for seven consecutive nights, of being afraid of Siâvash and of saying what was not true.

8. According to one account of the Sindibâd-nâmeh, the Indian queen, who, in the end, was found guilty, was pardoned by the king at the intercession of the prince. So was the Persian queen, who was

condemned to death by the king, pardoned at the request of the Persian prince.

Now there is one great difference between the story of the *Sindibâd-nâme* and that of the *Shâh-nâme*. It is this, that we do not find in the *Shâh-nâme* any allusion to the stories told to the king each successive night by one of the seven *vazirs*. But in place of that we merely find that the sages met together for seven nights. According to the *Sindibâd-nâme* story it is the alternative stories of the *vazirs* and the queen that allay and excite the feelings of the Indian king. According to the *Shâh-nâme* story it is the tricks of the queen and their exposures that alternately excite and allay the suspicions of the Persian king. At first she tears off her clothes and raises an alarm to excite the king's suspicions which are soon removed when he finds no trace, on the body of *Siâvash*, of the strong perfumes with which she has covered her body. Then *Soudâbeh* resorts to the trick of a pretended miscarriage, which again makes the king a little suspicious. The sages after their seven nights' consultation soon expose the mischievous plot. *Soudâbeh* in her turn, again weeps bitterly, and accuses the sages of being afraid of, and partial to, the prince. This moves the king again a little in her favour. He calls a council of his *Mobeds* to discover the whole truth. They advise an ordeal by fire. Now these steps and countersteps taken by the queen on one hand and the sages and *Mobeds* on the other, as described in the *Shâh-nâme*, are replaced by the stories of the seven *vazirs* in the *Sindibâd-nâme*.

Now, I think that this narration of stories by the seven *vazirs* and the queen, is a foreign element added to the Pehelvi story by the Arabs who were very fond of spinning out a long story in the form of petty stories narrated every night, as we see in the case of the well-known *Arabian Nights*. I think I am borne out in this view by the very fact—and that an important fact—that, as pointed out by Mr. Clouston, the stories of the seven *vazirs* and the queen vary greatly in the different versions—Syriac, Greek and Persian—of the *Sindibâd-nâme*. The main features in the story remain the same in all the different versions of the *Sindibâd-nâme* as in the original Persian story, but in the stories of the *vazirs* and the queen, which I consider to be the foreign element added by the Arabs, as was their wont, we find a great difference in the different versions of the *Sindibâd-nâme*.

Thus, it appears to me that if the source of the story of "The King the Damsel and the Prince," as described in the Sindibâd-nâme, be Pehelvi, we find it in the story of Kâus, Soudâbeh and Siâvash of the Shâh-nâme which is, as the poet himself says, written from Pehelvi sources.

It appears that the story of Siâvash is more ancient than the times of the Sassanian period when the Pehelvi books from which Firdousi took his materials were written. We find an allusion to the unsurpassed beauty and innocence of Siâvash in the older writings of the Avesta. In the Avesta writing, known as the Afrin-i-Spitâmân Zarathusht, we read the following passage:—"Srirem keharpem anâstravanem bavâhi yatha kava Siâvarshânô," *i.e.*, may you be as beautiful and innocent as Siâvash. An allusion to the unparalleled beauty of Siâvash is also made in the Pazend Âfrin, where one is desired to be as beautiful as Siâvash (Hudeed bêd chûn Siâvakhsh).

ART. XVI.—*Bhartrihari and Kumārila*.—By K. B. PATHAK,
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[Read, 28th June 1892.]

IN my last paper I relied on two distinct passages in I-tsing's work. One of these passages refers to Dharmakīrti¹ as his contemporary according to the French translation. But we read in the Indian Antiquary, Vol. XIX., p. 319, that this passage was submitted to another Chinese authority, Prof. Vasiliev, who gave it as his opinion that the original Chinese expression may also be interpreted as "nearest in time." Now this last rendering looks on the face of it very indefinite. I, therefore, referred to another passage in I-tsing's work, in which that author is most precise in his statement of the facts which he has communicated to posterity.

This second passage, to which I appealed in my last paper, is the one which refers to Bhartrihari as having died in 650 A.D. Here² I-tsing is giving a description of our grammatical literature, as it was known and studied in India in the latter half of the seventh century. He mentions several standard authorities on the science of grammar. When he comes to speak of Bhartrihari, he tells us that he was a grammarian of wide-spread fame and that he was the author of the Vākya-discourse or Vākyapadīya. I-tsing, moreover, gives the number of verses contained in the Vākyapadīya as 700. On examining the text of this work, as we now have it in the manuscript³ belonging to the Deccan College Library and in an edition of it printed at Benares, I find that I-tsing's statement is very nearly correct.³ After giving these particulars about Bhartrihari and his Vākyapadīya, the Chinese pilgrim adds that this author died in 650 A.D. This is a most interesting literary fact, and the value attaching to it from a historical point of view cannot be over-estimated when we remember that it was

¹ Dharmakīrti and Śaṅkarācārya, J. B. Br. R. A. S., Vol. XVIII., p. 88.

² Prof. Max Müller on the date of the Kāśikā, Ind. Ant., Vol. IX., p. 308.

³ I refer the reader to Dr. Kielhorn's valuable paper on the grammarian Bhartrihari, Indian Antiquary, Vol. XII., pp. 226-227, where it is most satisfactorily proved that I-tsing restricts the term Vākyapadīya to the first two chapters of Bhartrihari's work, in the same way as Vardhamāna does in his Gaṇaratnamahodadhi when he speaks of Bhartrihari as वाक्यपदीयप्रकीर्णकयोः कर्ता.

communicated to us by a contemporary writer ; for I-tsing was born about 635, whereas Bhartṛihari, to whom he refers, died in 650 A. D.

In the *Tantravārtika*, Chapter I., Section 3, Kumârila delivers a powerful attack on Pāṇini, Kātyāyana, Patañjali and other grammarians, and contends that the study of grammar is not enjoined in any Vedic school. Nor can it be maintained that grammar is part of the Vedas, because, while the Vedas are eternal, grammar is only the offspring of the human brains and is no better than the utterances of Buddha and other men : *

न च वेदाङ्गभावोऽपि कश्चिद्द्वयाकरणं प्रति ।

तादर्थ्यावयवाभावाद्बुद्धादिवचनेष्विव ॥

श्रुतिलिङ्गादिभिस्तावत्तादर्थ्यं नास्य गम्यते ।

अकृत्रिमस्य वा कश्चिदकृत्रिमोऽवयवः कथम् ॥

Kumârila then proceeds to argue that the science of words is not useful in preserving the Vedas, nor even in maintaining the purity of our every-day speech, and that even such eminent classical authors as Maśaka, Āśvalāyana, Nārada, Manu and prince Pālakārya pay no regard to the rules laid down by Pāṇini*.

In the course of this very interesting discussion which occupies nearly a whole section, Kumârila cites numerous verses from the *Vākyapadīya* of Bhartṛihari. I shall, however, content myself with pointing out only five of these verses as that number will suffice for my present purpose. The 121st verse in the second Chapter of the *Vākyapadīya*, Benares Edition, p. 132, runs thus :

अस्यर्थः सर्वशब्दानामिति प्रत्याय्यलक्षणम् ।

अपूर्वदेवतास्वर्गैः सममाहुर्गवादिषु ॥

This verse is twice quoted by Kumârila, *Tantravārtika*, Benares Edition, pp. 251 and 254 :

यथाहुः ॥

“ अस्यर्थः सर्वशब्दानामिति प्रत्याय्यलक्षणम् ।

अपूर्वदेवतास्वर्गैः सममाहुर्गवादिषु ” ॥ इति ॥

यत्तु

“ अपूर्वदेवतास्वर्गैः सममाहुः ” इति ॥

तत्राभिधीयते ॥

* *Tantravārtika*, Benares Edition, p. 207.

Ibid. p. 199.

The second line of the 13th verse in the first Chapter of the Vākyapadīya, p. 7, is quoted and parodied, and the sentiment expressed therein is held up to ridicule by Kumārila, Tantravārtika, pp. 209 and 210, thus :

यदपि केन चिदुक्तम् ॥
 “ तत्त्वावबोधः शब्दानां नास्ति व्याकरणादृत ” इति,
 तद्रूपरसगन्धस्पर्शेष्वपि वक्तव्यमासीत् ।
 को हि प्रत्यक्षगम्येथै शास्त्रात्तत्त्वावधारणम् ।
 शास्त्रलोकस्वभावज्ञ ईदृशं वक्तुमर्हति ॥
 अत एव श्लोकस्योत्तरार्द्धं वक्तव्यम् ।
 तत्त्वावबोधः शब्दानां नास्ति श्रोत्रेन्द्रियादृत इति ॥
 न ह्यत्र कश्चिद्विप्रतिपद्यते बधिरेष्वेवमदृष्टत्वात् ।

The 14th verse in the second Chapter of the Vākyapadīya, p. 73, is also quoted by Kumārila, Tantravārtika, p. 220 :

ब्रह्मणार्थो यथा नास्ति कश्चिद्ब्रह्मणकम्बले ।
 देवदत्तादयो वाक्ये तथैव स्युरनर्थकाः ॥

Here are two more quotations :

वृषलैर्न प्रवेष्टव्यमित्येतस्मिन् गृहे यथा ।
 प्रत्येकं संहतानां च प्रवेशः प्रतिषिध्यते ॥ ३७७ ॥

Vākyapadīya, Chap. II.

वृषलैर्न प्रवेष्टव्यं गृहेस्मिन्निति चोदिते ।
 प्रत्येकं संहतानां च प्रवेशः प्रतिषिध्यते ॥

Tantravārtika, Chap. III., Sec. I., Benares Edition,
 p. 732.

काकेभ्यो रक्ष्यतां सर्पिरिति बालोपि चोदितः ।
 उपघातपरे वाक्ये न श्वादिभ्यो न रक्षति ॥ ३७९ ॥

Vākyapadīya, Chap. II.

तथा च आह
 काकेभ्यो रक्ष्यतामन्नमिति बालोपि चोदितः ।
 उपघातप्रधानत्वाच्च श्वादिभ्यो न रक्षति ॥
 न निवदमत्रोदाहरणं घटते ।

Tantravārtika, Chap. III., Sec. I. Benares Edition, p. 731.

We have thus seen that Kumârila frequently quotes Bhartṛihari and criticises him along with Pāṇini and Patañjali. It is obvious, I think, that in Kumârila's days, Bhartṛihari was regarded as a high authority on grammatical science. In his own life-time he could not have been so distinguished as to attract the notice of a foreign scholar, or so highly thought of by the followers of the Pāṇinian school as to deserve being criticised along with such acknowledged authorities as Pāṇini and Patañjali by a leader of the Mīmāṃsā school. Hence Hiuen Tsiang, who was travelling in India between 629-645, does not mention him, whereas I-tsing, writing nearly half a century later, tells us that Bhartṛihari was known as a famous grammarian throughout the five divisions of India. On this ground we may fairly conclude that half a century must have elapsed between the date of Bhartṛihari's death, A. D. 650, and the time at which the *Tantravārtika* was composed. In other words, Kumârila must have flourished in the first half of the eighth century. This is the earliest date that we can assign to him, consistently with the facts stated above.

We are dealing here with two distinguished authors, I-tsing and Kumârila. The former was a cultured and scholarly native of China, and a follower of Śākyasimha whose immortal name appears above the surface of oblivion, like a mountain peak, glowing in the grandeur of eternity. I-tsing came to India to visit the sacred places of his religion where those blessed feet of the Enlightened One had trod. The latter was Kumârila, a native of Southern India whose intellectual superiority was so great that he towered far above his contemporaries. He was at a loss to conceive how Buddha, Kshatriya as he was, could aspire to the position of a teacher—a position which belonged by right of birth to the Brahmin alone—and proclaim to the astonished world that he was the only saviour of mankind :

कलिकलुषकृतानि यानि लोके
मयि निपतन्तु विमुच्यतां तु लोकः ॥

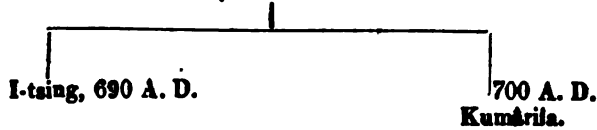
Tantravārtika, Chap. I., Sec. III., p. 116.

Kumârila therefore occupied himself both by pen and speech in eradicating that religion which had well-nigh extinguished the last spark of Brahminism and which had attracted I-tsing to India from the far East.

Both these writers are speaking of the same subject, namely, the grammatical literature of India, but from different points of view. They

name the same authorities, Paṇini, Patañjali and Bhartṛhari, and agree in referring to the same work of Bhartṛhari, namely, the *Vākyapadiya*. The relations between Bhartṛhari, I-tsing and Kumārila may be seen at a glance from the following table :—

Bhartṛihari, 650 A. D.



Like the general run of Indian authors, Kumārila confines himself to criticising Bhartṛhari adversely, but affords no clue to his own date or that of Bhartṛhari. On the other hand I-tsing supplies definite information on two points, namely, the date of Bhartṛhari's death and the interval of time that must have elapsed between that event and the period at which he became famous throughout India. And since the *Tantravārttika* was obviously composed at a time when Bhartṛhari's renown as a grammarian was completely established in the five divisions of India, we are forced to assign Kumārila, at the earliest, to the first half of the eighth century.

Again, we possess interesting evidence to determine the chronological priority of Kumārila to Śaṅkarācārya; for the former is actually referred to by the latter in the *Taittirīyabhāṣya* and quoted by Sūrāvara in the *Taittirīyavārtika* in the same connection. The introduction to the *Taittirīyabhāṣya* thus opens with an attack on a certain *Mīmāṃsaka* :

काम्यनिषिद्धयोरनारम्भादारब्धस्य चोपभोगेन क्षयान्नित्यानुष्ठानेन प्रत्यवाया-
भावादयन्नत एव स्वात्मन्यवस्थानं मोक्षः । अथवा निरतिशयायाः प्रीतिः स्वर्ग-
सुन्दराच्यायाः कर्महेतुत्वात्कर्मभ्य एव मोक्ष इति चेन्न ।

In explaining this passage, Sureśvara tells us that the Mīmāṃsaka here attacked by his teacher Śaṅkarācārya is no less an author than Kumārila himself. Says the Taittirīyavārtika:

मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।
नित्यनैमित्तिके कुर्यात्प्रत्यवायिबिहासया ॥
इति मीमांसकमन्यैः कर्मोक्तं मोक्षसाधनम् ।
प्रत्याख्यायाऽऽत्मविज्ञानं तत्र न्यायेन निर्णयः ॥

* Taittiriyaśāstra, Ānandāśrama Ed., p. 3.

⁷ Taittiriya-vartika, Ānandāśrama Ed., p. 5.

Here the first verse quoted by Sureśvara occurs in Kumârila's *Śloka-vārtika*,⁸ and it is plain that Śaṅkara has only paraphrased this verse in setting forth the Mīmāṃsaka's view.

In the next verse Sureśvara calls Kumârila Mīmāṃsakammanya or one who makes a parade of his Mīmāṃsā-lore. None but Sureśvara who lived shortly after Kumârila, could have ventured on the use of such a disrespectful expression towards that distinguished Mīmāṃsaka.

We have thus established chronological relations between Bhartrihari, Kumârila and Śaṅkarāchārya. Bhartrihari is criticised by Kumârila who in his turn is criticised by Śaṅkarāchārya; Bhartrihari died in 650 A. D., and became famous throughout India nearly half a century later as I-tsing assures us. Kumârila, who must have criticised Bhartrihari after the latter had become famous, of course belongs to the first half of the eighth century; and Śaṅkarāchārya must for a similar reason be assigned to the latter half of the same century. This view of the matter, be it observed, does not involve any acceptance of tradition, but rests entirely on the explicit statements made by I-tsing, Kumârila and Sureśvara. Nor can the conclusion thus arrived at be invalidated by any arguments that have been as yet advanced unless one is prepared to pronounce I-tsing's work a pure forgery.

Turning to Digambara Jaina literature, the first name that greets us is Samantabhadra whose *Āptamīmāṃsā* is cited by Vāchaspatimīśra in explaining Śaṅkarāchārya's criticism on the *Syādvāda* doctrine.⁹

स्याद्वादः सर्वथैकात्म्यागार्हव्यवृत्तविधिः ।

सप्तभंगनयापेक्षो हेयादेयविशेषकृत् ॥

The appearance of Samantabhadra in Southern India marks an epoch not only in the annals of Digambara Jainism but in the history of Sanskrit literature. The *Āptamīmāṃsā* is regarded as the

⁸ Pandita, Vol. III., p. 584. See Rāmātīrtha's *Śārīrakaśāstrasaṃgraha*, Chap. I., section I. Sureśvara also quotes Kumârila in his *Bṛihadāraṇyaka-vārtika*, Chap. II., Section 4 :

यज्जातीयैः प्रमाणैस्तु यज्जातीयार्थेदशैनम् ।

भवेदिदानीं लोकस्य तथा कालान्तरेऽप्यभूत् ॥ १७१ ॥

यत्राप्यतिशयो दृष्टः स स्वार्थानतिलङ्घनात् ।

दूरसूक्ष्मादिषटो स्यान् रूपे ओषड्वृत्तिता ॥ १७४ ॥

Pandita, Vol. III., p. 86.

⁹ Bhāmati, Bibl. Ind. Ed., p. 458. The verse stands 104th in the *Devāgama-stotra*.

most authoritative exposition of the Suddhāśāśna Doctrine and of the Jain notion of an omniscient being, and passes in review all the contemporary schools of philosophy, including the Brahministic Doctrine.¹⁰

This work was composed by Samantabhadra by way of introduction to his larger work, the *Gandhastimāhātmya*, a commentary on the *Tatvārtha* of Umiśvā, and is widely known in India as the *Devāgamastotra*, from its opening verse:

देवाममनमोऽनन्यामरादिविभूतयः ।
मयाविधानि दृष्ट्वि ननुस्वयमसि नो महान् ॥

Samantabhadra also wrote *Yuktyanuśāsana*, *Ratsakaraṇḍaka*, *Svayambhūstotra* and a *Jināntaka*. The earliest commentary on the *Āptamīmāṃsā* is the *Ashtasāstri* of Akalaṅka who is also known as *Akalaṅkadēva* or *Akalaṅkachandra*. He was likewise the author of the *Laghiyastraya*, *Nyāyaviniśchaya*, *Akalaṅkastotra*, *Svarūpambodhana* and *Prāyaścitta*. The second and more exhaustive commentary on the *Āptamīmāṃsā* is the *Āptamīmāṃsālaṅkāra* or *Ashtasahasri* of Vidyānanda who tells us that he has followed the *Ashtasāstri* as his guide :¹¹

श्रीमदकलंकविवृता समनभट्टोक्तिमत्र संक्षेपात् ।
परमंगमार्थविषयामष्टसहस्री प्रकाशयति ॥ Chapter X.

He also wrote *Yuktyanuśāsānālaṅkāra*, a commentary on the *Yuktyanuśāsana*. He was likewise the author of the *Ātmaparikshā*.

The *Śloka-vārtika*, which is quoted in the *Ashtasahasri*,¹² and the *Pramāṇaparikshā* which is referred to in the *Yuktyanuśāsānālaṅkāra*,¹³ are also attributed to him.

Samantabhadra, Akalaṅka and Vidyānanda are thus referred to by Māhikyanandi in the *Parikshāmukha* :¹⁴

¹⁰ *Devāgamastotra*, verses 24-27.

¹¹ *Ashtasahasri*, Deccan College MS., No. 564 of 1875-76, p. 200b.

¹² *Ibid.*, p. 38b.

¹³ *Vishalkirti Maharaja's MS.*, p. 9a.

¹⁴ *Prameyakamalamārtanda*, Deccan College MS., No. 638 of 1875-76, p. 77a.

सिद्धं सर्वजनप्रबोधजननं सद्योऽकलंकाश्रयं
 विद्यानंदसमंतभद्रगुणतो नित्यं मनोनंदनं ।
 निर्दोषं परमागमार्थविषयं प्रोक्तं प्रमालक्षणं
 युक्त्या चेतसि चित्तयंतु सुधियः श्रीवर्धमानं जिनं ॥ Chapter I.

The earliest commentary on the work of Mānikyanandi is the Prameya-kamalamārtanḍa of Prabhāchandra who says that his author has based his aphorisms on the works of Akalaṅka, as the latter are too hard for children to understand :¹⁵

श्रीमदकलंकाथौव्युत्पन्नप्रज्ञैरवगंतुं न शक्यत इति तद्व्युत्पादनाय करतलामल-
 कवत्तदर्थमुद्धृत्य प्रतिपादयितुकामस्तत्परिज्ञानानुग्रहेच्छामेरितस्तदर्थप्रतिपादन
 प्रवर्णं प्रकरणमिदमाचार्यः[.]प्राह ।

Prabhāchandra adds that besides the Prameyakamala-mārtanḍa, he also wrote the Nyāyakumuda-chandrodaya, a commentary on the Laghiyastraya of Akalaṅka whom he thus speaks of as his teacher :

माणिक्यनंदिपदमप्रतिमप्रबोधः¹⁶
 व्याख्याय बोधनिधिरेष पुनः प्रबंधः ।
 प्रारभ्यते सकलसिद्धिविधौ समर्थे
 मूले प्रकाशितजगत्त्रयवस्तुसार्थे ॥ ३ ॥
 बोधः कोप्यसमः समस्तविषयः प्राप्याकलंकं पदं
 जातस्तेन समस्तवस्तुविषयं व्याख्यायते तत्पदं ।
 किं न श्रीगणभृज्जिनेन्द्रपदतः प्राप्तप्रभावः स्वयं
 व्याख्यास्यप्रतिमं वचो जिनपतेः सर्वात्मभाषात्मकं ॥ ४ ॥

TRANSLATION.

After having commented on the work of Mānikyanandi conveying unequalled knowledge, this commentary which is the repository of knowledge is again commenced on a text which lights up the multitude of things in the three worlds and which is able to effect the fulfilment of all desires. From having approached the feet of Akalaṅka

¹⁵ Ibid., p. 1b. Cf. अकलंकवचोभोधैरुद्वेगेन धीमता ।

व्यायविषयमृतं तस्मै नमो माणिक्यनन्दिने ॥

Anantavīrya.

¹⁶ Introduction to the Nyāyakumudachandrodaya, palm-leaf MS. from Sravastī Belgol.

I have gained indescribable and unsurpassed knowledge; and with it I explain his work treating of all subjects. Does not the prosperous Gaṇadhara [Gautama] himself, who has obtained splendid gifts from the feet of the excellent Jina [Mahāvīra] explain his incomparable speech delivered in the respective dialects of all people?

It is evident that Prabhāchandra was the pupil of Akalaṃka. Vidyānanda quotes Akalaṃka; Māṇikyanandi mentions Akalaṃka and Vidyānanda. Prabhāchandra, the pupil of Akalaṃka, writes a commentary on Māṇikyanandi's work, in which he frequently quotes Vidyānanda.¹⁷ These facts show convincingly that we have here a group of four contemporary authors, Akalaṃka being the oldest of them all. The chronological relations between them may be best seen from the following table:—

Akalaṃka
Vidyānanda
Māṇikyanandi
Prabhāchandra.

Prabhāchandra quotes¹⁸ the opening verse in Bāṇa's Kādambarī,

रजोबुधे जन्मनि सत्त्ववृत्तये
स्थितौ प्रजानां प्रलये तमःस्पृशे ।
अत्राय सर्गस्थितिनाशहेतवे
त्रयीमयाय त्रिगुणात्मने नमः ॥

Both Vidyānanda and Prabhāchandra frequently quote Bhartṛihari:¹⁹

न सोस्ति प्रत्ययो लोके यः शब्दानुगमादृते ।
अनुविद्धमिवाभाति सर्वं शब्दे प्रतिष्ठितं ॥

It is therefore obvious that Akalaṃka and Prabhāchandra lived after the 7th century. They also lived before Jinasēna, the preceptor of Amoghavarsha I., who mentions them in the Ādipurāṇa.²⁰ These facts will enable us to accept as correct the opinion of Brahmanemi-

¹⁷ Prameyakamalamārtaṇḍa, pp. 116. Here Prabhāchandra reproduces the pūrvapakṣa of the Mīmāṃsaka word for word from the Aṣṭasahasrī, p. 40.

¹⁸ Prameyakamalamārtaṇḍa, p. 148a. Dr. Peterson's Edition of the Kādambarī.

¹⁹ Prameyakamalamārtaṇḍa, p. 21a. Aṣṭasahasrī, p. 107a.

²⁰ The passage is cited farther on. Ādipurāṇa, Deccan College MS., No. 288 of 1883-84, p. 3a.

datta,²¹ though a modern writer, that Akalaṃka was contemporary with the Rāshṭrakūṭa king Śubhatuṅga or Kṛishṇarāja I. I shall now quote the passage in the Ādipurāṇa which mentions Akalaṃka and Prabhāchandra together with his great work the Nyāyakumudachandrodaya, or, as it is briefly styled, the Chandrodaya :

चंद्रांगुशुभ्रयशसं प्रभाचंद्रं कविं स्तुवे ।
 कृत्वा चंद्रोदयं येन शम्भदाह्लादितं जगत् ॥ ४७ ॥
 चंद्रोदयकृतस्तस्य यशः केन न शस्यते ।
 यदाकल्पमनाम्लायि सतां शेखरतां गतं ॥ ४८ ॥
 भट्टाकलंकश्रीपालपात्रकेसरिणां गुणाः ।
 विदुषां हृदयारूढा हारायंतैतिनिर्मलाः ॥ ५३ ॥

"I praise the poet Prabhāchandra, whose fame is as bright as the rays of the moon, and who has ever delighted the world by the composition of the Chandrodaya. Who does not extol the fame of that author of the Chandrodaya which adorns the head of the good and will not fade till the end of time? The merits of Bhaṭṭākalaṃka Śrīpāla and Pātrakesari, exceedingly faultless, shine as though they were garlands placed on the breast of the wise."

In this passage Jināsena mentions Akalaṃka, Prabhāchandra the author of the Nyāyakumuda-chandrodaya and Pātrakesari. In a very old palm-leaf manuscript of the Ādipurāṇa, belonging to Brahmasūri Sāstri of Śravaṇa Belgol and written in old Kanarese characters, Vidyānanda is given as another name of Pātrakesari. Again the Samyaktvaprakāśa²² quotes a certain passage from the Jaina Śloka-vārtika and ascribes it to Vidyānanda *alias* Pātrakesarivāmi :

तथा श्लोकावर्तिके विद्यानंदि[द]अपरनामपात्रकेसरिस्वामिना यदुक्तं तच्च
 लिख्यते तत्त्वार्थश्रद्धानं सम्यग्दर्शनं ॥ ननु सम्यग्दर्शनशब्दनिर्वचनसाम-
 र्थ्यादेव सम्यग्दर्शनस्वरूपनिर्णयादशेषताद्वि[प्रतिप]त्तिनिवृत्तेः सिद्धत्वात्तदर्थे
 तलक्षणवचनं न युक्तिमदेवेति कस्यचिदारेका तामपाकरोति.

²¹ Kathākośa, Deccan College MS., No. 471 of 1884-86, Ind. Ant. Vol. XII., p. 215, where 'bhavati' is a mistake for 'Bharata.'

²² Samyaktvaprakāśa, Deccan College MS., No. 777 of 1876-76, p. 65.

This passage occurs at the beginning of the second chapter of the *Jaina Śloka-vārtika*,²³ which the Hindi commentator²⁴ on the *Ratnakaraṇḍaka* attributes to Vidyānanda. In a play entitled *Jñāna-Sūryodaya* Vādicandra introduces *Ashṭasatī*²⁵ as a female character. When she encounters *Mīmāṃsā* and other sects, she recites the *Devāgamastotra* and explains it. But unable to silence them and frightened at their appearance, she seeks refuge in the lotus-like mouth of *Pātrakesari*. In the 4th Act she says,²⁶

देव, ततोहमुत्तालितहृदया श्रीमत्यात्रकेसरिमुखकमलं गता तेन साक्षात्कृत-
सकलस्यादादभिप्रायेण ललिता पालिताष्टसहस्रीतया पुष्टिं नीता देव स
यदि नापालयिष्यत्तदा कथं त्वामद्राक्षं (द्रक्ष्ये)

“that she was protected from the attacks of *Mīmāṃsā* and other schools by the prosperous *Pātrakesari* who developed her into the *Ashṭasahasrī*.”

These facts enable us to identify *Pātrakesari* with *Vidyānanda* who wrote the *Ashṭasahasrī*.

We have already seen that *Akalāṃka*, *Prabhāchandra* and *Vidyānanda* *alias* *Pātrakesari* have been praised by *Jinasena*. The *prāśasti* at the end of the *Uttarapurāṇa*, which speaks of *Jinasena* as the preceptor of *Amoghavarsha I*, and which was composed in Śaka 820²⁷ when *Lokāditya* of the *Challaketana* or cloth-bannered²⁸ family was ruling at *Baṃkāpura*, was discovered by me and communicated to the *Indian Antiquary*²⁹ in 1883. *Jinasena*'s pupil *Guṇabhadra* is described in the *Sanskrit Commentary* on his *Ātmānuśāsana*³⁰ as the preceptor of *Kṛishṇarāja II.*, while the latter was still a *yuvarāja*.

For the purposes of the present inquiry, it is necessary to fix the date of *Jinasena*'s *Ādipurāṇa* as precisely as possible. He wrote his

²³ *Śloka-vārtikāṃkāra*, Deccan College MS., p. 64a.

²⁴ Hindi commentary on the *Ratnakaraṇḍaka*, Deccan College MS. No. 660 of 1875-76, p. 236a.

²⁵ *Akalāṃka*'s commentary on *Samantabhadra*'s *Devāgamastotra* mentioned in the next sentence.

²⁶ *Jñāna-sūryodaya*, Deccan College MS., No. 495 of 1884-86, p. 58b.

²⁷ The cyclic year mentioned here is *piṅgala*. Deccan College MS., No. 506 of 1884-86.

²⁸ See my paper in the *Ind. Ant.*, Vol. XIV., p. 104.

²⁹ *Ind. Ant.*, Vol. XII., p. 216.

³⁰ *Ātmānuśāsana*, verso 108, MS. of the *Jaina Maṭha* at *Kolhapur*.

first work the Jaina Harivaṃśa in Śaka 705 when the Rāshtrakūṭa king Vallabha II. was reigning. At this time Jināsena must have been very young as the Harivaṃśa is lacking in richness of fancy, copiousness of imagery and fluency of verse, which distinguish the later productions of his muse. The interesting praśasti of the Jaina Harivaṃśa together with the passage in which the Gupta kings are alluded to, I have published in the Indian Antiquary.³¹

Jināsena lived on into the reign of Amoghavarsha I. as he tells us himself in the Pārsvābhyudaya: ³²

इति विरचितमेतत्काव्यमवेष्टय मेघं
 बहुगुण[मप]दोषं कालिदासस्य काव्यं ।
 मलिनितपरकाव्यं तिष्ठतादाशशाकं
 भुवनमवतु देवस्सर्वदामोषवर्षः ॥ ७० ॥
 श्रीवीरसेनमुनिपादपयोजभृङ्गः
 श्रीमानभूद्दिनयसेनमुनिर्गरीयान् ।
 तच्चोदितेन जिनसेनमुनीश्वरेण
 काव्यं व्यधायि परिवेष्टितमेष्टूतं ॥ ७१ ॥

इत्यमोषवर्षपरमेश्वरपरमगुरुश्रीजिनसेनाचार्यविरचितमेष्टूतवेष्टितवेष्टिते
 पार्श्वभ्युदये भगवत्कैवल्यवर्णनं नाम चतुर्थस्सर्गः ॥ ४ ॥

This poem is one of the curiosities of Sanskrit literature. It is at once the product and the mirror of the literary taste of the age. The first place among Indian poets is allotted to Kālidāsa by consent of all. Jināsena, however, claims to be considered a higher genius than the author of the Cloud-messenger. But this estimate of himself is not endorsed by posterity who regard Kālidāsa as the greatest of Indian bards, the unapproached and unapproachable; whereas, except among his co-religionists, Jināsena's name has passed into unmerited oblivion. However this may be, the value of the Pārsvābhyudaya to a modern editor of the Cloud-messenger cannot be exaggerated as Jināsena has contrived to interweave the whole of that charming love-song into his poem. It may be noted here that the earliest allusions to Kālidāsa

³¹ Ind. Ant., Vol. XV., p. 141.

³² MS. of the Kolhapur Jaina Maṭha.

are those found in the Harahacharita³³ and the Aihole inscription of Pulikeśi II,³⁴ which thus opens in praise of Jina :

अयति भगवान्निज्जिनेन्द्री वीतजरा[मर]णजन्मनो यस्य ।
ज्ञानसमुद्रान्तर्गतमखिलज्जगदन्तरीपमिव ॥

The next reference in chronological order to the great poet occurs in Kumārila's work,³⁵ and the allusion to Kālidāsa, which is met with in the Pārāvābhyudaya is consequently a still later one.

The composition of the Pārāvābhyudaya I refer to the early part of Amoghavaraha's reign ; and last but not least, comes the Ādipurāṇa which admittedly ranks very high as a piece of literary workmanship ; but Jināsena did not live long enough to finish it. Tradition tells us that when Jināsena felt that his end was approaching he called to his side two of his disciples and, pointing to a piece of wood which lay in front of them, asked each to describe it. One of them said

शुष्कं काष्ठं तिष्ठत्यग्रे.

And the other who was Guṇabhadra said

नीरसदारु भाति पुरा.

It is needless to remark that the latter description highly commended itself to Jināsena who thereupon entrusted to Guṇabhadra the

³³ Introduction to Harahacharita.

³⁴ Ind. Ant., Vol. VIII., p. 287. That this is the reading of the verse is clear from the following :—

जरमरणजम्भराहिया ते सिद्धा मम सुभक्तिजुत्तस्स ।
देतु वरणाणलाहं..... ॥ Siddhabhakti.
संसारचक्रगमनागतिविप्रमुक्ता-
जित्यं जरा मरणजम्भविकारहीनान् ।
देवैर्ब्रह्मानुगतैरभिपूज्यमानान्
सिद्धांलोकमहितान् शरणे प्रपद्ये ॥ Siddhabhakti.
विभूताशेषसंसारबन्धनो भव्यबोधिवः ।
त्रिपुरारिस्त्वमीशोसि जन्ममृत्युजरांतकृन् ॥ Jināsena, Ādipurāṇa.
सम्यग्दर्शनमात्रेण संतोषमपरे गताः ।
श्रुत्वातिविमलं धर्मं जिनानां जितजन्मनां ॥ Ravishēṇa, Padmapurāṇa.

³⁵ Tantravārtika, Benares Ed., p. 183 :—

एवं च विद्वद्ब्रह्मविनिर्गतं
प्रसिद्धरूपं कविभिर्वैरूपितं ।
“सतां हि संदेहपदेषु वस्तुषु
प्रमाणमंतःकरणप्रवृत्तयः” इति ।

task of finishing the *Ādipurāṇa*.³⁶ The latter also wrote the *Uttara-purāṇa* and the *Ātmānuśāsana* alluded to above.

The *Pārśvābhyudaya* and the *Ādipurāṇa* do not enable us to assign the latest date to Jinasena. But this omission is supplied by the *Jayadhavalāṭikā* which mentions this author along with his illustrious contemporary and disciple Amoghavarsha I. and gives Śaka 759³⁷ as the date of its own completion :

इति श्रीवीरसेनीया टीका सूत्रार्थदर्शनी ।
 मठग्रामपुरे श्रीमद्रुर्बेरायानुपालिते ॥
 फाल्गुने मासि पूर्वाह्णे दशम्यां शुक्लपक्षके ।
 प्रवर्धमानपूजायां नंदीश्वरमहोत्सवे ॥
 अमोघवर्षराजेन्द्रराज्यप्राज्यगुणोदया ।
 निष्ठितमचयं यायादाकल्पातमनल्पिका ॥
 षष्टिरेव सहस्राणि ग्रंथानां परिमाणतः ।
 श्लोकेनानुष्टुभेनात्र निर्दिष्टान्यनुपूर्वशः ॥
 विभक्तिः प्रथमस्कंधो द्वितीयः संक्रमोदयः ।
 उपयोगश्च शेषास्तु तृतीयस्कंध इष्यते ॥
 एकाक्षषष्टिसमधिकसप्तशताब्देषु शकनरैर्द्रस्य ।
 समतीतिषु समाप्ता जयधवळा प्राभृतव्याख्या ॥
 गाथासूत्राणि सूत्राणि चूर्णिसूत्रं तु वार्तिकं ।
 टीका श्रीवीरसेनीया शेषा पद्धतिपंचिका ॥
 श्रीवीरप्रभुभाषितार्थघटना निर्लोठितान्यागम-
 न्याया श्रीजिनसेनसन्मुनिवरैरादेशितार्थस्थितिः ।
 टीका श्रीजयचिह्नितोरुधवळा सूत्रार्थसंयोतिनी
 स्थेयादारविचंद्रमुज्ज्वलतया श्रीपालसंपादिता ॥

³⁶ Jinasena wrote the first 42 chapters of this work, the remaining 5 chapters being composed by his pupil. In his introduction to the 43rd chap. Gunabhadra says :—

अर्धं गुरुभिरैवास्य पूर्वं निष्पादितं परैः ॥
 परं निष्पाद्यमानं सच्छंदो बभ्राति सुंदरं ॥ १३ ॥
 इक्षोरिवास्य पूर्वार्धमेवाभाति रसावहं ॥
 यथा तथास्तु निष्पादिरिति प्रारभ्यते मया ॥ १४ ॥

³⁷ *Siddhāntatraya* or three Scriptures at Mūḍabidari, leaf 518. I owe this reference to Brahmasūri Shastri of Sravāṇa Belgol.

We may safely accept Śaka 760 as the date of the *Ādipurāṇa*, for at this time Jināsena must have been very old as he wrote his first work the *Harivaṃśa* in Śaka 705.

We have already seen that the *Ādipurāṇa* mentions Akalaṃka, Prabhāchandra the author of the *Nyāyakumudachandrodaya* and Vidyānanda *alias* Pātrakesari. We have shown that Akalaṃka was contemporary with the Rāshtrakūṭa King Śubhatuṅga or Kṛishṇarāja I. and flourished in the 2nd half of the eighth century. Akalaṃka's pupil Prabhāchandra and Vidyānanda must have lived on into the first half of the ninth century, and were, of course, contemporary with Jināsena who wrote his *Harivaṃśa* in the time of the Rāshtrakūṭa king Vallabha II. The latest date, therefore, which can be assigned to Prabhāchandra and Vidyānanda is Śaka 760, the date of the *Ādipurāṇa* which mentions them.

As I have intimated above, Prabhāchandra and Vidyānanda quote the *Vākya-padīya* of Bhartṛihari. They frequently mention and quote Bhartṛihari's great critic Kumārila. Prabhāchandra calls the author of the *Tantravārtika* either Bhaṭṭa or Kumārila :²²

ज्ञानस्वभावस्य ज्ञातृव्यापारस्यार्थतथात्वप्रकाशकतया प्रमाणताभ्युपगमाच्च
अदृष्टान्तरोक्तशिष्यदोषानुसं(वे)ग इत्यप्यसमीक्षिताभिधाने ।

तथार्थापत्तिरपि प्रमाणांतरं तल्लक्षणं द्यार्यापत्तिरपि दृष्टः शु(श्रु)तो वार्यो-
न्यथा नोपपद्यत इत्यदृष्टार्थकल्पना कुमारिलोप्येतदेव भाष्यकारवचो व्याचष्टे ।

प्रमाणषट्कविज्ञातो यत्रार्थोनन्यथाभवन् ।

अदृष्टं कल्पयेदन्यत् सार्थापत्तिरुदाहृता ॥

Most of the verses attributed to Bhaṭṭa in the *Prameyakamalamārtaṇḍa* and the *Aṣṭasahasrī* are found in Kumārila's *Śloka-vārtika* which obviously suggested the title of one of Vidyānanda's own works the *Jaina Śloka-vārtika*. No author is so frequently or so severely criticised as Kumārila. The reason for this is not far to seek. The illustrious *Mīmāṃsaka* attacked the *Jaina* theory of an omniscient being, as propounded by Samantabhadra in the *Āptamīmāṃsā*.²³ Akalaṃka writes his commentary called *Aṣṭasāṭi* on this very work, but does not reply to Kumārila, whereas Prabhāchandra and Vidyānanda let slip no opportunity of defending Samantabhadra from the attacks of the great *Mīmāṃsaka* the dread of the Buddhists and the

²² *Prameyakamalamārtaṇḍa* pp. 14a and 82b.

²³ *Devāgamaśāstra*, Verses 1—6.

Jainas alike. I do not propose to discuss here the interesting question⁴⁰ whether Kumârila was contemporary with Akalaṃkadeva. Suffice it to say that a portion of Kumârila's critique together with Prabhâchandra's reply to it is reproduced by Sâyaṇa-Mâdhava in his Chapter on Jainism.⁴¹

Akalaṃka interprets the third verse in the Âptamīmāṃsā as referring to Kapila and Buddha: neither can be accepted as a teacher of mankind because their teachings are inconsistent. Vidyānanda adds⁴² that this verse is also aimed at the followers of Prabhākara and Bhaṭṭa since they disagree as to the way in which a Vedic sentence should be construed. Parodying a well-known line of Kumârila,⁴³ he says:

भावना यदि वाक्यार्थो नियोगो नेति का प्रमा ।
तावुभौ यदि वाक्यार्थौ हतौ भट्टप्रभाकरौ ॥
कार्यैर्धे चोदनाज्ञानं स्वरूपे किं न तत्प्रमा ।
इयोश्चेद्वदन्त तौ नष्टौ भट्टवेदातवादिनौ ॥

Vidyānanda mentions the Vedāntavādi Maṇḍanamisra⁴⁴ and quotes⁴⁵ several verses from the third chapter of the Bṛihadâraṇyaka-vārtika:

यदुक्तं बृहदारण्यकवार्तिके—
आत्मापि सदिदं ब्रह्म मोहात्पारोक्ष्यदूषितं ।
ब्रह्मापि स तथैवात्मा सद्वितीयतयेक्ष्यते ॥
आत्मा ब्रह्मेति पारोक्ष्य-सद्वितीयत्वबाधनात् ।
पुमर्थे निश्चितं शास्त्रमिति सिद्धं समीहितं ॥
त्वत्पक्षे बहुकल्प्यं स्यात्सर्वं मानविरोधि च ।
कल्प्याविद्यैव मत्पक्षे सा चानुभवसंश्रयेति
कश्चित्सोपि न प्रेक्षवान् ।
ब्रह्माविद्यावदिष्टं चेन्ननु दोषो महानयं ।
निरवद्ये च विद्याया आनर्थक्यं प्रसज्यते ॥

⁴⁰ The question will be discussed in another paper.

⁴¹ Sarvadarśanasamgraha, Bibl. Ind. Ed., pp. 28, 29.

⁴² Aṣṭasāṣṭi, D. C. MS. Aṣṭasāṣṭi, p. 4 b.

⁴³ *Ibid.*, p. 5 a. तदुक्तं सुगतो यदि सर्वज्ञः कपिलो नेति का प्रमा । तावुभौ यदि सर्वज्ञौ मतभेदः कथं तयोरिति ॥

Laghunasantaśbhadrā attributes this verse to Kumârila.

⁴⁴ *Ibid.*, p. 14 b. Maṇḍanamisra is another name of Sureśvara, according to the Saṃkaravijayas of Chidvilāsa and Mâdhava and the Guruvamśakāvya.

⁴⁵ Aṣṭasāṣṭi, pp. 130, 131, 132.

I have shown⁴⁶ how Śaṅkara puts a well-known verse of Dharmakīrti into the mouth of a Vijñānavādi Bauddha and have inferred from that circumstance that in the days of Śaṅkara and Sureśvara it was the fashion for the followers of the Yogācāra school to quote that verse. Vidyānanda represents⁴⁷ a Vijñānavādi as holding a disputation with a Brahmādvaitavādi and citing that very verse. This idea was obviously suggested to the Jaina author by what Śaṅkara and Sureśvara had only recently done. Again both Sureśvara and Vidyānanda⁴⁸ attack the three-fold reason of Dharmakīrti. Both quote Kumārila whom we have assigned to the first half of the eighth century. Both lived after Śaṅkarācārya and Akalaṁka who belong to the second half of the same century, and before Śaka 760 the date of the Ādipurāṇa. These facts taken together suggest as an inevitable inference that Sureśvara was contemporary with his critic Vidyānanda.

The works of Prabhāchandra and Vidyānanda place at our disposal a mine of useful information. Prabhāchandra mentions,⁴⁹ among other authors, Bhagavān Upavarsha, Dignāga, Udyotakara, Dharmakīrti, Bhartṛihari, Śabarāsvāmī, Prabhākara and Kumārila. All these authors with the exception of Bhagavān Upavarsha, are quoted by Vidyānanda.⁵⁰ Bhagavān Upavarsha, Śabarāsvāmī, Dharmakīrti and Kumārila are also referred to by Śaṅkarācārya.⁵¹ The *Ashtasahasrī* represents Kumārila as refuting the views of Dharmakīrti and Prabhākara. From this circumstance we infer the chronological priority of the two last mentioned authors to Kumārila. Vāchaspatimiśra says that Dignāga is refuted by Udyotakara; and according to the Jaina *Ślokavārtika*, Udyotakara himself is attacked by Dharmakīrti.⁵²

In his paper⁵³ on the *Nyāyabinduṭīkā* Dr. Peterson says "in the Jesalmir fragment there is an interesting reference to Kumārila's critique of Dignāga. The writer asserts that when Kumārila rejects mental perception as that had been established from the scriptures

⁴⁶ Dharmakīrti and Śaṅkarācārya.

⁴⁷ *Ashtasahasrī*, p. 77b.

⁴⁸ *Ibid.*, p. 71a.

⁴⁹ *Prameyakamalamārtanda*, pp. 39, 355a, 5, 12 a, 241b.

⁵⁰ *Ashtasahasrī*, p. 59 b. Jaina *Ślokavārtika*, p. 217 a.

⁵¹ *Śārirakabhāṣya*, Ānandāśrama Ed., p. 285.

⁵² *Ashtasahasrī*, pp. 7b, 21b. Prof. Cowell's Preface to the *Kusumāñjali*, Jaina *Ślokavārtika*, D. C. MS., p. 217a.

⁵³ J. B. Br. R. A. S., Vol. XVII., p. 51.

(Āgamasiddha) by Dignāga it was because he did not understand Dignāga's definition." This critique of Dignāga occurs in Kumāṛila's Ślokavārtika, Chapter on pratyakṣa. There is another reference to Dignāga in the same work :

वासनाशब्दभेदोत्थविकल्पप्रविभागतः⁵⁴ ।
 न्यायविद्विरिदं चोक्तं धर्मादौ बुद्धिमाश्रिते ॥ १६७ ॥
 व्यवहारो नुमानादेः कल्प्यते न बहिःस्थिते ।
 अस्तीदं वचनं तेषामिदं तत्र परीक्ष्यताम् ॥ १६८ ॥

न्यायविद्विरिति । न्यायविद्विर्हि दिङ्नागाचार्यैरिदमुक्तं । सर्व एवायमनुमानानुमेयव्यवहारो बुद्ध्यारूढेन धर्मधर्मिन्यायेन न बहिःसत्त्वमपेक्षत इति । एतदपि दूषयति⁵⁵ ।

In this passage, Sucharitamīśra says, Kumāṛila applies the expression *nyāyavidbhiḥ* to Dignāgāchārya. It is obvious therefore that the Buddhist author of the Jesalmir fragment and the Brahminical commentator Sucharitamīśra are unanimous in holding that Dignāga is criticised by Kumāṛila. In his chapter entitled the *Śūnyavāda* the *Mīmāṃsaka* controverts the Buddhist view denying the existence of the soul as distinct from the intellect. In explaining this part of the *Ślokavārtika*, Sucharitamīśra frequently cites⁵⁶ the well-known verse of Dharmakīrti which is quoted by Śaṅkara and Sureśvara, and thus leads us to infer that Dharmakīrti as well as Dignāga is criticised by Kumāṛila. This view is corroborated, as we have seen, by Vidyānanda who in the *Aṣṭaśahasrī* represents Kumāṛila as refuting a verse of Dharmakīrti.

These facts enable us to fix the chronological order in which Dignāga, Udyotakara, Dharmakīrti, Bhartṛihari and Kumāṛila flourished. Each of these authors lived prior to the one named next after him. They were the predecessors of Śaṅkarāchārya. If we know the precise date of any one of them, we can fix that of Śaṅkarāchārya. In this order Bhartṛihari and Kumāṛila stand fourth and fifth respectively. The date of Bhartṛihari being known, that of Kumāṛila or Śaṅkara is easily fixed.

⁵⁴ Pandita, Vol. III., p. 207.

⁵⁵ Kāśikāvṛitti, D. C. MS., p. 196 b.

⁵⁶ *Ibid.*, p. 228 a.

Hiouen Tshang left India in 645 A. D. ; Bhartṛihari died five years later, that is, in 650 A. D. ; and Bhartṛihari's famous critic Kumārila must of course have flourished, at the least, half a century after Hiouen Tshang. As we know that Bāṇa was contemporary with Hiouen Tshang, we may conclude that Kumārila flourished also after Bāṇa. The correctness of this conclusion it is impossible to dispute as it is based on the positive statement made by a contemporary writer I-tsing, that Bhartṛihari died in 650 A. D. Again, Hiouen Tshang fails to mention Bhartṛihari who was obviously his contemporary. How, then, can we expect to find in this Chinese pilgrim's accounts of his travels a reference to Kumārila who certainly flourished after Bhartṛihari ?

Hiouen Tshang's omission to mention Kumārila—"the great and dangerous Brahmana enemy of the Buddhists"—is thus satisfactorily accounted for. This was made by Dr. Burnell the basis of his view that Kumārila cannot have lived before 645. That Dr. Burnell was right in spite of Mr. Telang's attacks on²⁷ this part of his argument is now clear in the light of the facts which I have discovered. Nor does the next Chinese pilgrim mention Kumārila ; but he does mention the two illustrious authors whom Kumārila and Śaṅkarāchārya have criticised, namely, Dharmakīrti and Bhartṛihari. But I-tsing's silence as regards Kumārila is sufficiently explained by his own statement that Bhartṛihari became distinguished nearly half a century after his death. And Kumārila, as I have pointed out, must have attacked the grammarian after his fame was established. It is thus easy to perceive that Dharmakīrti and Bhartṛihari supply a missing link between Chinese and Indian evidence and that Kumārila flourished after the two Chinese pilgrims left India.

Inscriptions in the Kanarese country have proved eminently useful in furnishing the latest limit to the age of Kumārila and Śaṅkarāchārya. It is indeed true that these inscriptions do not directly mention Kumārila or Śaṅkarāchārya ; but they speak of the Rāshtrakūṭa kings Śubhatuṅga, Vallabha II., Amoghavarsha I. and Akālavarsha. These are the kings praised in the praśastis of Digambara Jaina Literature which have been discovered by the present writer. These praśastis name the Digambara Jaina authors who flourished contemporaneously

²⁷ Mr. Telang's paper on the date of Śaṅkarāchārya, *Ind. Ant.*, Vol. XIII., p. 96.

with these kings, namely, Akalaṃka, Vidyānanda *alias* Pātrakesari, Prabhāchandra, Jinasena and Guṇabhadra. Jinasena's Ādipurāṇa composed about 838 A. D. praises Prabhāchandra and Pātrakesari who mention Kumārila a hundred times. Prabhāchandra's teacher Akalaṃka is thus referred to in a stone tablet inscription, dated A. D. 1077, at Balagami in Mysore. "In the extensive Śabdaśāstra, he was like the world-renowned Pūjyapāda, in skill in tarkaśāstra he was like Akalaṃkadeva, in poetical power like Samantabhadra, thus greatly was Rāmasena the chief of the learned praised." This is Mr. Rice's version.⁵⁸ I may point out that Akalaṃkadeva in this passage is a mislection for Akalaṃkadeva, a name by which this Jain author is spoken of by Pampa in his Kanarese work⁵⁹ written in Śaka 868. In another stone-tablet inscription at Saundatti, dated Śaka 902, a certain Jain ascetic is thus spoken of, "he shines like him who was without blemish in (his knowledge of) the six systems of reasoning." This is Mr. Fleet's version.⁶⁰ My own rendering of the passage is this, "the ascetic was like Akalaṃka well-versed in the six systems of philosophy." Mr. Fleet's mistake is similar to that which was committed by Dr. Kielhorn in regard to Pūjyapāda and which was pointed out by me in the Indian Antiquary.⁶¹ Pātrakesari is also mentioned in an inscription at Śravaṇa Belgol in Mysore.⁶² He is praised as having refuted the trilakṣhaṇa or the trilakṣhaṇa-hetu by the grace of the Jain goddess Padmāvatī. That this is the meaning of the verse in question is evident from Brahmanemidatta's life of that author.⁶³ As I have already pointed out, the trilakṣhaṇa-hetu is discussed and refuted in the Aṣṭasahasrī and the Pramāṇaparīkṣā. Mr. Rice, however, has failed to understand this reference. Nayasena mentions Vidyānanda in his Kanarese work, Dharmāṃṛita, written in Śaka 1037. Śāyana-Mādhava quotes⁶⁴ the Svarūpasambodhana of Akalaṃka and mentions Vidyānanda and the Prameyakamalamārtanda of

⁵⁸ Mr. Rice's Mysore Inscriptions, p. 132.

⁵⁹ Pampa's Ādipurāṇa. Akalaṃka is frequently mentioned by this name in the Aṣṭasahasrī.

⁶⁰ Mr. Fleet's Inscriptions reprinted from B. Br. R. A. S. Journal, pp. 40, 44.

⁶¹ Ind. Ant., Vol. XII., p. 19.

⁶² Mr. Rice's Inscriptions at Śravaṇa Belgol, p. 135.

⁶³ Kathākośa, Life of Pātrakesari.

⁶⁴ Sarvadarśanasamgraha, pp. 28, 29, Bibl. Ind. Ed. Pratyāchandra at . 27 is a mistake for Prabhāchandra.

Prabhâchandra. Prof. Cowell speaks of "the Vidyânanda" as if it were the name of a literary work. Kumârila's attacks on Bhartṛihari have also been reproduced in the *Sarvadarśana-saṁgraha*.⁶⁵ Thus our evidence is derived from Chinese history, Brahminical and Jaina literature, and inscriptions in the Kanarese country; and the conclusion at which we have arrived is that Kumârila flourished between 700 and 750 A. D. and that Śaṅkarâchârya and his disciple Sureśvara lived between 750 and 838 A. D.

I shall now briefly notice Mr. Telang's arguments as he has invited me to compare them with my own. The fact that Bhartṛihari, whom Kumârila criticises, died in 650 A. D. was available to him when he penned his last contribution.⁶⁶ The only course then open to him was to accept that fact or to disprove it. But he leaves it unnoticed because it successfully demolishes his theory and then launches into a wide field of speculation on the date of Kumârila. He contends that Śaṅkarâchârya was living in 570 A. D. According to this mode of reasoning, Śaṅkara's predecessor Kumârila would have to be assigned to about 550 A. D., and Kumârila's predecessor Bhartṛihari, to 525 A. D. And yet this last author died in 650 A. D. according to I-tsing; that is to say, Bhartṛihari must have been more than 125 years old at the time of his death. The absurdity of this position will be sufficiently appreciated by Sanskrit scholars, now that I have stated my facts in full.

Mr. Telang's method of explaining Subandhu's allusions to the overthrow of Digambara Jainism by the Mīmāṃsā sect will hardly commend itself to scholars who would look to Digambara literature itself and not to Mādhyama's Śaṅkaravijaya for an explanation of them. Besides this argument is vitiated by the gratuitous assumption that there were only three Mīmāṃsā authors Jaimini, Śabarasvāmi and Kumârila and that as the two former authors do not allude to Jainism, Subandhu's allusions must be necessarily interpreted as referring to Kumârila. This conclusion is erroneous as it is deduced from a false premise. In point of fact there were five Mīmāṃsā authors as we are told by Prabhâchandra, namely, Jaimini, Upavarsha, Śabarasvāmi, Prabhākara and Kumârila. The last two authors are referred to in the *Ashṭasahasri* and the *Jaina Śloka-vârṭika* as the bitterest foes of Jainism. Vidyânanda represents Bhaṭṭa

⁶⁵ *Ibid.*, Chapter on Paṇḍitarasana, p. 112.

⁶⁶ Mr. Telang's paper on Subandhu and Kumârila.

as refuting the views of Prabhākara, which shows the priority of the latter to the former. Govindānanda says that Prabhākara is frequently referred to in the *Śārirakabhāṣya*.⁶⁷ He was as distinguished a Mīmāṃsaka as Kumārila; and both are known to have founded two schools of Mīmāṃsā named after them,—the Prābhākara school and the Bhāṭṭa school. An interesting testimony⁶⁸ to the existence of both schools before the rise of Śaṅkara is furnished by his “grand-pupil” Sarvajñātman. In view of these facts it is evident that Subandhu’s allusions must be explained as referring to Prabhākara and not to Kumārila because the latter cannot be assigned to any period anterior to 650 A. D. the date of Bhartṛihari’s death. It is clear, therefore, that the supposed allusions to Kumārila in the *Vāsavadattā* are altogether illusory and owe their existence to a pure mistake. Nor does Mr. Telang seem to be aware of the fact that Śābarasvāmī does attack Buddhism⁶⁹ and is himself criticised in Buddhist literature.⁷⁰

Mr. Telang says that if the allusions are not made out, still the conclusion based on them is correct, “Kumārila being a contemporary of Dharmakīrti, as we know from other evidence.” This “other evidence” is no other than that of Taranatha himself on which Mr. Telang has so often attempted to throw discredit; and yet this very evidence we are now asked to accept as the basis of his theory. His other arguments are also equally vague and unsatisfactory. He asserts that Pāṭaliputra was destroyed before 756 A. D., and that “we have no mention of this town in any work of ascertained date, subsequent to the time of Hiouen Thsang.”⁷¹ This statement is opposed to facts. Vidyānanda who lived in the first half of the ninth century says⁷² “a four-fold division of non-existence is admitted because we can form the conception that a certain thing did not exist before, &c.; why

⁶⁷ *Śārirakabhāṣya*, Calcutta Ed., Chap. I., Sec. I., pp. 79, 88.

⁶⁸ ननु सद्दृष्टमिदं बन्धोद्यमस्यासु कस्माद्
विनिहितमुभयेषां पूर्वमीमांसकानाम् ।
अवगतिकृतमेतद् वाचकत्वं पदाना-
मवगतिरियमिष्टा नन्वरी तत्क्षणेन ॥

Saṅkshepaśāriraka, Chap. III., 246.

⁶⁹ *Mīmāṃsābhāṣya*, Bibl. Ind. Ed., p. 8.

⁷⁰ Dharmottaravṛitti, D. C. MS., No. 288 of 1873-74, p. 9.

⁷¹ Mr. Telang’s Introduction to his edition of the *Mudrārākṣha*, p. 15.

⁷² *Aṣṭasahasrī*, palm-leaf MS. of the Kolhapur Jaina Māṭha, p. 806. Pr. K. M., p. 96a.

should we not similarly divide existence because we know that Pāṭali-putra or Chitrakūṭa contains [a thing] &c.?" According to Brahmanamidatta Vidyānanda *alias* Pātrakesari was⁷³ himself a native of Pāṭali-putra, the capital of Magadha which was ruled by king Avani-pāla. Vāchaspatimiśra,⁷⁴ Somadeva,⁷⁵ Amitagati⁷⁶ and a host of other authors mention Pāṭali-putra.

His next argument is based on the mention of a Pūrṇavarmā in the Śāriraka-bhāṣya. Mr. Telang knows of only two Pūrṇavarmās. One is the Buddhist king of Magadha who, in Mr. Telang's opinion, lived in the sixth century; and the other is the king mentioned in the Javanese inscriptions. We are told that the Buddhist king is the one referred to in the above-mentioned work. Here Mr. Telang is met by the difficulty that a Buddhist king is not likely to be alluded to by a Brahminical author. How is this difficulty to be overcome? By assuming, says Mr. Telang, that Śaṅkara was contemporary with the Buddhist king of Magadha! This is simply begging the question.

The argument based on the Konguśārājakal may be dismissed without ceremony as, Mr. Telang admits, the Tamil chronicle is supposed to be corroborated by copperplates which Mr. Fleet denounces as forgeries. Mr. Telang's last argument is that a commentary on the Sāṅkhyakārikās of Īśvarakṛishṇa was translated into Chinese in the latter half of the sixth century, and that this commentary must be that of Gauḍapāda himself. That Gauḍapāda lived before Śaṅkara is a fact which nobody denies; whereas the view that he was Śaṅkara's

⁷³ Kathākośa, Life of Pātrakesari.

⁷⁴ Bhāmati, Chap. I., sec. I. See my paper on Dharmakīrti and Śaṅkarāchārya. I may add here that Udayana is quoted by Amalananda, Chap. II., sec. II. The date of Vāchaspatimiśra may be determined from the following table:—

Muñja, contemporary with Taila II.

|
Bhoja

|
Vāchaspatimiśra

|
Udayana

|
Amalananda, contemporary with Yādava king Kṛishṇa.

⁷⁵ Dr. Peterson's Report for 1883-84, p. 40. The date of the Yasastilaka is Śaka 882.

⁷⁶ Deccan College MS., No. 513 of 1894-86, Dharmaparikāṣā, p. 10a. The date of the work is Vikrama—Samvat 1070.

teacher's teacher is only supported by tradition. But my objection to this argument is that according to the Chinese scholar, Mr. Kasawara,⁷⁷ the commentary translated into Chinese, resembles that of Gauḍapāda but does not bear the name of that author; while if it should hereafter turn out to be true that Gauḍapāda's work was translated into Chinese between 557 and 583 A. D., this fact will furnish decisive evidence as to the age of that author but will not be relevant to the question of Śaṅkara's date because Śaṅkara cannot be referred to any period anterior to 650 A.D., the date of the death of Bhartṛihari, whose critic Kumârila is referred to by Śaṅkarâchârya and actually quoted by Sureśvara.

I beg to be allowed to point out a few more facts which have failed to arrest Mr. Telang's notice. In support of his contention that Pûṇḍarīkavarmâ was contemporary with Śaṅkara, Mr. Telang says that he "would deduce that conclusion from the mere mention of Pûṇḍarīkavarmâ itself; there being no reason why a king who had ceased to reign should be preferred to one who was actually reigning." Now Sureśvara's pupil Sarvajñâtmanuni, who was removed from Śaṅkara himself by a single generation, explains the passage, of which Mr. Telang has made so much, by substituting Yudhishtira in the place of Pûṇḍarīkavarmâ:

विशेषणानामसति प्रवृत्ति-
 न्न दृश्यते कापि न युज्यते च ॥
 युधिष्ठिरात् प्रागभवन्नेन्दो
 वन्ध्यासुतः शूर इतीह यद्वत् ॥ २९० ॥

Śaṅkshēpa-Śârîraka, Chap. III.

I should not at all be surprised if a proposal were next made to make Yudhishtira contemporary with Śaṅkara or Sarvajñâtmanuni or with both; for in his last paper, Mr. Telang was not deterred from assigning to Bhartṛihari's critic Kumârila a higher antiquity than can be claimed for Bhartṛihari himself.

We are also told that "Śaṅkara had a positive reason for naming a living king as the least likely to be regarded as unreal among a people deficient in the historic sense." Here Mr. Telang distinctly

⁷⁷ India, what can it teach us? p. 360, note.

implies that the philosopher was far ahead of his age in the historic sense, despite the fact that he has failed to give the date of any one of the numerous works that he actually wrote. But Mr. Telang directly contradicts himself in his second paper entitled *Pūrṇavarmā*⁷⁸ and *Śaṃkarācārya* where he remarks that the philosopher was deficient in the historic sense because he speaks of *Pūrṇavarmā*'s family as obscure. But the proposed identification of *Śaṃkara*'s *Pūrṇavarmā* with the Buddhist king of that name is now untenable because it comes into direct conflict with the explicit statement of the Chinese traveller I-tsing that *Bhartṛihari*, who, as I have proved, chronologically preceded *Kumārila* and *Śaṃkarācārya*, died in the middle of the seventh century. Again Mr. Telang is hardly consistent when in his paper read before this Society on the 19th March 1889, he refers to Dr. Bhandarkar as an authority in support of his contention in complete disregard of the fact that the learned Doctor in his latest report published nearly two years before, that is, on the 5 October 1897, says that "*Śaṃkarācārya*'s usually accepted date is the end of the eighth century" and that "*Kumārila* has been placed a hundred years before."

Mr. Telang also tells us that "*Śaṃkara*'s works contain no allusions suggestive of associations with men or things of the South." This, however, is not a fact as I have shown that *Śaṃkara* criticises the views of *Kumārila*, *Samantabhadra* and *Dharmakīrti*, authors who flourished in Southern India.⁷⁹ *Śaṃkarācārya* borrows from *Kumārila* *abhaṭṭa* a well known illustration of an elephant and an ant urged against the Jainā doctrine that the soul has the same size as the body.⁸⁰ Then again *Śaṃkarācārya* never mentions the *Śvetāmbara* Jainas, but always speaks of the *Digambara* sect which flourished in Southern India.⁸¹ In his commentary on *Gauḍapāda*'s *Āgamakārikās* he refers to the *Digvāsāḥ*⁸² and in the *Śārīraka-bhāṣya* he discusses the *Vivasana-mata*. The expression *Viśichām*, i.e., "of the *Digambaras*" is contrasted with *Raktapaṭānām*, i.e., of the "*Bauddhas*" in a well-known⁸³ passage which has been misunderstood and mistranslated

⁷⁸ Journal, B. Br. R. A. S., Vol. XVII, p. 78.

⁷⁹ Ind. Ant., Vol. IV, p. 365.

⁸⁰ *Śārīrakabhāṣya*, Ānandāśrama Edition, p. 567. *Tantravārtika*, p. 380.

⁸¹ Ratnanandi's *Bhadrabhūchuritra*.

⁸² *Gauḍapāda*'s *Kārikās*, Ānandāśrama Edition, p. 200.

⁸³ *Śārīrakabhāṣya*, Ānandāśrama Edition, pp. 570.

by Dr. Thibaut in a volume which he has lately contributed to the Sacred Books of the East.⁸⁴

I have satisfactorily disposed of all Mr. Telang's arguments. I shall now recapitulate the points I have proved in the present paper. Hiouen Thsang left India in 645 A. D. Five years later died Bhartṛihari the author of the Vâkyapadîya, whose renown as a grammarian was established in India nearly half a century later as we learn from I-tsing. The Vâkyapadîya of Bhartṛihari is frequently quoted by Kumârila in his Tantravârtika. This last work must have been composed necessarily after Bhartṛihari's fame was established. For these reasons I hold that Kumârila flourished after the two Chinese pilgrims Hiouen Thsang and I-tsing left India, that is to say, after 700 A. D. He flourished immediately before Akalaṃka, whom I have assigned to the second half of the eighth century, and whose pupil Prabhâchandra so frequently mentions the author of the Tantravârtika; in other words, Kumârila belongs to the first half of the eighth century.

The importance of determining the age of Kumârila, Akalaṃkadeva and Śaṃkarâchârya cannot be exaggerated. The Buddhist writer Târânâtha, the Jaina writer Brahmanemidatta and the Brahminical writer Mâdhavâchârya are unanimous in dating the decline of the religion founded by the sage of Kapilavastu, which proclaimed to the world the brotherhood of man, and which was a protest against the illiberal spirit displayed by the followers of the Vedic religion, from the appearance of those illustrious authors in Southern India. The age of Kumârila, Akalaṃkadeva, and Śaṃkarâchârya was an age that witnessed the overthrow of the Châlukya empire, and the rise of the Râshtrakûṭa dominion over its ruins; it was also an age that saw the brief splendour of the Mîmâṃsâ sect followed by a reaction in favour of Jainism, which reached its culminating point in the time of Amoghavarsha I., whose long and prosperous reign may be justly entitled the Augustan period of Digambara Literature.

⁸⁴ Sacred Books of the East, Vol. XXXIV., p. 433.

ART. XVII.—*Transcripts and Translations with Remarks of
Rāshtrakūṭa and Kalachuri Copper-plate Grants.* By DR.
R. G. BHANDARKAR, M.A., C.I.E.

[Read, 30th July 1892.]

I.

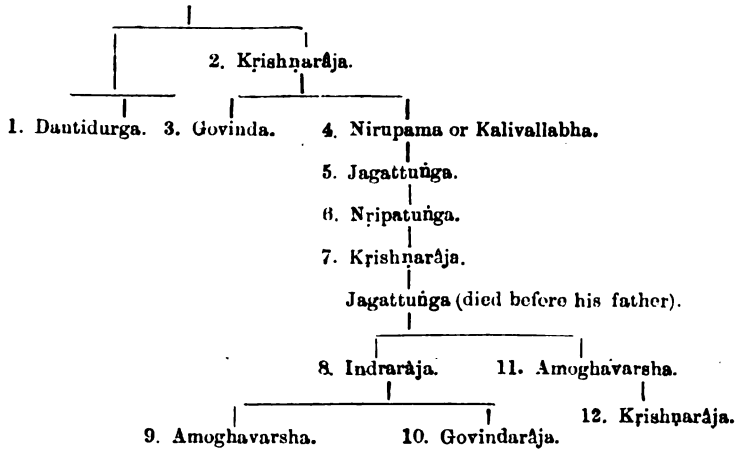
A Copper-plate Grant found near Wardha in the Central Provinces.

The Copper-plates, a transcript and translation of the inscription on which, I place before the Society to-day, were found in a well in Deoli, about 10 miles south-west of Wardha near Nagpur. Excellent impressions of the tablets were prepared by Dr. MacDonald, Superintendent of the Central Jail, Nagpur, and forwarded to the Society for being deciphered, by Mr. T. Drysdale, Deputy Commissioner of Wardha. The Secretary sent the impressions to me. I read them and communicated the contents to the Secretary, requesting him at the same time to ask the Deputy Commissioner to send over the original plates to us, as the impression was indistinct in a few places. These were kindly forwarded to us by that officer.

The plates are three in number, each being a foot in length and eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part, but in the latter, the work is negligently done. The seal bears a figure of Śiva.

The inscription is a charter announcing the grant of a village named Tālapurumshaka, situated in the district of Nāgapura-Nandivardhana, to a Brahman named Rishiyappa or Rishiyapayya of the Vedic school of Vāji, Kaṇva, and Kata, and of the Bhāradvāja *gotra*. The grant was made by Kṛishṇa or Akālavarsha of the Rāshtrakūṭa family in the name of his brother Jagattuṅga, while living at his capital Mānyakheta, in the year 862 expired, of the Śaka era, corresponding to 940 A. D.,

on the 5th of the dark half of Vaiśākha, the cyclic year being Śārvari.
The genealogy of Kṛishṇarāja is thus given :—



This grant clears up several doubts and difficulties as regards the genealogy of the Rāshtrakūtas. In the first place, the Rāshtrakūta family is said to have sprung from the Sātyaki branch of the Yādava race. The genealogy begins with Dantidurga as it was he who acquired for his family the supreme sovereignty of Mahārāshṭra or Dekkan, the limits of which were the Narmadā on the north and the Tuṅgabhadra in the south. He was succeeded by his paternal uncle Kṛishṇarāja who is represented to have decorated the earth with many temples of Śiva which looked like the Kailāsa mountain. I have shewn in my *Early Dekkan History* that a temple of exceedingly great beauty was caused to be constructed at Ellora by this Kṛishṇarāja; and my view that it was probably that known by the name of Kailāsa which he constructed seems to be confirmed by the comparison with the Kailāsa contained in this grant. The circumstances under which Dhruva Nirupama superseded his brother Govinda are distinctly given. Sensual pleasures made Govinda careless of the kingdom, and entrusting the affairs of the state to his brother he allowed the sovereign power to drop away from his hands. Nothing particular is stated about Govinda III. or Jagattuṅga. His son, known as Amoghavarsha, the great patron of Digambara Jainas, is called Nṛipatuṅga, which name is found in a Jaina work also.

The city of Mānyakheta, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, Kṛishṇarāja, who is also known by the name of Akālarasha, is spoken of as a powerful prince, and several particulars are given about him. He frightened the Gūrjara, destroyed the egregious pride of the Lāṭa, taught humility to the Gauḍas, and his command was obeyed by the Andhra, the Kaliṅga, the Gāṅga, and the Magadha. As this Kṛishṇarāja was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the princes, this account may be relied on as true. Akālarasha is represented as a powerful prince in the Prāsasti at the end of the Uttara Purāṇa of the Jains also. The Lāṭa prince alluded to seems to have belonged to the Gujarat branch of the Rāshṭrakūṭa family which was founded in the time of Govinda III. or Jagattuṅga who assigned the province of Lāṭa, that he had conquered, to his brother Indra. Akālarasha, the grandson of Jagattuṅga, seems thus to have humbled or uprooted his kinsmen of the Lāṭa country. Jagattuṅga was the name of Akālarasha's son, and from the mere fact of the mention of his name in the grants he was supposed to have been a reigning prince; and following others, I have stated in the English edition of my *Early Dehkan History* that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marathi edition of my work I have corrected the statement. This inference of mine has now been confirmed by the grant before us in which he is represented to have been "taken away by the Creator to Heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels" who had heard of his beauty. Akālarasha was thus succeeded by his grandson Indra, the son of Jagattuṅga. There has hitherto been some confusion as regards the next prince named Amoghavarsha who was the son of Indra. He is not mentioned by name or as a king in the Sāṅgalī grant of his brother and successor, but is noticed in the Khārepāṭan grant; while in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Govinda altogether, and regard Amoghavarsha as the only prince. But the grant before us clears the difficulty. Amoghavarsha is there spoken of as "having immediately gone to Heaven as if through affection for his father." He reigned therefore for a very short time, perhaps for a

few months or even days, and hence is not noticed in the Sāṅgalī grant. The next prince, Govinda, is of course highly praised in his Sāṅgalī grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses. The Khārepāṭan grant agrees with it speaking of him as "the abode of the dramatic sentiment of love and as surrounded by women." Our grant agrees also with that found at Khārepāṭan in representing his successor as a very virtuous prince. His name was Amoghavarsha, and he was the son of Jagattuṅga, and consequently the uncle of Govinda. He assumed the throne, being entreated to do so by the feudatory Chiefs, who thought there was none else able to maintain the power of the Rāshtrakūṭas. The Khārepāṭan grant gives his proper name which was Baddiga. He was assisted in the government of the kingdom by his son Kṛishṇa who was engaged in wars with his neighbours and subjugated Dantiga, who probably was the ruler of Kāñchi, and Bappuka. He uprooted Rachhyāmalla and placed on the throne in the Gāṅga country (Vātī, i.e., Gaṅgevādī) a prince of the name of Bhūtārya. In an inscription at Ātakūr noticed by Mr. Rice¹ and recently published by Dr. Fleet,² one Bātuga is represented to have killed a prince of the name of Rāchamalla and to have made himself master of the Gāṅga country. Bātuga assisted Kannaradeva, i.e., Kṛishṇa III., who is mentioned at the beginning of the inscription, in destroying Rājāditya, the Chola king, and received a reward from him. Bātuga is elsewhere called Būtayya³, and our Bhūtārya is a Sanskritised form of this, while our Rachhyāmalla is clearly the Rāchamalla of the Ātakūr inscription. But in the latter, Kṛishṇa's connection with the destruction of Rāchamalla, and the rise of Būtayya, is not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Būtayya was assisted by Kṛishṇa and owed his elevation to him, since in the fight with Rājāditya, Būtayya acted as if he was his feudatory and received a reward as from a master. The Pallava that Kṛishṇa is mentioned to have subdued was probably the same as Dantiga, and Bappuka was perhaps another name of Rājāditya the Chola.

¹ Śravaṇa Belgola Inscriptions, p. 21.

² Epigraphica Indica, Vol. II., Part XI., p. 173.

³ Ind. Ant., Vol. XII., p. 270.

On the death of Amoghavarsha, which seems to have taken place a short time before the date of this grant, Kṛishṇarāja ascended the throne. He was called Akālavārsha also, as another prince of this dynasty bearing the name Kṛishṇa was. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Karda grant, Kṛishṇa is made by writers on this dynasty to be an elder brother of Amoghavarsha, and another Kṛishṇa is brought in who is identified with one of his younger sons who never reigned but is represented to have reigned and is called Kṛishṇa IV. In my *Early Dekkan History* I have given the true sense of the passage and shewn the mistakes. The Khārepāṭan grant, which gives the true relationship, and is perfectly clear on the points, was disregarded. But now this grant confirms the account in the Khārepāṭan plates, so far as it goes, and, according to them both, Baddiga or Amoghavarsha had no brother of the name of Kṛishṇa who could have preceded or succeeded him; and that the king who preceded him was his nephew Govinda IV., and the Kṛishṇa, who succeeded him, was his son. There was no other Kṛishṇa who followed this last and could be called Kṛishṇa IV. according to any of our authorities.¹ Jagattuṅga, the brother of Kṛishṇarāja in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khoṭṭiga who appears to have been Kṛishṇarāja's step-brother according to the Karda grant; and he was followed by the son of his brother Nirupama. Jagattuṅga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in *appa* or *apayya* which shews that he was a Tailaṅga Brahman. He belonged to the Kāṇva school of the white Yajurveda, and even at the present day there are the followers of that school near Nagpur. The village Tālapurumshaka, which was granted, was bounded on the east by another of the name of

¹ My correction of the mistake about the two Kṛishṇas was not noticed till very recently, though it was made more than eight years ago. For the Ātakūra inscription noticed above is on, the wrapper of Part X. of the *Epigraphica Indica* issued in August last referred to "the time of Kṛishṇa IV." I am, however, glad to see it has since attracted attention, and the mistake has come to be tacitly acknowledged as such. For in Part XI. of the same periodical issued in September last, only a month later, that same inscription is published as "Ātakūr inscription of the time of Kṛishṇa III."

Mādāvaṭaṭara, on the south by the river Kandanā, on the west by the village of Mohama or Mohamagrāma, and on the north by Badhrīra. Of these, Kandanā is the river Kanhana which has a course from the north-west of Nagpur to the south-east; Mohama or Mohamagrāma is the Mohgaon of the present day, situated in the Chhindwārā district, about 50 miles to the north-west of Nagpur, and Badhrīra is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

I.

स जयति ज(?)गदुत्सवप्रवेशप्रथमपरः करपल्लवो मुरारिः । लसदमृतपयः क-
 णंकलक्ष्मीस्तनकलशाननलब्धसंनिवेशः ॥ जयति च गिरिजाकपोलविम्बादधिगतप-
 त्रविचित्रितासभित्तिः । त्रिपुरविजयिनः प्रियोपरोधादृतमदनभयदानशासनेष ॥
 श्रीमानास्ति नभस्तलिकतिलकस्त्रैलोक्यनेत्रोत्सवो देवो मन्मथबान्धवः कुमुदिनीनाथस्सु-
 धादीधितिः । निःशेषामरतर्प्यणार्पिततनुप्रक्षीणतालंकृतैर्यस्यांशः शिरसा गुणम्रियतया
 नूनं धृतः सं(शं)भुना ॥ तस्माद्विक्कासनपरः कुमुदावलीनां दोषाधिकारदलनः परिपूरिताशः । ज्यो-
 त्स्नाप्रवाह इव दक्षितशुद्धपक्षः प्रावर्त्तत क्षितितले क्षितिपालवंशः ॥ अभवदतुल-
 कान्तिस्तत्र मुक्तामणीनां गणं इव यदुवंशो दुग्धसिन्धुयमाने । अधिगतहरिनीलमो-
 हसन्नायकश्रीरक्षिशिलगुणसंगो भूषणं यो भवोभूत् ॥ उद्धृत्तैर्यकुलकन्दलशान्तिहेतुस्तत्रा-
 वतारमकरोत्सुरुषः पुराणः । तर्ह्यजा जगति सात्यकिवर्गीभाषस्तुंगा इति क्षितिभुजः प्रथिता
 बभूवुः ॥ क्षितितलतिलकस्तदन्वये च क्षतरिपुदन्तिषटोबनिष्ठ रट्टः । तमनु च सुतराष्ट्रकूट-
 नाम्ना भुवि विदितोबानि राष्ट्रकूटवंशः ॥ तस्मादरासिवनिताकुचचारुहारनीहारभानुरुदगा-
 दिह दन्तिदुर्गः । एकं चकार चतुरव्युपकण्ठसीम क्षेत्रं य एतदसिलांगलभिकदुर्गः ॥ तस्मा-
 दपालयादिमां वसुधां पितृव्यः श्रीकृष्णराजनृपतिः शरदभ्युद्भेः । यत्कारितेश्वरगृहेर्लब्धु-
 मयनेकैलासशैलनिचितेव चिरं विभाति ॥ गोविन्दराज इति तस्य बभूव नाका सूनुस्स भो

II. first side.

गभरभङ्कुराज्यचिन्तः । आत्मानुजे निरुपमे विनिवेश्य सम्यक्साध्याज्यमीश्वरपदं शिथिलीचकार ॥ इवे-
 तातपच्चित्रितयेन्दुबिम्बलीलोदयाद्रेः कालिवल्लभाख्यात् । ततः कृतारातिमदेभभंगो जातो जगत्तुंग-
 मृगाधिराजः ॥ तत्सूनुरानतनृपो नृपतुंगदेवः सोभूत्स्वैसन्यभरभंगुरिताहिराजः । यो मान्यखे-
 टममरेन्द्रपुरोपहासि गीर्ब्वणगर्ब्भमिव खर्ब्भयितुं व्यथत् ॥ तस्योत्तज्जितगूर्ब्भरो इतहटलाटो-
 इटश्रीमदो गौडानां विनयव्रतार्पणगुरुस्सामुद्रनिद्राहरः । द्वारस्थाधकलिगंगागमगर्धे-
 रयश्चि[र्द्धि]ताज्ञश्चिरं सूनुस्सूनुतवाभुवः परिवृढः श्रीकृष्णराजोभवत् ॥ अभूज्जगत्तुंग इति प्रसि-
 द्दस्तर्दंगजः स्त्रीनयनामृतांशुः । अलब्धराज्यः स दिवं विनित्ये दिव्यांगनाप्रार्थनयेव धात्रा । त-
 न्ददनः क्षितिमपालयदिन्द्रराजो यद्रूपसम्भवपराभवभीरुणेव । मानासुरै-
 व मदनेन पिनाकपाणिकोपाभिना निजतनुः कृ(क्ति)यते स्म भस्म ॥ तस्मादमोघबवौ(वौ)
 रौद्रधनुर्भग जनिबलमहिमा । राम इव रामणीयकमहानिधिर्दशरथाब्जातः ॥ क्षिप्रं दि-
 वं पितुरिव प्रणयाद्व्रतस्य तस्यानुजो मनुजलोकललामभूतः । राज्यं दधे मदनसील्य-
 विलासकन्दो गोविन्दराज इति विश्रुतनामधेयः ॥ सोध्यंगनानयनपाशानिरुद्धबुद्धिरुन्मा-
 र्गोसंगविमुखीकृतसर्वस्वः । दोषप्रकोपाविषमप्रकृतिश्चर्यांगः प्रापत्सयं सहजतेज-
 सि जातजाड्ये ॥ सामनैरथ रट्टराज्यमहिमालम्ब्यार्थमर्थितो देवेनापि पिनाकिना हरिकु-
 लोद्भासैषिणा प्रेरितः । अध्यास्त प्रथमो विवेकिषु जगत्तुंगालम्बोमोघवाक्मेषूषाब्धि-

11. second side.

रमोवर्धनपतिः श्रीवीरसिंहासनं ॥ श्रीकृष्णराजदेवस्तस्मात्परमेश्वरादजनि सूनुः ।
 यः शक्तिधरः स्वामी कुमारभावेव्यभुङ्क्ते ॥ श्रीरट्टराज्यपुरवरक्षापरिखं (स्त्री) मदेन य-
 स्याज्ञा । विपुला विलंघयन्तः स्वयमपत्तं (तन्) द्रोहिणोधस्तात् ॥ येन मधुकैटभाविष पुनरुन्म-
 नौ जनोपमर्द्दाय । श्रीवल्लभेन निहतौ भुवि दन्तिगवणुक्ती दुष्टौ ॥ रछयामल्लविषदुममुद-
 स्य निहितेन योक्त सनार्था । भूतार्यपुण्यतरुणा वाटीमिव गोगपाटीरे ॥ परिमलिवा (ता?) ण्ठि-
 गपल्लवाविपत्तिरासीन्न विस्मयस्थानं । विस्फुरति यत्प्रतापे शोषितविद्वेषिगौषेव यस्य
 परुषेक्षिताखिलदक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्न्मर्द्धदयात्कालंज-
 रचित्रकूटाशा ॥ अनमन्नापूर्वापरजलनिधिहिमशैलसिंहलदीपात् । यं जन-
 काज्ञावशमपि मण्डलिनश्चण्डदण्डभथा (या) त (त) ॥ स्निग्धस्यामरुचा मलम्बभुजा (ज) या पीनायतोरस्क्या
 मूर्त्यै (त्यौ) श्रीतिलताहितामृतजलैर्वृक्षैश्च सत्त्वोद्भवैः । ज्ञात्वा यं पुरुषोत्तमं भरसहं विस्वं (म्ब) भरा-
 भ्युद्धतौ शान्ते धाम्नि लयं गतः (ः) मशामिनामायः कृतार्थः पिता । वृत्ते नृत्तसुरांगने सरभसे
 दिव्यर्षिदत्ताशिषि श्रीकान्तस्य नितान्तभाषितहरे राग्याभिषेकोत्सवे । यस्यावद्वकरप्रहोद्य-
 मभवर्कपानुरागोदयादिकन्याः स्वसमर्पणार्थमभवल्लभानुक (कृ) स्यप्रियाः ॥ स च परम-
 भट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमोघवर्षदेवपादानुदया (ध्या) तपरमभट्टा-
 रकमहाराजाधिराजपरमेश्वरपरममहेश्वर श्रीमदकालवर्षदेवपृथ्वीवल्लभश्रीष (श) र्व-
 प्रेय (प्रिय?) नरेन्द्रदेवः कुशली सर्वाके (ने) व स्वज्ञानपदान्समाप्तापयत्यस्तु वः संविदितं यथा श्रीमान्य-

III.

[खे] टराज्जधानीस्थितेन शकनृपकालार्तितसंबत्सरशतेष्वष्टासु द्विषष्टयधिकेषु शार्ब्वरिसं-
 वत्सरान्तर्गतैश्चाखबटुलपण्व(ब्ब)ग्यां मम प्राणेष्योपि प्रियतमस्य कर्नीयसो भ्रातुः श्रीम-
 ंजगन्तुगदेवस्य पुण्ययशोभिवृद्धये ॥ अपि च ॥ ज्येष्ठे भ्रातरि कुर्वता निरुपमां भोक्तुं जितो
 लक्ष्मणः सौन्दर्येण मनोभवः सुचरितैरामस्स धर्म्मालम्बज (ः) । कान्त्या शीतरुचिश्च येन सततं शौर्यो-
 ण सिंहो जगन्तुगस्यास्त्वभिवाञ्छितप्रदमिदं तस्येति दानं भुवः ॥ अनेनाभिर्संधिना मया नन्दि-
 वर्द्धनविनिर्गतभारद्वाजसगोत्रवाजिकाण्वकता (कात्य ?) स ब्रह्मचारिभाइल्लसुतेवेदेदाग-
 पारगरिलि (बि) यप्पाय नागपुरनिर्दिवर्द्धनान्तर्गततालपुरुषं कनामा ग्रामः सेदंगः स-
 परिकरः सधान्यहिरण्यदेयः सदण्डदोषदशापराधः सञ्चौन्यत्तिसहितः
 पूर्वप्रसिद्धचतुःसीमपर्यन्तः । ब्रह्मदायन्ययेनानवन्द्रार्कनमस्यो दत्तः । य-
 स्य पूर्व्वनः मादावटटरनामा ग्रामः । दक्षिणतः कन्दना नदी । पश्चिमतः मोहमग्रामः । उ-
 न्तगतः बध्रीरग्राम एवं चतुराघाटविशुद्धं तालपुरुषं के रिषियपय्यस्य कृषतः कर्षयतो
 भुञ्जतो भोजयतो वा न केनचिद्व्याघातः कार्यः । यश्च व्याघातं करोति स पण्व(ब्ब)भिरपि महा-
 पातकैः संयुक्तः स्यात् ॥ अन्यच्च (?) ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धरा । स विष्टायां कृमि-
 भूत्वा पितृभिः सह पच्यते ॥ सामान्योयं धर्मसेतुर्नृणां काले काले पालनीयो भवद्भिः । स-
 र्बानेवं भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥ चैवानन्वेरस्य भ्रात्रा योप्राष्ट्ये-
 न लिखितमिति ॥

TRANSLATION.

Triumphant is the leaf-like hand of the enemy of Mura (Viṣṇu), which, being placed on the jar-like breasts of Lakṣmī marked by particles of nectar-water, and on her face, proclaimed the entrance of the world on a joyous festival. And triumphant is the rampart-like shoulder of the conqueror of the three cities or of Tripura (Śiva), which is adorned by the colored figures impressed on it by the [close contact of the] cheeks of the daughter of the Mountain (Pārvatī), and which thus bears as it were through a regard for his beloved an edict promising safety to the god of Love. There is the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotus plants, whose rays are full of nectar, whose diminished form, owing to his having given up his body for the gratification of the gods, is his ornament, and a part of whom is worn on the head by Śambhu—verily on account of his love for virtues. From him sprang forth on earth a race of princes like a stream of moonlight, which extended the series of the joys of the world as that blows open the series of night-lotuses, which destroyed the darkness of sin as that destroys the darkness of night, which spread in all quarters (as that does), and which had unblemished adherents as that constituted the light half of a month.¹ From that race which was like an ocean of milk arose the family of Yadu, like a necklace of pearls, which like it had a matchless splendour, the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in that is borne by a sapphire when it is put in, which had indelible virtues, as that is firmly interwoven with a string,² and which was the ornament of the world. In that family, the eternal Being became incarnate to destroy the crowds of Daityas who had grown tumultuous; and members of that family belonging to the Sātyakin clan became celebrated princes, because they were great. From that race sprang Rāṭṭa, the ornament of the surface of the earth, who killed the arrays of the elephants of his enemies; after him the Rāṣṭrakūṭa

¹ The epithets here are used in two senses, one of which is applicable to the family of the moon and the other to the moonlight.

² The epithets अविगतहरिनीलमोलमन्त्रायकथीः and अशिशिलगुणसंगः have two senses, one applicable to the family of Yadu and the other to the necklace of pearls.

family became known in the world by the name of [his] son Rāshṭra-kūṭa. From that [family] arose DANTIDURGA, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who having broken the unevennesses by a ploughshare in the shape of his sword, made this one field with the shores of the four oceans for its boundaries. After him, his paternal uncle, King KRISHṆARĀJA, protected this earth, by the temples of Śvara (Śiva) constructed by whom the earth shines for ever as if decorated by many Kailāsa mountains. He had a son of the name of GOVINḌARĀJA. Sensual pleasures made him careless of the kingdom, and entrusting fully the universal sovereignty to his younger brother, Nirupama, he allowed his position as sovereign to become loose. From him who was called Kalivalabha, and who was the sportive rising mount of the moon in the shape of the triad of the white umbrellas, was born Jagattuṅga, the lion who destroyed the maddened elephants of his enemies. His son, to whom kings bowed, and who tortured the king of serpents by the heavy mass of his army, was that lord NRIPATUNGA who founded Mānyakheta which laughed down [to scorn] the city of the Indra of the gods, in order as it were to humble the pride of the gods. His son, the prosperous KRISHṆARĀJA, became for a long time the lord of the earth, who spoke pleasant words, frightened the Gūrjjara, destroyed the egregious pride generated by prosperity of the arrogant Lāṭa [king], was the preceptor who charged the Gauḍas with the vow of humility, and deprived the people on the sea coast of their sleep, and whose command was honoured (obeyed) by the Andhra, the Kaliṅga, the Gāṅga, and the Magadha waiting at his gate. He had a son, known as Jagattuṅga, who was a nectar-rayed [moon] to the eyes of women. He was taken to heaven by the creator without his having got the kingdom as if through the solicitations of the heavenly damsels. INDRARĀJA his son protected the earth; it was from a fear as it were of the indignity likely to be caused [in future] by his beauty that the god of Love, even before, reduced his body to ashes through pride by means of the fire of the wrath of the wielder of the Pināka (Śiva). From him was born AMOGHAVARSHA, as Rāma was from Daśaratha, the greatness of whose power was shewn by the breaking of a terrible bow, as that of his was by the breaking of the bow of Rudra¹ and who (like him) was the great store-house of beauty. He having

¹ रौद्रधनुर्भंग has two senses.

immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of GOVINDARĀJA, ruled the kingdom. And he, too, with his intelligence, fettered by the chains of the eyes of women, displeased all beings by taking to vicious courses; and his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the [political] body becoming non-coherent, as the subjects were discontented through the aggravation of the vices,¹ and his innate strength and prowess becoming neutralized, he met with destruction. Then the King AMOGHAVARSHA, son of Jagattuṅga, the first among the thoughtful or wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the Rāṭṭas and also prompted by the god, the wielder of the Pināka (Śiva), who desired the prosperity of the family of Hari (Kṛishṇa), ascended the throne of heroes. From that sovereign lord was born a son, the King KRISHṆARĀJA, who, though a boy, exercised power in the world and was the lord, and was verily Kumāra, Śaktidhara, and Śvāmin.² His enemies transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the Rāṭṭas, themselves fell down. He, Śrī-Vallabha, killed on this earth the wicked Dantiga and Bappuka, who were as it were Madhu and Kaiṭabha, again grown insolent for the torment of men. He planted as it were in a garden in the field of the Gāṅgas the holy tree of Bhūtārya, having uprooted the poisonous tree of Rachhyāmalla. While his prowess which was like heat and which destroyed numbers of Gāṅgas his enemies, as that (heat) dries up the stream of the Ganges, was glowing, what wonder is there if the Pallava Aṇṭhiga (Dantiga?) who was beaten was reduced to a sad condition as fragrant leaves are by heat?³ On hearing of the conquest of the strongholds in the south simply by means of his angry glance, the hope about Kālañjara and Chitrakūṭa dropped away from the heart of the Gūrjjara. All the feudatories from the eastern to the western ocean and from the

¹ The epithet दीपदकोप &c., has two senses, one physical and the other political. So also तेजस् in सहजतेजसि is to be taken in two senses, one fitting with the physical interpretation and the other with the political.

² These are three of the names of the god Kārtikeya. The words are to be interpreted also in their ordinary sense as above.

³ There is a play here on the words "Gāṅga" and "Pallava."

Himālaya to the island of Sīmhala bowed to him from the fear of being severely punished, though he himself was obedient to his father. By his bodily form, which had a dark glossy colour, long arms, and broad and massive chest, and by his virtuous deeds, which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (or Viṣṇu) to deliver the earth (or bring out the submerged earth), his father, the best of sages, who had attained the object of life, vanished into the peaceful abode. When the festival consequent on the coronation of the beloved of Śrī (prosperity), who had greatly frightened Hari (husband of Śrī), in which celestial damsels danced, and the heavenly Ṛishis pronounced their benedictions was over, the quarters as girls, which began to tremble at his preparation to exact tribute, as those should manifest love and tremor at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as those should be dear in consequence of their keeping to the auspicious juncture for giving themselves.¹ He, the King Akālavarshadeva, the highest lord, the sovereign lord of kings, the highest ruler, a great devotee of Maheśvara, Pṛithvivallabha, the favourite of Śarva (Śiva), who meditated on the feet of the prosperous Amoghavarshadeva, the highest lord, the sovereign lord of kings, the highest ruler, being well, commands the men of his country: "Be it known to you, that for the enhancement of the holy fame of my younger brother, Jagattuṅgadeva, who is dearer to me even than my life, I have, living in the capital Mānyakheṭa, granted on the fifth of the dark half of Vaisākha of the year Śārvari, when eight hundred and sixty-two years have elapsed from the time of the Śaka king, with the feeling that this grant of land may fulfil the wishes of Jagattuṅga, as if it were his,—Jagattuṅg, who has surpassed Lakshmaṇa, by serving his eldest brother with incomparable devotion, the god of Love by his beauty, and Rāma (and) the son of Dharma by his good deeds, the cool-rayed (moon) by his lustre, and the lion by his bravery—to Ṛishiyappa, originally living in Nandivardhana, belonging to the Bhāradvāja Gotra, student of the Vedic school of Vāji, Kaṇva, and Kata, the son of Bhāilla, and conversant with the Vedas and the subsidiary treatises, the village of Tālapuruṁshaka, situated in Nāgapura-Nandivardhana, along with what is set aside and the appurtenances, with the assessment in grain

¹ Two senses here throughout.

and gold, with the flaws in the measurement, (measuring rod) and mishaps (due to fortune),¹ with all its produce, up to its four previously known boundaries, and to be respected as long as the sun and the moon last, in the manner of a Brahman-gift. To the east of it is a village of the name of Mādāvaṭāra, to the south the river Kandanā, to the west the village of Mohama, [and] to the north the village of Badhrīra. No one should obstruct Ṛishiyapayya while he cultivates Tālapurum-shaka having these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed; and he who will obstruct will incur the five great sins. Moreover:—‘He who takes away the land that has been given away by himself or others, becomes a worm in ordure and wallows there along with his ancestors. Rāmabhadra again and again entreats future kings that they should from time to time protect this bridge of virtue which is common to all kings.’ ” Engraved by Yogrāshṭya, the brother of Chevānanvera.

II.

Two sets of Copper-plates from the Navsari District, marked A and B.

These sets were forwarded to the Society by the Baroda Government and made over to me for transcription and translation. On reading them I found they were the same as those shewn by the Baroda Divan to Mr. H. H. Dhruva. Mr. Dhruva published a transcript of them with remarks in the *Journal of the German Oriental Society*, Vol. XL., but did not give a translation. I have got Mr. Shridhar R. Bhandarkar to prepare one for this paper, and now submit it to the Society.

Each of the plates is 13 inches long and 9 broad. As in the case of the Wardha plates, the first has the inscription on one side, the second on both, and the third on one. The seal has the figure of Śiva on it.

¹ This, I think, is the proper translation of the phrase सद्दण्डदोषदशापराध or सद्दण्डदशापराध, which occurs in almost all grants, but the correct or appropriate sense of which does not seem to have been yet found out. By inserting this expression the grantor absolves himself from all responsibility about loss consequent upon a mistake in the measurement and upon changes due to adverse natural occurrences or the “doings of God” as they are called.

Each of these sets records the grant of a village to a Brahman, made by Indra, the son of Jagattuṅga and grandson of Kṛishṇa or Akālavarsha of the Rāshṭrakūṭa dynasty of Mānyakheta, on the seventh of the bright half of Phālguna, when 836 years of the Śāka king had elapsed, the cyclic year being Yuvan. The grantee in B. is a Brahman, of the name of Siddhapabbhaṭṭa, son of Vennapa Bhaṭṭa of the Lakshmaṇa Gotra, and student of the Mādhyamīna School of the Vājasaneyā or white Yajurveda; and the village conveyed is Tenna in the Lāṭa country. In A. the grantee's name is Prabhūkarabhaṭṭa, son of Rānapa-bhaṭṭa of the same Gotra and Veda as the other, and the village conveyed is Umbarā in the Lāṭa country. The Rāshṭrakūṭas belonged, according to this charter also, to the Sātyaki branch of the Yādavas, and the genealogy given in it begins with Dantidurga, the first paramount sovereign of the dynasty. He was succeeded by his uncle Kṛishṇa. The name of Kṛishṇa's immediate successor, Govinda II., is omitted, undoubtedly because, as stated in the Wardha grant, he was addicted to sensual pleasures and left the government to his brother Nirupama. Nirupama's exploit, given in other grants, is mentioned here also, *viz.*, his having captured the white state umbrella of the king of Kosala and another of a northern prince. This northern prince was the king of the Vatsas whose capital was Kauśāmbī, the modern Kosam, near Allahabad. Dhruva Nirupama was followed by Jagattuṅga, of whom the only thing said is, that he honoured the Brahmans. His son, who is elsewhere known by the name of Amoghavarsha and Nṛipatuṅga, is here called Śrī-Vallabha. He is represented to have re-established the glory of his family which had been diminished by the Chālukyas, and to have parched or fried the Chālukyas, as if they were grains of gram. These Chālukyas must have been the Eastern Chālukyas of Veṅgi. His son, who succeeded him, was Kṛishṇarāja, elsewhere called Akālavarsha and Śubhatuṅga. Of his fights with the Gūrjara, old men used to say when there were heavy showers and rainbows during the rainy-season, "thus did he in anger draw his bow which was covered over with a network of jewels darting forth rays, and thus did he rain down his arrows." If in 836 Śāka, the date of the grant, it was old men that thus described his wars with the Gūrjara king, those wars must have taken place about twenty-five or thirty years before 836 Śāka. Akālavarsha, we know from other sources, came to the throne about 797 Śāka.

Kṛishṇarāja had a son of the name of Jagattuṅga who married Lakshmi, the daughter of Ranavighraha, son of Kokkalla, king of Chedi. The issue of this marriage was Indrarāja, whose other name was Nityavaraha. He is represented to have meditated on the feet of the glorious Akālavaraḥa and not on those of his father Jagattuṅga. As this expression is used with reference to the immediate predecessor on the throne of the reigning king, Indra succeeded his grandfather and not his father. And his inference is, as we have seen, confirmed by an express statement in the Wardha grant. Indra residing usually at his capital Mānyakheta, had, when he made these two grants, gone to Kurundaka for the festival on account of his Paṭṭabandha, which probably was the coronation festival. On that occasion he weighed himself against gold and gave away twenty lacs and a half of dramma, and granted Kurundaka and other villages, and restored four hundred others, which had been confiscated by previous princes.

The fact that Indra, the reigning sovereign at Mānyakheta, granted villages in the Lāṭa country and not a member of the Lāṭa branch of the Rāshṭrakūṭa family which was founded in the time of Govinda III. and of which we have several grants, raises the presumption that that branch had ceased to exist or been put an end to before this time. The earliest grant of that branch, known as the Baroda grant, is dated Śaka 734, and was issued by Karka, the son of Indra, who was the first Lāṭa prince or chief.¹ The second is that known as the Kāvī grant which was issued by Govinda, the son of Karka, and is dated Śaka 749.² The third is another Baroda grant, dated Śaka 757, and issued by Dhruvarāja, the son of Karka, the brother of the last Govinda.³ The fourth is that issued by Dhruva, the grandson of this Dhruvarāja and dated Śaka 789.⁴ The fifth is in my possession. It was issued in the same year as the fourth by Dantivarman, the brother of Dhruva. Up to the description of Dhruva it agrees almost word for word with the fourth. The sixth was issued in Śaka 810 by Kṛishṇa or Akālavaraḥa, who appears to have been a son of Dantivarman.⁵ We have no grant of

¹ *Bengal Asiatic Society's Jour.*, Vol. VIII., pp. 292-303; *Ind. Ant.*, Vol. XII., p. 162.

² *Ind. Ant.*, Vol. V., p. 144 and ff.

³ *Ind. Ant.*, Vol. XIV., p. 196 and ff.

⁴ *Ind. Ant.*, Vol. XII., p. 179 and ff.

⁵ *Ind. Ant.*, Vol. XIII., p. 65 and ff.

a later date of any prince of this family; but the next Gujarat Rāshṭrakūṭa grant is that issued by a vassal of Kṛishṇa II. or Akālavārsha of the main branch or by Kṛishṇa II. himself in Śaka 832.¹ And in the grants before us we have his grandson and successor assigning villages in the same country in the year Śaka 836. It would thus appear that the province of Lāṭa was resumed by the Rāshṭrakūṭas of Mānyakheta after 810 Śaka and before 832, i. e., in the time of Kṛishṇa II. or Akālavārsha. And this is confirmed by what we find stated in the Wardha plates, where Kṛishṇarāja or Akālavārsha is represented to have "put an end to the arrogance of the lord of Lāṭa." And from the grants, No. 4 and No. 5, we see that the Rāshṭrakūṭas of Lāṭa were not on terms of peace with their kinsmen of the main branch. One of them, Dhruva, who issued the second Baroda grant of Śaka 757, is represented in those grants to have been killed in a battle with Vallabha, and his son to have recovered his lost kingdom. This Vallabha must have been Amoghavarsha I., the son of Govinda III.

The village Tenna is identified with Tena which is situated in the Navsari district, and Umbarā may be the modern Bagumbra, with the prefix Bag.

¹ *Epigraphia Indica*, Vol. I., p. 52 and ff.

B.

I.

ॐ स्वस्ति । स बोव्याद्देधसा धाम यन्नाभिकमलं कृतं । हरश्च यस्य कान्तेन्दु-
 कलया कम-
 लंकृतम् ॥ जयति विबुधबन्धुर्व्विन्ध्यविस्तारिवक्षस्थलविमलवि-
 लोलकौस्तुभः कंस[के]
 तु । मुखसरसिबरङ्गे यस्य नृत्यन्ति लक्ष्म्याः स्मरभरपरिताम्य-
 तारकास्ते कटा-
 क्षाः ॥ स जयति भुजदण्डसंश्रयश्रीः समरसमुद्धतदुर्द्धारिचक्रः ।
 अपहृतबलिम-
 ण्डलो नृसिंहः सततमुपेन्द्र इवेन्द्रराजदेवः ॥ अस्ति श्रीनान्यना-
 भिस्फुरदुरुसरसाभोज-
 जन्मा स्वयंभूस्तस्मादन्निः सुतोभूदमृतकरपरिस्पन्द इन्दुस्ततोपि ।
 तस्मादंशो यदूनां
 जगति स ववृधे यत्र तैस्तैर्व्विलासैः शार्ङ्गं गोपाङ्गनानां नयनः
 कुवलयै-
 रच्यमानश्चचार ॥ तत्रान्वये विततसात्यकिवंशजन्मा श्रीदन्तिदुर्ग-
 नृपतिः
 पुरुषोत्तमोभूत् । चालुक्यवंशजलधेः स्वयमेव लक्ष्मीर्यं शंखचक्र-
 करलाछ-
 नमाजगाम ॥ कृत्वास्पदं हृदयहारिजघन्यदेशे स्वैरं पुनर्मृदु विमर्द्य
 च मध्यदेशं ।
 यस्यासमस्य समरे वसुधाङ्गनायाः काण्ची(ञ्ची) पदे पदमकारि
 करेण भूयः ॥ आसितोः सा-
 नुवप्रमबलकपिकुलोल्लूखनफुल्लवज्रादाकैलासाद्रवानीचलचरणरण-
 न्नपुरो-
 त्रादितान्तात् । यस्याज्ञां भूमिपालाः करमुकुलमिलन्मौलिमालाय-
 मानामानघैरु-
 त्तमङ्गैरवनितललुठज्जानवो मानयन्ति ॥ जित्वा जगन्निजभुजेन
 पुनर्जिगीषोः स्वर्गं
 विंजन्तुमिव तस्य गतस्य राज्ञः ॥ तत्राभवत्परमधाभिः पदे पितृव्यः
 श्रीकृष्णराजनृप-

तिः प्रथितप्रतापः॥ दिक्सुन्दरीवदनचान्दनपत्रभङ्गलीलायमानघन-
विस्तृतकान्तकी-

II.—First side.

तैः । श्रीराष्ट्रकूटकुलशैलमलंकरिणोस्तस्मादभूमिरुपमो निरवय-
शौर्यः ॥ कीर्तिः(तैः) कु-

न्दरुचः समस्तभुवनप्रस्थानकुम्भः सितो लक्ष्म्याः पाणितले विला-
सकमलं पूर्ण-

न्दुबिम्बयुति । एकं केषितकोसलेश्वरकरादाछिन्नमन्ययुनयैनोदी-
च्यनराधिपाय-

श इव श्वेतातपत्रं रणे ॥ तस्माल्लेभे जगत्तुङ्गो जन्म सम्मानितादिजः ।
सोपि श्रीवल्ल-

भं सूर्नु राजराजमजीजनत् ॥ निमघां यश्चलुक्याब्धौ रट्टराज्यश्रियं
पुनः । पृथ्वीमिवोद्धर-

न्धीरो वीरनारायणोभवत् ॥ समूलोन्मूलितस्तम्बान्दण्डेनानीतक-
ण्टकः । योदहद्दे(ह्मे)-

षिणश्चण्डचलुक्यांश्चणकानिव ॥ उच्चैश्चलुक्यकुलकन्दलकालकेतो-
स्तस्मादकृ-

ष्णचरितोन्नति कृष्णराजः । पीतापि कर्णपुटकैरसकृष्णनेन कीर्तिः
परि-

भ्रमति यस्य शशाङ्ककान्तिः ॥ उद्यद्दीधितिरेत्नजालजटिलं व्या-
कृष्टमी-

दृग्धनुः क्रुद्धेनोपरि वैरिवीरश्चिरसामेवं विमुक्ताः शराः । धारासा-
रिणि सेन्द्रचापव-

लये यस्येत्यमब्दाममे मर्ज्जुर्दूर्जरसंगरव्यतिकरं जीर्णो जनः
शान्स(शंस)ति ॥ अ-

जनि अनितभंगो वैरिवृन्दस्य तस्मादधरितमदनश्रीः श्रीजगत्तुं-
गदेवः । ध्वजसर-

सिजशंखमोलसच्छक्रपाणिर्बिम्बविजितविष्णुर्वल्लभो वीरलक्ष्म्याः॥
आसीत्कोप्यथ

हेहयान्वयभवो भूपः सहस्रार्जुनो गर्ज्जुर्दुर्जयरावणेर्निम्बतलसरो-
रिण्डकण्डूह-

रः । विश्रान्तैः श्रवणेषु नाकसदसा यत्कीर्तिनामाक्षरैः सिद्धैः
सान्द्रसुधारसेन लिखि-
तैर्व्यासाः ककुभित्तयः ॥ वंशे तस्य सपत्न्यवशपरशोः कीकलभू-
पात्मजो राजा श्री-

II.—Second side.

रणविग्रहस्समभवच्छेदीश्वरः कीर्त्तिमान् । यस्यारातिपुरान्निमण्ड-
नमुषः रा(स)व्वोपि पृथ्वीप-
तिः सूर्यस्येन्दुरिव प्रयाति विक्रलः पक्षक्षये मण्डलम् ॥ सकल-
गुणगणार्धेर्विष्णु(स्फु)रद्वाम-
घातः कलितकमलपाणिस्तस्य लक्ष्मीः सुताभूत् । यदुकुलकुमु-
देन्दुः सुन्दरीचित्तहारी
हरिरिव परिणिन्ये तां जगत्तुङ्गदेवः ॥ चतुर्दधितटान्तख्यातशौ-
क्यैय ताभ्यामभव-
दरिषरदो रङ्गकन्दर्पदेवः । मनसि कृतनिवासः कान्तसीमन्तिनीनां
सकलजनशरण्यः पु-
ण्यलावण्यराशिः ॥ देवो यश्चतुरम्बुराशिरशनारोचिष्णुविश्वम्भ-
रामाक्रामभिज्जविक्रमेण स-
मभूत् श्रीकीर्त्तिनारायणः । श्रुत्वा जन्म यदीयमाकुलधियां जग्मुः
समं विदिषां
दैर्न्य वक्त्ररुचो मनांसि च भयं सेवांजलि मौलयः ॥ कृतगोवर्द्ध-
नोद्धारं हेलो-
न्मूलितमेरुणा । उपेन्द्रमिन्द्रराजेन जित्वा येन न विस्मितम् ॥
सकलजनम(न)मस्यः
सोथ कृत्वा नमस्यान्भुवनपतिरनेकान्देवभोगाग्रहारान(र) । उपरि
परशुरामस्यैक-
कुग्रामदानस्फुरितगुणगरिष्णस्त्यागकीर्त्त्यो बभूव ॥ स च परमभट्टा-
रकमहाराजाधिराज-
परमेश्वरश्रीमदकालवर्षदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा-
जपरमेश्वर-
श्रीमन्मित्रवर्षनरेन्द्रदेवः कुशली सर्वानेव यथासंबध्यमानकानाष्ट-
पतिविषयपतिग्राम-

कूटयुक्तकनियुक्तकाधिकारिकमहत्तरादीन्समादिशत्यस्तु वः संवि-
दितं यथा श्रीमान्य-

खेटराजधानीनिवेशिना श्रीपट्टबन्धोत्सवाय कुरुन्दकमागतेन मया
मातापित्रोरात्म-

नश्वैहिकामुष्मिकपुण्ययशोभिवृद्धये । लक्ष्मणसगोत्राय वाजिमाथ्य-
न्दिनसब्रह्मचा-

III.

रिणे पाटलिपुत्रविनिर्गतश्रीवेन्नपभट्टसुताय सिद्धपभट्टाय लाटदे-
शान्तर्गतकम्मणिज्ज-

समीपे तेजनामग्रामः यस्य पूर्वतो वारङ्गालिका दक्षिणतो नाम्भी-
तटाकं पश्चिमतो वली-

शा उत्तरतो वथियणग्रामः एवमाषाटचतुष्टयोपलक्षितस्सोद्वंगः
सपरिकरः सदण्ड-

दशापराधः सोल्यधमानविष्टिकः सधान्यहिरण्य[दे]योभ्यन्तरसि-
द्धयाशकनृपकालातीतसंवत्सर-

शतेष्वष्टासु षट्तिंशदुत्तरेषु युवसंवत्सरफाल्गुनशुद्धसप्तम्यां संपन्ने
श्रीपट्टबन्धोत्स-

वे तुलापुरुषमारुह्य तस्मादनुत्तरता च कुरुन्दकादीन् ग्रामान-
न्यान्यपि पूर्वपृथ्वीपालवि-

लुप्तानि चत्वारि ग्रामशतानि विंशतिद्रुग्मलक्षैस्सार्द्धैः सह विमुच्य
बलिचरुवैश्वदेवामि-

होत्रातिथिसंतर्पणार्थमद्योदकातिसर्गेण दत्तोस्योचितया ब्रह्मदाय-
स्थित्या

भुञ्जतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वान्यस्मै न केन-
चिदत्पापि परि-

पन्थना कार्या तथागामिभिर्भद्रनृपतिभिरस्मद्दंशैरन्यैर्वा सामान्यं
भूमिदानफल-

मवेत्य स्वदायनिर्व्विसे(शे)षोयमस्मद्ब्रह्मदायोनुमन्तव्यः यश्चाज्ञाना-
ल्लोपयति स पंचभिर्म्महा-

पातकैः संयुक्तः स्यादुक्तं च भगवता व्यासेन । षष्टिं वर्षसहस्राणि
स्वर्गं तिष्ठति भूमिदः । आच्छे-

ता चानुमन्ता च तान्येकः नरके वसेत् ॥ अमेरपत्यं प[म]थमं
 सुवर्णं भूर्वेणवी सूर्यसुताश्च मा-
 वः लोकत्रयं तेन भवेद्धि दत्तं यः काचनं गां च महीं च दद्यात् ॥
 सामान्योर्यं धर्मसेतुर्नृपाणां
 कलिकाले पालनीयौ भवद्भिः । सर्वानेतान्भाविनः पार्थिवेन्द्रान्
 भूयोभूयो याचते रामभद्रः ॥
 श्रीत्रिविक्रमभट्टेन नैमादित्यस्य सूनुना । कृता शस्ता प्रशस्तेय-
 मिन्द्रराजाभिसेविना ॥ श्रीः

A.

I.

स्वस्ति । स बोव्योद्देधसा धाम यन्नाभिकमलं कृतं । हरश्च यस्य
 कान्तेन्दुकलया कमलंकृतम् ॥ जयति
 विबुधबन्धुर्विविधविस्तारिवक्षस्थलविमलविलोक्तौस्तुभः कंसकेतुः ।
 मुखसरसिजरङ्गे यस्य नृ-
 त्यन्ति लक्ष्म्याः स्मरभरपरिताम्यत्तारकास्ते कटाक्षाः ॥ स जयति
 भुजदण्डसंश्रयश्रीः समर-
 समुद्धृतदुर्धरारिचक्रः । अपहृतबलिमण्डलो नृसिंहः सततमुपेन्द्र
 इवेन्द्रराजदेवः ॥
 अस्ति श्रीनाथनाभिस्फुरदुरुसरसाम्भोजजन्मा स्वयंभू । स्तस्मादत्रिः
 सुतोभूदमृतकरपरिस्प-
 न्द इन्दुस्ततोपि । तस्माद्दंशो यदूनां जगति स ववृधे यस्य तैस्तै-
 र्विलासैः शार्ङ्गि गोपाङ्गनानात्र(नां न)
 यनकुवल्यैरर्च्यमानश्चचार ॥ तत्रान्वये विततसात्यकिवंशजन्मा
 श्रीदन्तिदुर्गानृप-
 तिः पुरुषोत्तमोभूत् । चालुक्यवंशजलधेः स्वयमेव लक्ष्मीयं
 शंखचक्रकरलाञ्छन-
 माजगाम ॥ कृत्वास्पदं हृदयहारि जघन्यभागे स्वैरं पुनर्मृदु विमर्द्य
 च मध्यदे-
 शं । यस्यासमस्य[स]मरे वसुधाङ्गनायाः कांचीपदे पदमकारि करेण
 भूयः ॥ आसेतोः सानुव-
 प्रप्रबलकपि[कुलो]लूनफुल्लवङ्गादाकैलासाद्रवानीचलच[र]ण-
 रणन्नूपुरोच्चादितान्तात् ।

यस्याज्ञां भूमिपालाः करमुकुलमिलन्मौलिमालायमानामानमैरुत्त-
 माङ्गिरवनितल्लुठञ्ज-
 नवो मानयन्ति ॥ जित्वा जगन्निबभूवेन पुनर्जिगीषोः स्वर्गं विजेतु-
 मिव तस्य गतस्य राज्ञः । तन्न-
 भवत्यरमधाञ्चि पदे पितृव्यः श्रीकृष्णराजनृपतिः प्रथितप्रतापः ।
 दिक्सुन्दरीवदनचान्दनपत्र-
 भंगलीलायमानघनविस्तृतकान्तकीर्त्तैः । श्रीराष्ट्रकूटकुलशैलमलं-
 करिणोस्तस्मादभू-
 त्रिरुपमो निरवयवशौर्यः ॥ कीर्त्तैः कुन्दरुचः समस्तभुवनप्रस्थान-
 कुम्भः सितो लक्ष्म्याः

II.—first side.

लक्ष्म्याः पाणितले विलासकमलं पूर्णैन्दुबिम्बद्युति । एकं कंपित-
 कोसलेश्वरकरादाच्छिन्नमन्यत्यु-
 नयैर्नोदीच्यनराधिपाद्यश इव श्वेतातपत्रं रणे ॥ तस्माह्लेभे जगत्तुंगो
 जन्म सम्मानि-
 तद्विजः । सोपि श्रीवल्लभं सूनुं राजराजमजीजनत् ॥ निमगां यश्व-
 लुक्याब्धौ रष्ट्राज्यश्रि-
 यं पुनः । पृथ्वीमिवोद्धरन्धीरो वीरनारायणोभवत् ॥ समूलोन्मूलि-
 तस्त्वम्बान्दण्डेनानी-
 तकण्टकः । योदहरे (हरे) षिणश्चण्डचलुक्यांश्चणकानिव ॥ उच्चैश्च-
 लुक्यकुलकन्दलकालके-
 तोस्तस्मादकृष्णचरितोबनि कृष्णराजः । पीतापि कर्णपुटकैरसकृ-
 ञ्जनेन कीर्त्तिः परिश्र-
 मति यस्य शशाङ्ककान्तिः ॥ उद्यदीधितिरत्नजालजटिलं व्याकृष्टमी-
 दृग्धनुः । कुद्वेनोप-
 रि वैरिवीरशिरसामेवं विमुक्ताः शराः । धारासारिणि सेन्द्रचाप-
 वलये यस्ये-
 त्यम्बदागमे गर्ज्जद्गर्जरसङ्गरव्यतिकरं जीर्णो जनः शन्स (शंस)
 ति ॥ भजनि जनि-
 तभङ्गो वैरिवृन्दस्य तस्मादधरितमदनश्रीः श्रीजगत्तुंगदेवः । ध्वज-
 सरसि-

अश्लोसचक्रपाणिर्विमविविक्तिमिज्जुल्लभो वीरलक्ष्म्याः ॥
 आसीन्नोप्य-
 य हेतयान्वयभवो भूपः सहस्रार्जुनो गर्भदुर्जयरावणोन्मिलसदो-
 र्दण्डकण्डू-
 हरः । विश्रान्तैः श्रवणेषु नाकसदसा वन्द्यैस्तिन्महाक्षरैः सिद्धैः
 सान्द्रसुधारसेन लि-
 खितैर्व्यासाः ककुब्धित्तयः ॥ वंशे तस्य सपञ्चवधपरशोः कीकल-
 भूपल्लवो राजा श्रीर-
 णविग्रहः समभवच्छेदीश्वरः कीर्त्तिमान् । वस्यारक्षितपुरंभिमण्डनमुषः
 सर्वोपि पृथ्वीप-
 तिः सूर्यस्येन्दुरिव प्रयाति विकलः पक्षक्षये मण्डलम् ॥ सकलगु-
 णगणाब्धेर्विष्णुः (स्फु)रद्वा-
 मधानः कलितकमलपाणिस्तस्य लक्ष्मीः सुताभूत् । यदुकुलकुमुदे-
 न्दुः सुन्दरीचित्तहारी

II.—Second side.

हरिरिव परिणिन्ये तां जगत्तुमदेवः ॥ चतुर्दधितटान्तख्यातशौर्वीथ
 ताभ्यामभवदरि-
 षरद्वो रदृक्चन्द्रर्षदेवः । मनसि कृतनिवासः कान्तसीमन्तिनीनां सक-
 लजनशरण्यः पु-
 ण्यलावण्यराशिः ॥ मदनममृतविन्दुस्यन्दमिन्दोश्च विम्बं नव-
 नलिनमृणालं चन्दनं चन्द्रिका
 च । अपरमपि यदीयैर्जन्मानिर्माणशेषैरणुभिरिव चकार स्पष्टमानन्दि
 वेधाः ॥ देवो
 यश्चतुरम्बुराशिरशनारोचिष्णुविश्वम्भरामाक्रामभिजविक्रमेण समभूत्
 श्रीकीर्त्तिनारा-
 यणः । श्रुत्वा जन्म यदीयमाकुलधियां जग्मुः समं विदिषां दैन्यं
 वक्त्ररुचो मनांसि च भ-
 यं सेवांजलिं मौलयः ॥ कृतगोवर्द्धनोद्धारं हेलोन्मूलितमेरुणा ।
 उपेन्द्र-
 मिन्द्रराजेन जित्वा येन न विस्मितम् ॥ सकलजननमस्यः सोथ
 कृत्वा नमस्या-
 न्भुवनपतिरनेकान्देवभोगाग्रहारान् । उपरि परशुरामस्यैककुग्रामदान-
 स्फुरितगुणगारिष्णस्त्यागकीर्त्या बभूव । स च परमभट्टारकम-

हाराजाधिराजपरमेश्वर-

रश्रीमदकालवर्षदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-

श्रीपृथ्वीवल्लभश्रीवल्लभश्रीमन्नित्यवर्षनरेन्द्रदेवः कुशली सर्वानेव यथासंबध्य-

मानान् राष्ट्रपतिविषयपतिग्रामकूटयुक्तकनियुक्तकाधिकारिकमहत्तरादी-

न्समादिशयस्तु वःसंविदितं यथा श्रीमान्यखेटराजधानीनिवेशिना श्रीप-

ट्टबन्धाय कुरुन्दकमागतेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्य-

III.

यशोभिवृद्धये । लक्ष्मणगोत्राय वाज्रिमाध्यन्दिनसब्रह्मचारिणे राणपभट्टसुताय

प्रभाकरभट्टाय लाटदेशान्तर्गतकम्पणिज्जसमीपे उम्बरा नाम ग्रामः यस्य पू-

र्वतः तोलजकं दक्षिणतो मोगलिका पश्चिमतः संकीग्राम उत्तरतो जवलकूपकमे-

वमाघाटचतुष्टयोपलक्षितः सोद्वंगः सपरिकरः सदण्डदशापराधः सोत्पद्यमान-

विष्टिकः सधान्यहिरण्यदेयोभ्यन्तरसिद्धया पूर्वदेवब्रह्मदायरहितः शकनृपकाला-

तीतसंवत्सरशतेष्वष्टासु षट्त्रिंशदुत्तरेषु युवसंवत्सरफाल्गुनशुद्धसप्तम्यां संपन्ने

श्रीपट्टबन्धोत्सवे तुलापुरुषमारुह्य तस्मादनुत्तरता च कुरुन्दकादीन्ग्रामान्

अन्यान्यपि पूर्वपृथ्वीपालविलुप्तानि चत्वारि ग्रामशतानि विंशतिद्रम्मलक्षैस्सा-

द्वैः सह विमेष्यो विमुच्य बलिचरुवैश्वदेवामिहोत्रातिथिसंतर्पणार्थमा(म)-

द्योदकातिसर्गैण दत्तोऽस्योचितया ब्रह्मदायास्थित्या भुञ्जतो भोजयतः कृषतः

कर्षयतः प्रतिदिशतो वान्यस्मै न केनचिदत्पापि परिपंथना कार्या तथागामिभिरस्म-

इंद्रैरन्यैर्वा सामान्यं भूमिदानफलमवेत्य स्वदायनिर्विशेषोयम-
 स्मद्ब्रह्मदायोनुमन्त-
 व्यः यश्चाज्ञानालोपयति स पंचभिर्महापातकैः संयुक्तः स्यादुक्तं
 च भगवता व्यसिन ॥
 षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमता च
 तान्येव नरके वसेत् ॥ सा-
 मान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । सर्वाने-
 तान्भाविनः पार्थिवेन्द्रान्
 भूयोभूयो याचते रामभद्रः ॥ श्रीनिविक्रमभट्टेन नेमादित्यस्य
 सूनुना । कृता प्रशस्तेयं श्रीः

TRANSLATION.

B.

May he (Vishṇu) protect you, the lotus springing from whose navel was made his abode by Brahman, and [may] Hara too [do the same] whose head is adorned by the beautiful crescent of the moon. Victorious is he who has Kāṁsa for his banner (i.e., noted for his destruction of Kāṁsa) [Kṛishṇa], the friend of the gods, on whose chest, broad as the Vindhya [mountain], dangles the pure Kaustubha, and on whose lotus-like face, the stage, dance the sidelong glances of Lakshmi with the pupils dulled from the weight of love. Ever victorious is the Upendra-like Indrarājadeva, the *nṛsiṅha* (the lion among men; Vishṇu in one of his incarnations), in whose strong arms rests Lakshmi, who has rooted out in battles the circle of enemies difficult to withstand, and who has done away with the *balimaṇḍala* (the array of the mighty; Bali and his circle). The self-existent (Brahman) was born of the expansive fresh lotus springing from the navel of the lord of Lakshmi. Of him was born the son Atri, and of Atri again [was born] the moon, who sends forth nectared rays, and out of him grew on the earth the dynasty of the Yadus, in which [at one time] moved Kṛishṇa who was worshipped by the cowherds' wives with the lotuses, their eyes, accompanied with various blandishments. To that family belonged the *Purushottama* (the best of men; Vishnu), King Dantidurga, born in the wide Sātyaki branch, to whom of herself came Lakshmi from the ocean of the Chālukya family, marked as his hands were with a conch and a disc (two of the things by the possession of which Vishṇu is marked; auspicious marks on the palms of the hands resembling these objects);

whose hand, matchless in battle that he was, having first established itself on the beautiful *jaghanyadeśa* (the region of the hips; lowermost country) of his wife, the earth, and again pressed down tenderly at its will the *madhyadeśa* (waist; the country between the Himālaya and Vindhya Mountains), again established itself on the *kūñchīpada* (the region below the waist where the girdle is worn; province of Kāñchī); whose orders all the kings obeyed with bowed heads and with knees bent to the ground, from the Setu (bridge), the blossoming *lavaṅga* trees on the grounds on the summit of which are deflowered by hosts of big monkeys, up to Kailāsa, the regions of which are noisy from the sounding *nūpuras* on the moving feet of Bhavānī, the orders forming the wreath on their heads with which come in contact their joined hands. When the king, after having conquered the world by means of his arm, had gone to heaven, as if to conquer it, being desirous for a fresh victory, his paternal uncle, king Krishṇarāja, of well-known prowess, filled his refulgent throne. Of him, whose thick, wide and brilliant fame looked on the faces of the quarters, the women, like sandal-wood decorations, and who adorned the mountain, the family of the Rāshtrakūṭas, was born Nirupama of spotless valour, who in battle snatched away from the hand of the trembling lord of the Kosalas one white umbrella (of royalty), which was glory itself as it were; which was the white auspicious pot for the starting of his fame, white as the kunda flower, on a journey to all the worlds; which was the sporting lotus in the hands of Lakshmī, and had the beauty of the full-moon; and another from a king of the Northern People. Of him had birth Jagattuṅga, who honoured the Brahmins, and he in his turn had for his son Śrīvallabha, the king of kings, who, the wise one, while raising again the glory of the Raṭṭa kingdom, which had been drowned in the Chalukya ocean, appeared like Vīranārāyaṇa raising the earth; who parched up (or fried) like gram his enemies, the fiery Chalukyas, having plucked out their stalks from the roots and having threshed out by means of *daṇḍa* (a stick; punishment) the *kaṇṭakas* (thorny substance; obnoxious persons). Of him, who was the comet of destruction to the plantain-tree, the high family of the Chalukyas, was born Kṛishṇarāja of unspotted life, whose fame, white as the moon, ranges over the world, though constantly drunk by people by means of the cavities of their ears; the occurrence of whose

thundering fights with the Gūrjjara old men describe on the arrival of the rainy season of heavy showers and rainbows by saying, "Thus did he in anger draw his bow, which was covered over with a network of jewels darting forth rays, thus did he rain down his arrows on the heads of his warrior enemies." Of him was born Jagattuṅgadeva, who broke up the host of his enemies, who brought low the beauty of Madana, who has on (the palm of) his hand a disc shining in the midst of a banner, a lotus and a conch, who by his greatness surpassed Viṣṇu, and who was the beloved of the soldierly Lakshmi. There was a king (by name) Sahasrārjuna, born in the Haihaya family, who quieted the itching of the powerful and throbbing arms of the thundering and unconquerable Rāvana, and by writing with thick nectar the letters setting forth whose name and fame, which found a resting-place in the ears of the gods, the walls in the shape of the quarters were filled up by the Siddhas. In the family of him, who was a hatchet to the families of his enemies, there was the famous king Śrīraṇavīraha, the son of king Kokkalla and lord of Chedi, into the *maṇḍala* (the circle of feudatory princes) of whom, thief as he was of the decorations of his enemies' wives, entered every *vikāla* (ruined) lord of the earth on the occurrence of his *pakṣhakṣaya* (ruin of his followers) as the *vikāla* (waned) moon enters the *maṇḍala* (disc) of the sun on the occasion of his *pakṣhakṣaya* (the end of the [bright] fortnight). He, who was an ocean of the whole collection of virtues and was the dwelling place of brilliant lustre, had a daughter, Lakshmi, who was *kalitakamalapāṇi* (having lotus-like hands; having a lotus in her hands). Jagattuṅgadeva, the moon to the night-lotus of the Yādū race and the ravisher of the hearts of women, married her like Hari himself. From them sprang Rattakandarpadeva (the lord, who was the cupid of the family of the Rattas), whose bravery was known as far as the shores of the four oceans, who was the grinding-stone to his enemies, who dwelt in the hearts of beautiful women, and who was a refuge to all men and a store of heavenly beauty; the lord, who overrunning by his valour the earth beautified by its girdle, the four oceans, became Viranārāyaṇa, and on hearing of whose birth the beauty of the faces of his distressed enemies came by pallour, their minds by fear, and their heads by their joined hands (indicative of servitude, all at the same time; who, the Indrarāja, rooting out Meru with ease, was not surprised at his (thus) surpassing Upendra

(Vishṇu) who lifted Govardhana. Worthy of the homage of all men, the lord of the world by making numerous grants to gods and Brahmans, which were to be respected (by all), surpassed by the fame of his charity Paraśurāma, who owed the (fame of the) greatness of his virtues (charity) to his gift of one wretched village. That lord of the kings of men, the glorious Nityavarsha, the highest lord, the king of great kings, the highest ruler, meditating on the feet of the glorious Akālavarsha, the highest lord, the king of great kings and the highest ruler, commands, being in the enjoyment of good health, all governors of districts and subdivisions, the heads of villages, the employés and holders of offices, great men, &c., so far as they are concerned with these orders: Be it known to you that I, who live in my capital Mānyakheta, and have come at present to Kurundaka for the festive occasion of my coronation (?), have, on the completion of the coronation ceremony, after weighing myself against gold and without coming down from the pan, given away, together with 20 lakhs and a half of *drammas*, Kurundaka and other villages and 400 villages besides confiscated by previous kings, given away by pouring water, for the enhancement of the religious merits and fame in this world and the next of my parents and myself, on the 7th day of the bright fortnight of Phālguna, in the year Yuvan, when 836 years have passed after the time of the Śaka king, the village called Tenna, in the vicinity of Kammanijja, in the country of Lāta, to Siddhapa-bhaṭṭa, the son of Vennapabhaṭṭa and inhabitant of Pāṭaliputra, a student of the Vājasaneyi Mādhyam̐dina Śākhā, of the gotra of Lakshmaṇa; to the east of which (village) lies Vāraḍapallikā, to the south the lake Nāmbhī, to the west Valīśā, and to the north the village of Vathiyāṇa, that he might by its means perform the rites of Bail, Charu, Vaiśvadeva, Agnihotra and hospitality—this village which is thus marked off by these four boundaries, with whatever stands on the land, and with appurtenances, with the flaws in the measurement and the mishaps, with whatever might be raised on the land by labour, and the revenue in grain and gold. Therefore, no one should in the slightest degree obstruct him while enjoying and allowing others to enjoy this in the manner of a Brahman-gift, while cultivating or allowing others to cultivate it or conveying it to anybody else. In the same manner the good kings of the future, whether of my family or of any other, bearing in mind that the fruit of the gift of land is common (to all kings), should respect this gift of mine exactly

as they would their own. He, who through ignorance takes it away, incurs the five great sins. Indeed, the blessed Vyāsa says: "The grantor of land dwells in heaven for sixty thousand years; while he who resumes it, or approves of its being so resumed, dwells in hell for as many years. Gold is the first child of Agni (fire), land is Viṣṇu's, and cows are the daughters of the sun; he, who gives gold, a cow and land, makes a gift of the three worlds." "This bridge of religious merits (*vis.*, making gifts of land) common to kings should at all times be respected by you," so prays Rāmabhadra again and again to all the great kings of the future. This praiseworthy charter was composed by Trivikramabhaṭṭa, the son of Nemāditya, the servant of the feet of Indrarāja.

A.

Portions additional to, or differing from, B.

II. b. l. 3-4. मदनमयूत° With the insignificant remnants of the materials of whose creation did Brahmā verily create other delightful things, *vis.*, Madana, the disc of the moon dropping drops of nectar, the young lotus stalk, sandalwood and moonlight.

II. b. l. 12. श्रीपृथ्वीवल्लभश्रीवल्लभ. The beloved one of the earth and of Lakṣmī.

III. b. l. 1-3. लक्ष्मणगोवाव, &c. The village called Umbarā in the vicinity of Kammanijja, in the country of Lāṭa, to Prabhākarabhaṭṭa, the son of Rāṇapabhaṭṭa and a student of the Vājasaneyi Mādhyamīna Sākhā, of the gotra of Lakṣmana; to the east of which (village) lies Tolajaka, to the south Mogalikā, to the west the village of Saṁkī, and to the north the Javala well.

III. l. 5. पूर्वदेवब्रह्मदायरहितः excluding the previous gifts to gods and Brāhmins.

A. om. लोकत्रय—इत्याम्.

A. om. रास्ता and इन्द्रराजाभिसेविना.

III.

A Copper-plate grant from the Belgaum District.

The next set of three copper-plates, a transcript and translation of which I place before the Society, was put into my hands to be used for historical purposes by my friend, Mr. D. R. Natu, LL.B., who is a pleader in the District Court at Belgaum. It was in the possession of the Desai of Kokahnur, a large village about 12 miles to the south-east of Athui, which is a taluka station in the Belgaum District.

Each of the plates is $12\frac{1}{2}$ inches in length and about 9 inches in breadth. The lines are engraved breadth-wise; and we have the inscription on one side of the first plate, both sides of the second, and one side of the third. The seal has the figure of a bull. The nasals in the body of a word are uniformly marked by an anusvâra, as we do at the present day, and ऋ always appears in the form of ॠ. The Sanskrit of the grant is excellent, including the prose portions, and the poetry is full of very extravagant conceits which mark a further progress in the degeneration of taste. The name of the composer was Âdityadeva, pupil of Śrîpâda, who calls himself "the paramount sovereign of the three worlds in matters of learning."

The inscription records the grant of land measuring four ¹ Nivartanas to each of fourteen Brahmins, and a rice-field measuring one Nivartana and a flower-garden of an equal area to the god Someśvara for purposes of daily worship in the village of Baṭṭachi in the Kanaṁvade country by Soma, the son of Vijjāna of the Kalachuri dynasty of Kalyāṇa. The grant was made on Thursday, the 12th of the bright half of Kārttika, in the year 1096 of the Śaka era, corresponding to 1174 A.D., the cyclic year being Jaya. Here I find, instead of the usual expression, "years elapsed since the time of the Śaka king" or "the era of the Śaka king," occurring in the earlier grants, simply "in Śaka 1096," which shows that the word Śaka had about the end of the eleventh century of that era lost its original signification of "a particular race of foreigners" and come to signify an era generally.

"The Kalachuri family is," it is stated, "famous in the three worlds as a mine of Kshatriya jewels." That it was one of the leading royal families of the Middle Ages is undoubted. The kings of Chedi, with whom the later Rāshtrakūṭa princes of the Dekkan were connected by marriage, belonged to it. Their capital was Tripura, the modern Tevur, near Jabalpur, and they held a strong fortress named Kālāñjara. The branch to which Soma belonged appears to have been very unimportant. The first person mentioned in the grant before us is Kṛishṇa. He was succeeded by his son Jogama, and he by his son Paramardin. Parmardin's son was Vijjāna who raised the family to importance. All these chiefs must have been dependents of the

¹ Nivartana is defined as equal to 30 daṇḍas or poles. But a pole is taken to be equal to 10 cubits or 7 cubits. The daṇḍa in this grant is called Mādadaṇḍa, and probably had its own measure.

Chalukyas of Kalyāna. Vijāna had attained to the position of *Dandānāyaka* or Minister of War under Tailapa II., and while he held that office he rebelled against his master and assumed supreme sovereignty. He is represented in the grant before us to have fought with the Pāṇḍya, the Chola, the Vaṅga, and the Mālava. Vijāna was succeeded by his son Soma, upon whom the grant bestows the most extravagant and bombastic praise, making him out to be a paragon of all human and soldierly virtues, and as the wisest and most powerful sovereign. But herein we see the anxiety of the composer to show off his own "paramount sovereignty in the domain of learning," to which he laid a claim, and to please the reigning monarch, and not his desire to portray the truth. And there is not a single particular fact mentioned in the whole passage. But from every indication it appears that the Kalachuri princes of Kalyāna were never able to consolidate their power; they had not succeeded even in completely dispossessing their masters who still held sway over a part of the country; and the dynasty after a troublous and precarious existence for about 25 years became extinct.

There is a village of the name of Baḍachi, in the vicinity of Athṇī, about four miles to the north-west of Kokahnur, which in all likelihood is the Baṭṭachi of our grant. About 24 miles to the north-west of Athṇī is a village of the name of Kaṇavaḍi, with a population of nearly 3,000 persons, which closely corresponds to the Kaṇaṇvaḍe of our grant, and possessed probably in those days sufficient importance to give its name to the country or province.¹

A grant, dated 1105 Śaka, by another or the last prince of this dynasty, Siṅghaṇadeva, the brother of our Soma, was brought to notice by Dr. Fleet in 1875, and published in the *Indian Antiquary*. The composer of it is the same person as that of ours. The first verse in it does not occur in the present grant; but the next eleven stanzas are exactly the same and occupy the whole of our first plate. Then omitting a further eulogy of Soma, which fills the first side of our second plate, the writer proceeds to his next brother who succeeded him. This grant was, it will be seen, issued 9 years after ours.

There is one remarkable circumstance concerning the grant before us which deserves notice. It was at the instance of a woman that king Soma made the grant. In the audience-hall, where were

¹ All this local information I owe to Mr. Natu.

assembled eminent and influential men of his and of other kingdoms, and persons proficient in the arts of music and dancing and men of taste were gathered together, and instrumental music was going on; she sang a beautiful song in a most skilful manner and obtained from the king, who was very much pleased, as a reward, his consent to give the land in charity, and granted it herself on the occasion; but afterwards got the king to do so more formally in the usual manner. She is represented to have been dearer to the king than his own life. If so, the question is whether she was his mistress or a married queen. In the first place, the title *Devī* is affixed to her name and she is called *Sāvaladevī*. This title cannot be given to a mistress. In a *Śloka* quoted in the *Kāvya-prakāśa*, we have: "Now that she (a certain woman) has been raised to the dignity of a *Devī*, how can she remain in the position of, i. e., be used as, an attendant." Similarly, in the play of *Mālavikāgnimitra*, when the chief queen *Dhārīṇī* is going to give *Mālavikā* in marriage to the king, the *Vidūshaka* on behalf of the latter requests *Dhārīṇī* to confer on her the title of *Devī* before she could be accepted, and it is given to her in all formality. The title *Devī*, therefore, is applied to queens only. Again, *Sāvaladevī* was, according to the grant, *Tilottamā* herself in beauty, the very *Sarasvatī* in singing, and *Pārvatī* in *Saubhāgya*. *Saubhāgya* is a word peculiarly used in the case of a woman, and signifies her good fortune in having her husband living and enjoying his kind regards. At the same time, being compared with *Pārvatī* in this respect, *Sāvaladevī* must have been a married queen, since *Pārvatī* was the married wife of *Śiva*. We are also told that "*Sāvaladevī*'s father was *Mailugi*, and her mother *Malhanī*; and in consequence of the virtuous deeds of these two meritorious persons, such a jewel as *Sāvaladevī* was born. Her sister was one *Bāvaladevī*, the store of beauty and grace, and possessed of skill in the arts of singing and dancing. Her brother was *Bhairava* by name, who had exercised himself on the musical instruments, especially on the *Brahmavīṇā*, and was skilled in beating time." Now, if *Sāvaladevī* had been a mistress, all these her relations would not have been brought in to share her disgrace. And persons in that position are generally illegitimate children; wherefore we should not expect a mention of the father's name in such cases. Besides, the whole matter about her asking the king's consent to give land in charity only as a reward, and making him grant it formally after she had herself done so first, points to her position as a wife. There is, therefore, no

doubt that Sāvaladevi was a married queen of Soma; and, if so, we have evidence here that in the last quarter of the twelfth century of the Christian era, music and dancing formed a part of the education of Kshatriya girls, and that a married Kshatriya woman could be present at an assembly of eminent men and sing before them without impropriety. The strict purdah system, which the Maratha princes and chiefs observe at the present day, and which even the most highly educated among them have not the courage to give up, did not exist in those days.

I.

ॐ स्वस्ति । निर्विघ्नं पातु विश्वस्य गोप्ता स धरणीधरः ।
 धर्मद्वहा दमयिता देवस्यागचतुर्भुजः । अस्ति क्ष-
 त्रियरत्नानामाकरः सागरायते ॥ कुलं कलचु-
 रीत्याख्यं विख्यातं भुवनत्रये । तदन्ववाये राजाभूकृष्णः कृ-
 ण इवापरः । अपि बालस्य चरितमद्भुतं यस्य गीयते । स जोगम-
 महीपालं कालं वैरिमहीभुजा । वैरिकवन्धमहसा पार्श्वं पुत्रमञ्जी-
 जनत् । दाक्षिण्यजलधेस्तस्मात्क्षीरोदादिव चन्द्रमाः । अजायत
 जगत्कांतः परमर्हिमहीपतिः । तस्मान्मेरोरिवाशेषव्यापि-
 नां तेजसां निधिः । उदितः सुभटादित्यो विज्जणः पृथिवीपतिः ॥
 स च । आचक्राम न कां दिशं न बुभुजे कं देशमुन्मूलयाचक्रे कं
 न (न) रिपुं बभार न रिपूनप्याश्रितान्कानिह संचिक्ये न धनानि कानि
 न ददौ किं दानमीजे मखैः कैर्नायं गुणरत्नरोहणगिरिः श्री-
 विज्जणक्षमापतिः । चाञ्च्यं पाञ्चस्यजति भजते चोलभूपश्वलत्वं
 भंगं वंगः सरति भरते मालवः कालशंका । भूपाश्वाग्ये जे(ज?)यति
 जगतीं विज्जणक्षोणिपालं किन्नो (किं नो) दुर्गं जहति जिहते कां दि-
 शं कांदिशीकाः । सर्वाशातिमिरं नुदन्मुकुलयन्सर्वद्विषद्भुजा ह-
 स्ताभोजतनीर्जगद्भवलयन्सर्वं स्वकीत्यौजसा सर्व्वौर्व्वीधरमूर्द्धपी-
 ठनिहितश्रीपादरम्योदयो राजा सोम उदैत्कलानिधिरितः पू-
 र्णस्फुरन्मंडलः । वार्ता कैवरणोच्छ(त्स)वेषु निनदद्वेरीरवे भैरवे
 दृग्धेषु द्रुघणाहंतरपि कृतैस्तैः कालकोलाहलः यद्यात्रा-

सु विदुदुवुर्ने रिपवः के देशकोशत्यजः केषां वा न विदीर्य-
ते स्म हृदयं मूर्छा निमीलद् (हृ)शा । हेलाहेषितनादभारभरिता
दीर्णा यदष्टौ दिशो धूताश्वाश्वखुराहतैः परिचलत्कीला
यदष्टौ नगाः । तत्तादृग्निपुराजवीजदहनप्रस्थानवेलास्थि-
तिं जानीते यदि शेष एष सुकृती भूभारसर्वसहः । यत्र पितरी-
व पातारि यम इव यंतरि जनो हि दंडधरे लोकद्वयोचितानां सौ-

II.—First side.

ख्यानां पारदृश्वभूतः (1) यस्योदग्रपराक्रमस्य सत-
तं दिग्जैत्रयात्रोत्सवे स्वः सिंधोस्तटिनीति नाम घ-
टयत्यन्वर्थमेतद्वज्रः । त्वंगत्तुंगतुरंगनिष्ठुरखुरप्रक्षे-
पविक्षोभितक्षोणीपीठहठप्ररूढमचिरात्ताम्यत्स्वरांशुबु-
ति । यस्य च अप्रतिमसाहसस्य । भूभृन्मूर्द्धसु लीनवत्यसिलता-
धाराधरे दुर्द्धरे धारासारपुरःसरं विगलिताः कीलालकूलं-
कषाः । तासु द्वैपकरोटिनौभिरमुहन्तु (चु) टग्रदुजारित्रकैर्भ्राम्य-
न्नेष मदाधभूतनिवहो नायापि विश्राम्यति । यस्योदारगु-
णोन्नतस्य जरयत्याकाशगंगामदं हर्षं प्रोच्छति देवदंति-
दशनच्छायाकदंबोद्धतेः । कैलासस्य भियं पिपति जन-
यत्यातंकर्मिंदोरपि क्षीराब्धेरपि कौतुकं वितनुते नित्या-
वदातं यशः । संचा(ना)होन्नतवीरवेषसुभगं दृष्ट्वैव यस्याद्भुतं रू-
पं तादृगवक्रविक्रमनिधेरारादमी विद्विषः । रोमांचादिभि-
रामुवंति दशमीं भावैरवस्थामितः स्त्रीवत्तत्कतमो न वेद त-
दिदं लोकोत्तरं पौरुषं । व्याप्तिं दोर्व्वलसार्वभौमयशसः
किं ब्रूमहे यन्महेशानोपि स्वयमीश्वरो नहि तनूरष्टौ विवेक्तुं
निजाः । लोकाः किं च हसंति संप्रति परे चाद्रं मदोत्सेकतः क्षी-
रोदेन समं च किं च कलहायन्ते षडप्यब्धयः । यस्यासिधारां धा-
रां च वीरे वितरणेय वा । कृतकृत्या न के जाताः प्राप्य प्रत्यर्थिनो-
र्थिनः । गगनादपि निःसंगमुदधेरपि दुर्गमं । यत्साहसमनौष-
म्यादृष्टवंत उदासते । यशःप्रशस्तयो यस्य याः सतां चित्तभि-
न्निष्ठु । न माति माति ताः कुत्र दिक्षु वा गगनेयवा । इमं तमिति
किं ब्रूमः सर्वमाक्रामति स्म यः । निधिः स तेजसां देवः कं देशं

नाश्रुते करैः । वर्त्तमानेषु का वार्ता यस्मिन्विश्वस्य गोमरि । ता-
दृशः क्षत्रियो लोके न ज्ञातो न जनिष्यते । तस्य गीतकला-

II.—Second side.

प्रौढिचमत्कारहतात्मनः । राज्ञः सावल-
देवीति प्राणेभ्योपि प्रियाभवत् । गंगाप्रवाह-
वयस्याः शारीरामृतमुज्ज्वलं त्रिमार्गशुद्धमाह्लादि सर्व्व-
पापक्षयावहं । रूपे तिलोत्तमा सैव सैव गीते सरस्वती ।
सौभाग्ये पार्वती सैव त्यागे कल्पलता स्वयं । यत्पिता मै-
लुगिर्न्नाम यन्माता मल्हणीत्यभूत् । तयोगुणवतोः पुण्यै-
रीदृप्रन्नमजायत । यस्या वाच(व!)लदेवीति रूपसौभाग्ययो-
निधिः । भगिनी गीतनृत्यादिकलाकौशलशालिनी । यच्चा-
ता भैरवो नाम यंत्रे गात्रे कृतश्रमः । विशेषाङ्गद्वयीणायां
तालमानविचक्षणः । सा कदाचिदतिप्रौढगायनगाय-
नी वंशिकवैणिकमार्दलिकपाणविकादिगाधर्वसं-
प्रदायनिर्भरे महास्थाने भरतादिकलाकुशलेषु भावकर-
सिकरंजकेषु स्वमंडलपरमंडलप्रधानवु(पु)रुषेषूपविष्टेषु आ-
हितस्थानप्राप्तितारमैद्रव्यवस्थस्य प्रकटितस्फुरितकंपिता-
दिसप्तविधगमकस्य स्फुटललितकोमलपदस्यासंकेति-
तनियुक्तस्य गाणगलपाशाभिधानस्य ध्रोच्च(व्व?)ड(ड?)स्य गानात्य-
रितुष्टस्य नलनहुपभरतभगीरथप्रभृतीनापि पुराणपुण्य-
क्षत्रियान्वीरवितरणादिभिर्गुणैः प्रगुणैरतिशयानस्य म-
हाराजस्य पारितोषिकलब्धया परस(म)यानुमत्या प्रशस्ते दे-
वो काले स्वयं दत्तमपि पण्णवत्यधिकसहस्रतमे शके ज-
यसंवत्सरे कार्त्तिकशुक्लद्वादश्यां बृहस्पतिवाररेवती-
नक्षत्रव्यतीपातयोगववकरणयुक्तायां सर्व्वविद्या-
निधिभ्यः सदाचारपारिपूतेभ्यो नानागोत्रेभ्यश्चतुर्द-
शब्राह्मणेभ्यः कण्वंडेदेशांतर्गतवट्टचिनामधेये

III.

ग्रामे माडदंडेन चत्वारि चत्वारि निवर्तनानि
देवदेवाय च श्रीसोमनाथाय नित्यपूजानिमित्तं

निवर्तनमेकं कलमक्षेत्रं तावतीं च पुष्पवाटिकां
 राज्ञा राजकीयैरप्यनंगुलिप्रेक्षणीयं (प्रक्षेपणीयं) सर्व्वनमस्यं कृत्वा
 तेनैव महाराजाधिराजेन परमभक्तिश्रद्धापूतमनसा पुन-
 र्धारापूर्व्वकं दापितवती । अस्य च धर्मस्य रक्षणे फलमिति
 ह स्माहुः प्राचस्तपोमहिमसाक्षात्कृतधर्मगतयो महर्ष-
 यः । बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य
 यदा भूमिस्तस्य तस्य तदा फलं । धनं धान्यं हिरण्यं च रत्नानि
 विविधानि च । दानान्यन्यानि राजेन्द्र ददाति वसुधां ददत् । अ-
 मिष्टोमादिभिर्यज्ञैर्यै यजंति सदक्षिणैः । प्राप्नुवंति न
 तत्पुण्यं भूमिदानाद्यदाप्यते । विपर्यये च त एव विपरीत-
 फलमान्नासिषुः । स्वदत्तां परदत्तां वा यो हरेत वसुंधरां षष्टिं
 व्व(व)र्षसहस्राणि विष्टायां जायते क्रिमिः । परदत्तां तु यो भू-
 मिमुपाहंसेत्कदाचन । स वद्धो वारुणैः पासैः (शैः) क्षिप्यते पूयशोणिते ।
 अत एव च तत्र भवद्विर्भ्यां (व्यां) सपरास (श)रप्रभृतिभिः साक्षात्कृतस-
 कलधर्मतत्त्वैश्चैकान्यदर्शिभिः महर्षिभिः प्रणीतासु सतीष्वपि
 स्मृतिषु साक्षादेव श्रुतिषु चोच्चावचासु धर्मोपदेशाय जागरू-
 कासु पुनरपरितोषानि (न्नि)जसदाचारोदाहरणदर्शनेन सर्वासाम-
 प्यमूर्षां मानुषीणां प्रजानामवोधाधतमसापनिनीषया लोकस्य
 भाग्येनावतीर्णः स्वयमेव भगवान्नारायणः श्रीरामनामधेयः
 स्वनिर्मितस्यापि धर्मस्य कालांतरेऽन्यथाभावशंकातंकतरलितो
 विनयोदारमधुरया संक्षिप्तसुभगया सरस्वत्या भविष्यतः क्षत्रियश्रो-
 त्रियान्सांजलिवंधमेवमभ्यर्थयांचक्रे ॥ सामान्योयं धर्मसेतुर्नृपा-
 णां काले काले पालनीयो भवद्भिः । सर्व्वानेताभ्याविनः पार्थिवेन्द्रान्भू-
 योभूयो याचंते रामश्च (चं)द्रः । शक्तिव्युत्पत्तिसंपन्न (न्नि)विद्वच्छ्रीपादसै-
 विना । रचितादि-
 त्यदेवेन सेयं शासनपद्धतिः । कृतिरियं त्रिभुवन । व(वि)द्याचक्रवर्त्तिनः श्रीम-
 दादित्यदेवस्यः । मंगलमहाश्री ॥

Welfare! May the God, the protector of the Universe, the support of the earth, and the chastiser of the enemies of virtue, who has four hands for giving, protect safely! There is a family known by

the name of Kalachuri, famous in the three worlds, which is as it were the ocean being a repository of jewels in the shape of [excellent] Kshatriyas. In that race flourished a king [named] Kṛishṇa, who was as it were another Kṛishṇa, and whose wonderful deeds, done when he was but a child, are sung. He gave birth to a son, king Jogama, who was death to inimical princes, [and] the receptacle of prowess which is admired by heroes alone. From him who was the ocean of civility, was born king Paramarddi[n], charming to the world, as the moon is from the ocean of milk. From him; as from the Meru, rose king Vijjāna, the sun in the shape of a good soldier and (like the sun) the store of glory which pervaded everything. What quarter did king Vijjāna, the mountain on which jewels in the shape of virtues grew, not overrun? What country did he not enjoy (rule over), what enemy did he not extirpate? What enemies who had sought an asylum with him did he not protect? What kind of wealth did he not accumulate? What gift did he not give, what sacrifices did he not perform? When king Vijjāna was conquering the world, the Pāṇḍya gave up his fierceness, the Chola king took to his heels, the Vāṅga fled away, the Mālava suspected him to be Death himself; and what stronghold did other kings not leave, and what quarter did the cowards not fly to? From him rose king Soma the moon, in the full state of a Sovereign like the latter when full and bright, who was the abode of all arts as the latter is of the digits, dispelling the darkness of all quarters, closing [folding] the lotuses in the shape of the hands of all inimical princes, whitening the whole world by the lustre of his fame, with his rise made charming on account of his graceful feet being placed on the stool-like heads of all kings, as that of the moon is rendered charming by the rays falling on the tops of all mountains.¹ What enemies did not bolt away, abandoning their country and treasure during his marches, by the noises like those on the occasion of universal destruction, made by the striking of maces in his tents? Whose hearts did not break (through fear) with their eyes closed in a swoon? What talk then can there be as regards the dreadful noise of the drums in the festivals of fight? The blessed Śeṣha alone, who bears the whole burden of the earth, knows, if at all, the condition of things on the occasion of those marches of his for burning the very seed of kings who were his enemies, when the

¹ सोम, उवाधर and the rest have two senses, one fitting with the moon and the other with king Soma.

eight quarters resonant with the noise of the playful neighing of the horses were shattered, and the eight mountains were dislocated from their rivets by the tramping of the hoofs of horses. While he is protecting the people like a father and governing them like Yama the chastiser (the god of justice), they have experienced all the happiness of the two worlds. In his joyous expeditions for the conquest of the quarters, full of great valour as he is, the dust raised forcibly from the surface of the earth, agitated by the violent stamping of the hoofs of the tall bounding horses, which bedims the lustre of the sun, always makes the name *tatini* (having banks, i.e., a river) of the celestial river literally true. Of unparalleled daring as he is, when the irresistible cloud, in the shape of his sword rested on the summits of mountains in the shape of heads of kings, showers in the shape of the drops [of blood] from the edge of the sword poured down first and then flowed rivers of blood; in those rivers the maddened crowd of beings rambles in boats made of the skulls of elephants by [using as] oars the arms of his enemies which were chopped off, and has not yet ceased. Exalted as he is by his sublime virtues, his ever pure (white) fame humbles the pride of the heavenly Ganges, mars the beauty of the colour intensified manifold of the tusk of the elephant of the gods, inspires the Kailāsa with fear, alarms even the moon, and excites the admiration even of the milky ocean. Seeing from a distance that wonderful form of the store of prowess, graceful on account of the dignified soldierly costume [consisting of] a coat of armour, the enemies, like women, attain to the tenth condition by means of the effects, horripilation and others¹; who, therefore, does not know that extraordinary manliness of his? What shall we say of the omnipresence of his fame as supreme (over all) in the prowess of his arm, when even Śiva himself is not (in consequence of the excessive white light of the fame overspreading all equally) able to distinguish his eight bodies, and the worlds besides through excess of pride [on account of their being illuminated by the white light of his fame] laugh down to scorn the light of the moon; while all the six oceans compete (quarrel) with the milky ocean? What enemy or beggar,

¹ There are eight kinds of effects produced in a woman when under the influence of love: sweat, stupor, horripilation, &c. These are alluded to by the expression "horripilation and others"; and there are ten conditions into which a lover is placed successively when his love is not requited, and of which the tenth is death.

having come in contact with the edge of his sword or of the stream of water (poured by the hand) in warlike or alms-giving deeds, did not attain his end ? Those who have seen his daring, which is more desperate than the sky is unentangled,¹ and more unapproachable than the sea, become despondent on account of its matchlessness. What can hold the announcements of his deeds ? Can the quarters or the sky [do it], when they cannot all be accommodated on the walls [in the shape of] the minds of the good ? How can we say "here is he," since he pervades all (space) ? What place is there which that lord, the store of glory, does not reach by his hands or his taxes ? While he is the protector of the Universe, (one can say that) such a Kshatriya was never born or will be born, and what talk then can there be about such a one being among the existing ones ? As the heart of the king was charmed by the beautiful performances of skill in the art of singing, one Sâvaladevi (Queen Sâvala) was dearer to him than his life. Like the stream of the Ganges, the nectar (-like complexion) of her body was bright, pure in the three ways, delightful and destructive of all sins. In beauty she was Tilottamâ herself, in singing she was the very Sarasvatî, in good luck (the regards of her husband) she was Pârvatî herself, and in bounty the celestial creeper itself. Her father was Mailugi by name and her mother was one Malhanî; in consequence of the virtuous deeds of those two meritorious (persons), such a jewel was born. Her sister was one Bâvaladevi, the store of beauty and grace (or good luck), and possessed of skill in the arts of singing and dancing. Her brother was Bhairava by name, who had exercised himself on the instruments and the body, especially in the Brahmavîṇâ, and was skilled in the beating of time. On one occasion while she was singing skilfully in the great audience-hall, in which the customary music of the flute, the lute, the drum, and the Paṇava was going on, and in which were sitting eminent men of that and other kingdoms, who were proficient in the arts of Bharata and others and appreciated the principal and subordinate sentiments and could entertain others, she sang a Dhṛṇvat̥ṭha, called Gaṇḍalapâṣa, without previous arrangement (i.e., *ex tempore*), in a manner to have a high or low pitch according to the note used as a base, to bring out the seven kinds of *gamaka*, such as throbbing and tremor, and to render the graceful and soft words distinct; and obtained from the great

¹ A play upon the word निःसंग.

king who was pleased,—the great king who surpassed, by the pre-eminent virtues of bravery and bounty, the old virtuous Kshatriyas, Nala, Nahusha, Bharata, Bhagiratha and others—his consent [to give land in charity] as a reward, and herself gave at an auspicious place and time, and (afterwards) caused that same sovereign lord of great kings, whose mind was purified by great faith and devotion, to give by pouring water on the twelfth of the bright half of Kārttika, the day being Thursday, the constellation Revatī, the Yoga Vyatipāta, and the Karana, Bava, in Śaka one thousand and ninety-six, to fourteen Brahmans of different Gotras, who were stores of all lore and purified by their righteous conduct, four *nivartanas* of land

by the *māda* pole in a village of the country of Kaṇṇavāḍa, and to Śrī-So field of rice measuring one *nivartana* an area for every-day worship; the grant even, by the king or the officers of the all. The ancients, who by the force of perceived the results of good deeds, the maintenance of such a charity: “The princes, Sagara and others; the fruit of earth belongs and at that time when it is by giving land one gives money, grain, and other gifts. Those who perform sacrifices giving Dākṣiṇā do not acquire by giving land.” When it is otherwise opposite fruit: “He who resumes the

or by others becomes a worm in ordure for six and years. He who ever transgresses the [grant of] land given by others, is bound by the chains of Varuṇa and thrown into pus and blood.” Hence the blessed Nārāyaṇa himself, of the name of Rāma, who became incarnate through the good fortune of the world, to remove the darkness of ignorance of these human beings by setting them an example in his own virtuous conduct, not being satisfied though there were Smṛitis composed by the revered great Rishis, Vyāsa, Parāśara, &c., who had a direct perception of the essence of all righteous behaviour and saw [the occurrences of] the three times (past, present, and future), and though there were the very Śrutis themselves, great and small, ever watchful to give instruction in righteousness, thus solicited future Kshatriya sages in words exceedingly sweet through humility, brief and







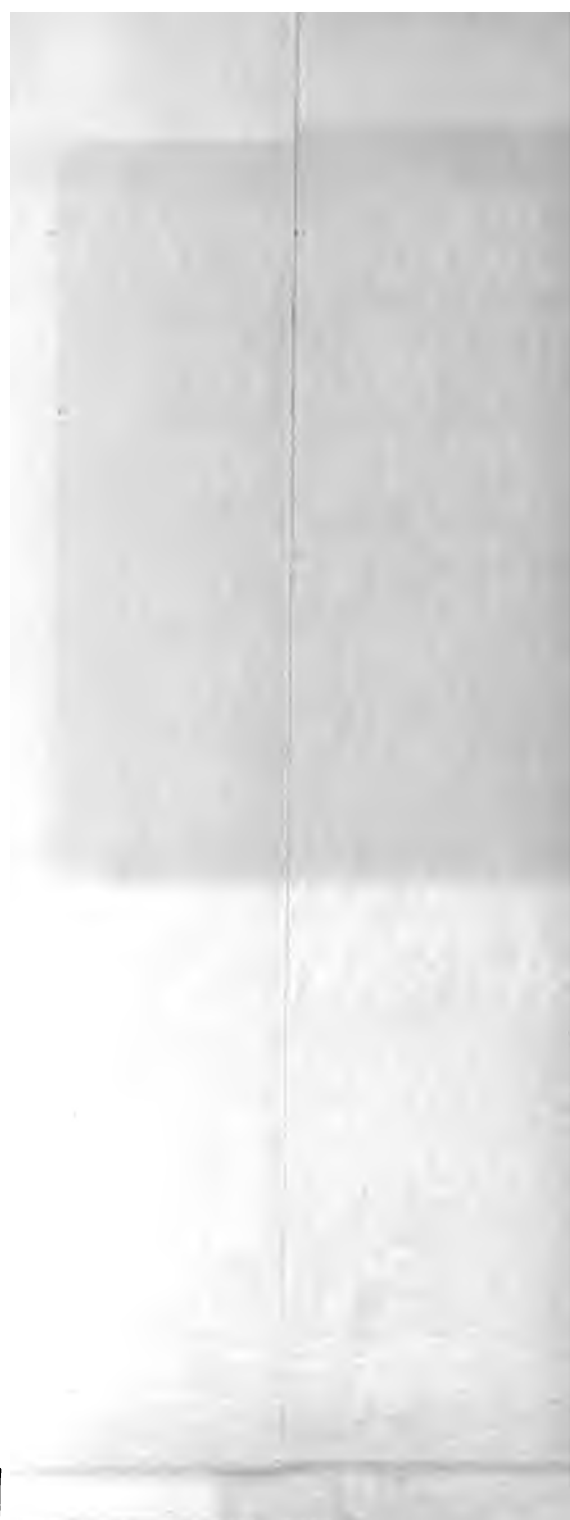
















निरवद्युल
एतलविल
पुनर्यनोय
आनिरद्वि
सुखियं पु
नानी न क
ककुलका
तरस्त क रु



परि
पु
कुमु
पु
नी
गम
ह
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को



मरापि
पिउ
रिगाभ
मदर
वुद्धय
प्रसर
कुरुत
ममक्ष
वाणि
मम



साट दे शाक्र
नीत टंकं य
स्त्रायंगः स
मकन्यका
पुन्या संयवे
प्रधानुपि पु
मुच्यव ले
सित याव
स्मिन्नकन

सुद्विषय
मम कव
तुर्धनानि
शीलरुति
मम कव
नि सां
षकाम
जायना
यमाय
मम कव



गुप्त शो (प्यो) ॥
रुक्मिणी नां स क
वन तिन म
य कार स्य ष्टय
कुम्भ ए स म
वादि नां व कु
ति न मे फल

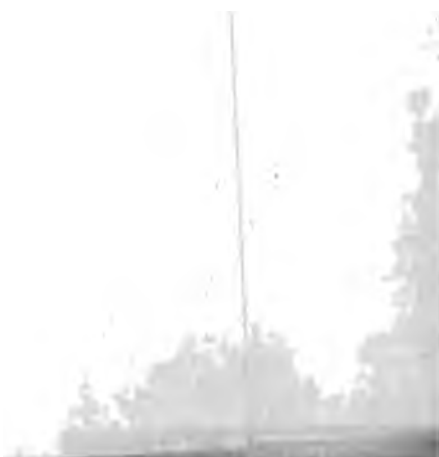


॥ श्रीं
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॥ श्री



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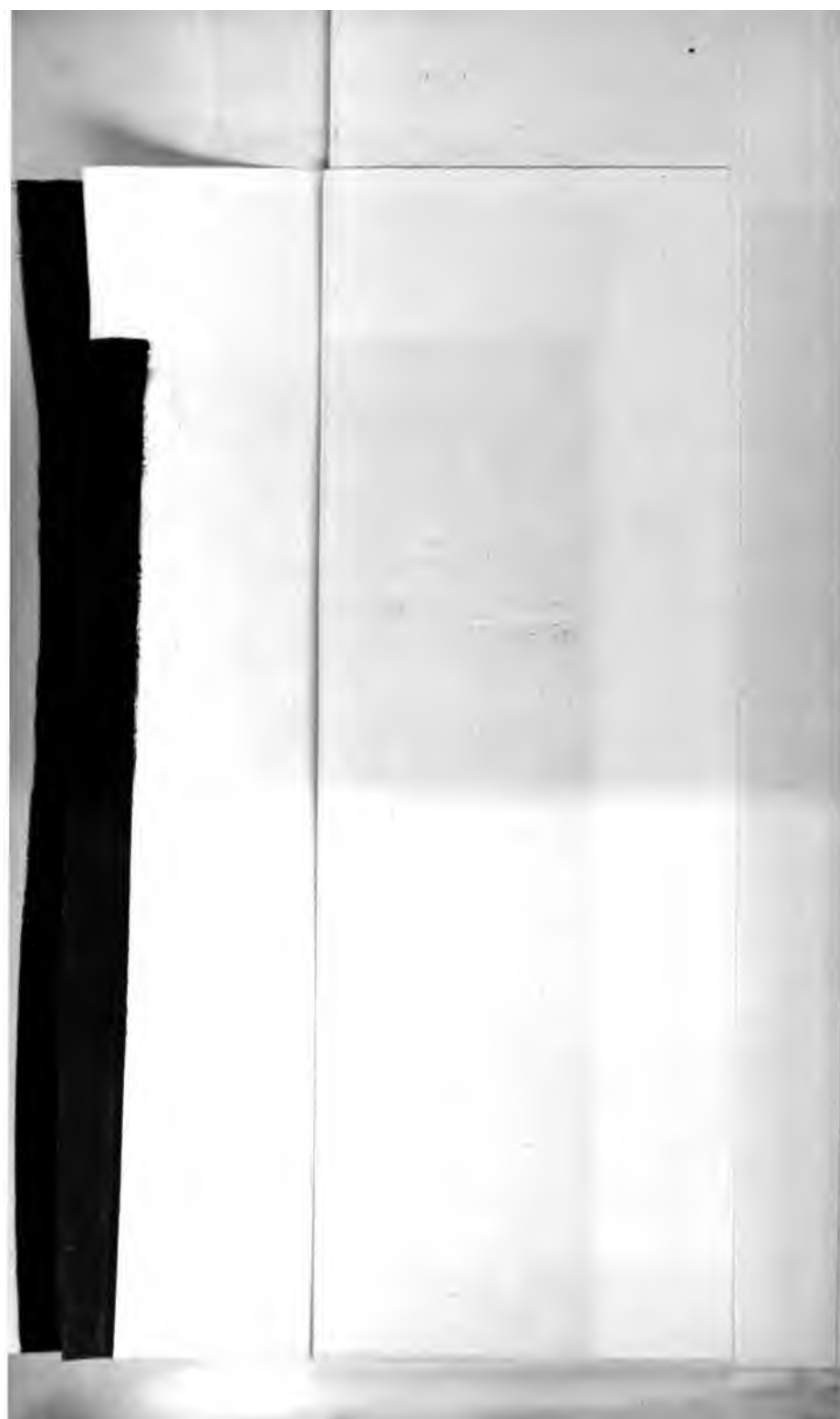














graceful, being disquieted by the fear of the [path of] duty laid down by himself becoming corrupt in the course of time: " 'This is a bridge of righteousness common to all kings ; you should, therefore, protect it from time to time,' Ramachandra thus entreats all these future kings again and again." This charter has been composed by Âdityadeva, who waits at the feet of the learned Śrīpāda possessing power (genius) and culture. This is the work of the prosperous Âdityadêva, the paramount sovereign of the three worlds in [matters of] Learning. Auspicious glory !

ART. XVIII.—*A First Century Account of the Birth of Buddha.*

By Prof. PETERSON.

[Read, 23rd August 1892.]

No one who has visited the spot can have failed to be struck with the desolation that now enwraps the Buddhist Tope at Sanchi. Rising from the summit of a small hill, which, for him who stands upon it, is the centre of an almost lifeless scene, the monument itself is given over to a solitude that is complete and unbroken. No footfall arrests the ear; no moving thing, the eye. The Tope stands, if one may so speak, in a setting which is fit symbol of the 'vast backward and abyssm of time' into which Buddha and his religion, as far as India is concerned, have sunk for ever. Air and tree and sun and the lotus flower at Sanchi remember Buddha: by all else he is forgotten. There is not even one to so much as forget. It is a place of the past, and the dead past in it has buried its dead. That it was not always so we should have known in any case. The Tope itself has sculptured on its gateways more than one representation of the part structures like it played in that Buddhist ritual, which, at the time of its building, was India's highest way of approaching the unseen with worship. But the records of Chinese pilgrims contain descriptions which enable us to conjure up the time when the Sanchi hill was a place of pilgrimage from all India, and from the lands beyond the sea; when the monasteries that surrounded the Tope were filled with pious monks and nuns devoted to its service; when no sun set but saw the hill crowded with worship; when the silence that hangs over it now like a pall gave way to daily bursts of song and praise. One of these descriptions I shall read to you. It is from the pen of I-tsing, a pilgrim who left China twenty-five years after the return to that country of the (to us) better known Hiuen-Tsiang. My quotations are made from translations furnished to the *Journal Asiatique** by a Japanese member of the French Asiatic Society, M. Fuyishama. "I embarked," says I-tsing, "in the province of Koung-Tcheou, in the month of November of the second

* Volume for 1888, p. 411.

year of the Han-king era (A.D. 671), and I journeyed over the Southern Sea. After having skirted many countries, I disembarked and travelled westward. In the fourth year of the same era I came to the country Tamralipti, which is situated on the Gulf of Eastern India. I remained there several months, after which I went into Central India, where I visited Nalanda, Vajrasana, and all the holy places. After a sojourn of more than twenty years in India I came to the country Sribhoja." I-tsing's travels were not even then over. But while lingering in "the countries of the Southern Sea" he wrote and despatched to the faithful in his own land three works, from one of which my extracts are taken. He did this because he feared he might never return. "Life," said he, "is like a running stream—in the morning we know not what we shall be doing at night. I think I may never see you again. Take these books as news of me, and as greeting from your friend in a far country." It is pleasant to be able to add that I-tsing's fears were not fulfilled. He duly returned to China, and was received by Emperor and people with great honour. When he died (A.D. 713), the Emperor paid him the last honour of a public funeral. I make no doubt that I-tsing, in the course of his twenty years' wandering in India, visited Sanchi. But whether that be so or not, the following account of the daily ceremony observed in the sacred places which he visited was without doubt true of Sanchi also. I-tsing is exhorting his countrymen to reform their ritual:—

"In our country (China), from remote antiquity, we have been content with doing worship to the Buddhas by name, and have not thought it necessary to praise their virtue in songs and canticles. But the mere listening to the names of the Buddhas will not enable a man to recognise the extent of their wisdom. It is by listening to verses, which set forth, and praise, their virtues, that a man can judge of their real merit. In these countries of the west there is a stated service of praise round the Tope daily, before or immediately after, sunset. All the clergy issue out of the convent, walk thrice round the tower, and make offerings of incense and flowers. Meanwhile a singer chants, in a sonorous and melodious voice, verses celebrating the virtues of the Great Teacher, of ten or twenty stanzas each, after which the clergy return in single file to the monastery, where each has his appointed seat. When all are seated, one of the chief clergy mounts the pulpit, and recites a short sutra. The pulpit is placed in front of the seat of the highest in rank, and is square, being as high

as it is broad. The sutra recited is in three parts, and was arranged by the Master in the Law, Asvaghosha. The first part consists of six verses, in which the Three Blessed Ones are praised: it is a compendium drawn from other sutras. The second is the sutra proper, in Buddha's own words. The last part, which consists of more than ten verses, expresses the longing of the saint to enter into Nirvana, borne on the wings of good deeds. When the recitation is finished, all the clergy present chant in chorus *Subhaskita*, 'well-spoken' or *Badha*, 'amen.' The preacher then descends from the pulpit. The next highest in rank rises, salutes the pulpit, and the seat of the superior, and resumes his seat. Then the next in rank rises in his turn, and salutes, after the example of the first, the pulpit and the seat of the superior. He adds a salutation to his immediate superior in rank and takes his seat again. So do all the others, each saluting the two thrones, and the seat of the monk who is his immediate superior in rank. If the number of the clergy is too great, after four or five have gone through this ceremony, the others salute all together, and disperse. A similar ceremonial is observed in Tamralipti, in Eastern India. In the monastery of Nalanda the monks number five thousand, and so cannot easily be brought together in one place. There are eight courts in that monastery, and five hundred chambers. The service of praise is held at times and in places that are judged suitable. There is a Master of Ceremonies at that convent, whose duty it is to form and direct the processions which the monks make, singing hymns every day before sunset. During the procession a lay virgin and a child, carrying incense and flowers, march at the head of the monks; the procession passes from court to court. At the hour of prayer the monks chant loudly three or four verses of a hymn. The singing must stop with the setting of the sun." Some equally interesting details follow, for which I must refer to M. Fuyishama's important paper. I pass to a place where the name of the poet and saint Asvaghosha occurs a second time. I-tsing is giving an account of the authors of the hymns most in use among the Buddhists. "In ancient times Asvaghosha also composed verses: an *Alankarasastra*, and works such as the *Buddhapurvacharya* and the *Buddhacharita-kavya*. If these poems by Asvaghosha were to be translated into Chinese, they would fill more than ten volumes. They set forth the whole doctrine of Buddha, and the story of his life, from the day on which he quitted his father's house to the moment when he entered

Nirvana between the two Sala trees. His verses are sung in the five countries of India, and in the countries of the Southern Sea, being highly esteemed, because they contain many ideas and much sense in few words. The reader is pleased, and learns the doctrine of Buddha without being wearied." In the first of these two passages I-tsing tells us that the ritual for the evening service round the topes was put together by Asvaghosha, and in the second details are given of the writings of one who was a great poet, as well as a Master in the Law in Buddhism. Asvaghosha's praise of the Great Teacher has not been heard in India for a thousand years. In Tibetan records he is spoken of as the first great lyric poet of the new faith, who by his hymns raised Buddhism out of the pedantic scholastic system, and taught the nation to praise Buddha by singing lyric odes. His date is fixed for us by the well-attested fact that it was he who presided over the fourth Council of the Buddhist Church which met on the summons, and in the reign of Kanishka, who was reigning in the second half of the first century of our era. Brahminism, once victorious, was merciless to the Buddhist muse. I believe that we owe to it the disappearance of the plays of Bhasa, a dramatist whom Kalidasa acknowledged as his master. The fragments of Dharmakirti preserved in the anthologies reveal a second loss almost as lamentable. I hope to convince you to-night that, in thrusting Asvaghosha out of her pantheon, India suffered a third loss, comparable to these two, but which has fortunately proved not to be irreparable. India knows Asvaghosha only by five verses in an anthology, two of which have long passed as the work of Bhartrihari, and by the tract Vajrasuchi, which is perhaps of uncertain authorship. His Buddhacharita, or Life of Buddha, was translated from Sanskrit into Chinese, by one Dharmaraksha, in the beginning of the fifth century (414—421). A translation of the Chinese book by Mr. Beal forms the nineteenth volume of the Sacred Books of the East. No copy of the original is known to exist in India. But scholars have known for some time that a work, claiming to be a *Mahakavya*, and entitled Sribuddhacharita, by one Asvaghosha, was one of the manuscripts so generously presented to the National Library at Paris by Mr. Brian Haughton Hodgson, British Minister at Nepal. Burnouf, who made such splendid use of the Hodgson MSS. at Paris, had looked at the book, and had recognised its poetical merit. But he had not the same reason that we have for identifying this Asvaghosha with the celebrated writer of the name, and

he was sceptical as to such an identification being possible. He was content to note that it was in substance an abridgment of the Lalitavistara, the recognised authority among Northern Buddhists for the facts of Buddha's life. The long neglect of Buddhist Sanskrit after Burnouf accounts for the want of interest felt in the Buddhacharita. But Asvaghosha's star has been rising recently. Bühler pointed out that the existence of a poem of the kind to which it presumably belonged, which, whatever the date of its composition, was translated into Chinese in the beginning of the fifth century, must be a fact of capital importance in the discussion as to the age of classical poetry in India. In my paper "Panini, Poet, and Grammarian,"* read before the Royal Asiatic Society, I remarked that the startling resemblance between Asvaghosha's poetry and that of Kalidasa could not fail to attract the attention even of the English version of the Chinese translation. I cited some of the verses which stand over Asvaghosha's name in the anthologies. But I had no access to the Buddhacharita, and could not therefore carry the matter further then. We are promised a complete edition of the book, or of all that remains of it, from the competent hands of Professor Cowell. Meanwhile, M. Sylvain Levi, with special reference to the points with regard to Asvaghosha raised by Dr. Bühler and myself, has published with a translation, the first canto of the work, as it stands in the Paris MS.; and we are at last able to judge what manner of poem it is, M. Levi's text is in Roman letters, a way of writing Sanskrit to which our native colleagues never have, and, as I think, never will, take kindly. I have thought it worth while to transliterate it; and Asvaghosha thus after long silence will speak to his countrymen for the first time in the pages of our Society's *Journal*. I have added a translation.

One word of further preface is necessary as to the threefold interest attaching to these recovered verses of Asvaghosha's. That they are poetry, and poetry of a high order, will, I believe, be apparent to my brother Sanskritists from the original, and to others from a translation which I vouch for as a faithful rendering of the original. In a few places I am uncertain of the meaning, but these are all carefully specified in the notes to the Sanskrit text. There is little that is new about the legend as Asvaghosha gives it, but the story is nowhere

* Journ. Roy. As. Soc. XXIII., p. 334.

else, that I know of, told with anything like the same poetic fire. The chief incident, the visit of the aged sage to the child that was to redeem the world, is given with a force and a pathos that make the characters live and move before us even yet. I have already touched on the bearing the poem has on the controversy with regard to the age of Sanskrit classical poetry. These verses cannot be reconciled with Max Müller's theory of an interregnum in Sanskrit poetry, due to the invasions of the Scythian barbarians, and the birth of the *kavya*, or what we call Sanskrit classical poetry, at the end of the interregnum. Asvaghosha was a convert to Buddhism in manhood, and his verses are saturated with the legends of the Mahabharata and the Ramayana, and with the style of Kalidasa. The *Kavyaprakasa* might be illustrated from his pages; and I-tsing, you will remember, tells us that, as a matter of fact, he was the author of a work on rhetoric. His first verse here praises Buddha as one for whom no *upama* was possible, and *upamas*, *utprekshas*, *rupakas*, *virodhas*, &c., follow each other in quick succession throughout his poem. Whether it is possible to prove that he had read Kalidasa's poems is a problem in which I invite your collaboration. But, however that may be, the verses, as they stand, are proof positive that in the first century of our era the muse of Sanskrit poetry was already full grown. Lastly, it cannot but be that this poem will again throw into strong relief the many startling resemblances between the legendary account of the circumstances preceding, attending, and following the birth of Buddha, and the Gospel story of the birth of Christ. What the reason for the resemblance may be is a question on which no competent authority has been quick to dogmatise. I permit myself the single remark that no honest enquirer into the origins of the Christian religion can, or will, dismiss as insignificant the fact, that at the very moment of time at which the philosophy and learning of Europe were listening with cold incredulity to the apostles' story of the birth of Christ to save the world, myriads of men and women in India were, in the verses now laid before you, singing daily the marvellous story of the coming down from heaven and the birth of Buddha to effect a similar deliverance.

TRANSLATION.

THE INVOCATION. V. 1.

The bliss He gives is greater than that of the world's Maker : in dispelling darkness He is better than the sun : in driving away darkness He is better than the moon : there is none to whom he can be compared : Glory to Buddha.

THE CITY KAPILA. VV. 2—8.

There was a city, girt round by broad, high hills, with lofty houses that rose into the sky, where once the great sage Kapila dwelt (and called after him). So white, so high that it seemed to have stolen from Kailasa hill its ornament of clouds : nay, the clouds overhead it, come there in error (mistaking it for Kailasa hill) made, methinks, that fancy, fact. Lit up by jewelled lamps, that city gave room to poverty as little as to darkness. Fortune herself smiled brighter there for joy to live with its excellent citizens. Beautifying every house with jewels in terrace, arch and rafter end, that city, seeing nothing like itself in the world, set up a rivalry between its own buildings. When the sun, whose rays brook not contempt, came there, and found, notwithstanding, a moon in each fair woman's face, that surpassed in beauty the lotus flower, he set out for the western sea, as if to cool his anger by plunging in its waters. To poet's eye it might have seemed as if that city were trying, with its fair banners that waved in the wind, to rub the spot off the moon, for the reason that folk compared the glory won by the Sakyas to the moon. Though the moon's hands touching its silver palaces made it laugh to scorn the beauty of *kumuda* flowers; it resembled the *kamala* flower, too, when the sun's feet touched its buildings of gold.

KING SUDDHODANA. VV. 9—14.

Crowned king of kings, a sovereign, by name Suddhodana, kinsman of the sun, adorned that royal city, as the bee (?) adorns the full-blown lotus. Though pre-eminent among kings (mountains), he was not without friends (wings); though his bounty (the juice on an elephant's temples) flowed freely, he was without pride (the condition of a must elephant); though a king (Siva, the god of the three eyes) he looked with equal eyes on all his subjects; though of a kindly (kin to the moon) nature, of great glory (the sun's heat) too. The elephant

of his foes, as they fell struck down by his arm in battles, seemed to be bowing low before him with offerings of flowers, by reason of the gems which poured out of their cloven skulls. His enemies fled from before his glory as darkness flies from before the sun: shedding light on all people, he seemed to be pointing out to them the way of safety. Duty, self-interest, and pleasure did not invade each the other's sphere, such was his good government: it seemed as if they showed their natural rivalry in the attempt to shine, each the brightest, in the fair kingdom of that prosperous king. Placed at their head by ministers of noble mind (number) yet numberless, that one of nature noble (not at the head) shone all the brighter, as the moon at the head of the stars that shed all their rays towards it.

QUEEN MAYA. VV. 15—17.

Chief queen of all his queens, the brightness of his glory, shining like the rays of the sun victorious over darkness, was Maya, who was, so to say, free from *māyā* (guile). She was an earthly image of the best of goddesses, like *Mātā* (the Mother) in her unwearied care for her people, like *Bhakti* (Respect) ever in attendance on the elders, like *Lakṣmī* (Fortune) shedding light through the palace. Truly the nature of women is at all times dark, but when she appeared, it shone: let but the crescent moon arise, and the night is not so wholly dark as before.

BUDDHA'S INCARNATION AND BIRTH. VV. 18—46.

"So long as I have no organs of sense I cannot unite this erring people to myself" so saying righteousness quitted its subtle nature, and made for itself a visible form. Afterwards falling from the place called *Tushita*, lighting up the three worlds as he came, the best of Bodhisattvas entered the side of Maya, preserving full consciousness, as the king of serpents entered the cave Nanda. Wearing the majestic form of an elephant, white as Himalaya hill, with six tusks, its face perfumed with the juice exuding from its temples, he entered the side of the chief queen of Suddhodana, to destroy the sin of the world. The protectors of the world (*lokapālas*) came from the sky to perform the *rakṣavidhāna* rite of him who was the world's sole lord: the moon's rays, that shine everywhere, shine brightest on the hill Kailasa. Maya, with that child in her womb, shone like a bank of clouds in which lightning lurks: with the rain of her largess too she allayed the burning poverty of her people. Now it came to pass that

the queen with her waiting women had, going to the garden, called Lumbini, by permission of the king, for this last longing had come upon her. And as she laid hold of a branch that was bent down towards her by the weight of its flowers, the Bodhisattva in a moment cleft her side and came forth. The star cluster Pushya was shining bright when that son was born, for the world's good, from the side of the queen, whose purification had been accomplished, without pain or sickness to his mother. As the sun emerges from a cloud, so came he forth from his mother's side: with flashing rays, that drove darkness before them, he made the world the colour of gold. Pleased at heart the god of the thousand eyes (Indra) received him gently at his birth, who was yellow as a golden sacrificial post: two clear streams of water fell on his head, with clusters of *mandāra* flowers. Borne aloft by the chief among gods, and illuminating them by the rays from his body, he was fairer than the moon floating on a cloud at twilight. The star cluster Pushya was shining bright when that one was born, for the world's good, from the side of the queen, whose purification had been accomplished, without pain or sickness to his mother.

As Aurva took birth from the thigh, Prithu from the hand, Mandhata, Indra's rival, from the head, and Kakshivat from the arm, to such kind was the birth of this one. As he slowly issued from his mother's womb he shone, as if coming from heaven, not being born as others are (*yonyajāta*): it seemed as if, having controlled his sense through many ages, he was now born with full consciousness, and not a simple child. By his glory, his majesty, his light, he shone as if he were the morning sun descended upon earth: yet shining thus in all lustre he took the eyes of the gazers as the moon might do. Like the sun, with the glory that issued from his frame, he robbed the lamps of their light; with his colour of pure gold he lit up the North, the South, the East and the West. Thereupon he took seven steps, free from confusion, the foot lifted up with no conscious effort, not sliding along the ground, wide and firm, like the seven sages (the Great Bear). And stalking about like a lion, casting his eyes in every direction, he spoke this word concerning the things that were to come, "I am born to knowledge for the good of the world, this is my last birth." There fell from the sky two streams of water, bright as the moon's rays—one cold, the other hot; they fell on the dear head of that incomparable one for his body's good. In his honour as he lay on a

couch with a beauteous awning, frame of gold and feet of crystal, the lords of the Yakshas stood round with golden lotuses in their hands. Such was his power that even the dwellers in heaven, with heads bent low, spread in the sky for him a white umbrella, and uttered prayers and incantations for his knowledge. The great serpents, whose thirst after righteousness had caused them to serve previous Buddhas, fanned him, fixing their eyes of devotion on him, and showered down *mandāra* flowers. Pleased at the coming of the Buddha the *Suddhadhivasa* gods, the pure ones (*visuddhasattvas*) rejoiced aloud, though passion (music) was extinct in them saying:—"This is he that shall deliver a world sunk in sorrow." At his birth the earth, fixed fast as it is by the monarch of mountains, rocked like a boat that is struck by the wind: from a cloudless sky there fell a shower perfumed with sandalwood, and bearing with it *utpala* and *padma* flowers. The winds blew soft to the touch and cheering, causing celestial raiment to fall from the sky: the very sun shone brighter, and fire blazed up without tendance. In the north-east corner of the house a well of clear water sprung up of its own accord, in which, as in a holy tirtha the women with wonder in their hearts performed their rites. The garden was filled (?) with hosts of spirits longing after righteousness, and with the people of the town came to see the child. It seemed itself to wonder, and to receive with honour its many guests by means of its trees full of odorous flowers. Every tree put out its own flowers: their fragrance was wafted abroad by the winds, bees hovered humming over them, troops of serpents gulped down the wind made fragrant by them. On all sides the wood resounded with the notes of *tūryas*, *mridāngas*, *vinās*, *mukundās* and *marujas*, struck by women whose earrings moved and tinkled to their dance.

THE WORDS OF THE BRAHMIN. VV. 47—54. *

The royal science which these two founders of their races, the Rishis Bhṛigu and Angiras, could not compose, was composed in due time by their sons, Sukra and Brihaspati. And Sarasvatī's son uttered the lost

* NOTE.—There is an evident gap here in the poem as the Paris MS. has it. From the Chinese version we can see that king and queen were disturbed as well as pleased by the portents, and that Suddhodana in particular was made anxious by the thought that the career these seemed to foreshadow was not paralleled by anything in the history of his house. The verses that follow seek to allay his apprehensions upon this score. They are a most valuable record of the condition and traditions of Sanskrit Literature at the date of the composition of the poem.

Veda, which none had seen before : Vyasa divided it into many Vedas, a work which Vasishtha had not the strength to do. The cry of Valmika created verse, such verse as the great sage, Chyavana, could not make : the science of medicine which Atri did create was uttered afterwards by the sage his son. Kusika could not get himself made a Brahmin, but his son, O king, found out the means to do that. Sagara set a limit to the sea, which the children of Ikshvaku failed to do ; Janaka got what others failed to get, the position of a master in Yoga among the Brahmins ; the gods themselves would be all too weak if set to the famous deeds that Krishna did. Therefore, age is not the measure here, nor is time. Someone some time comes to distinction in the world ; kings' sons and rishis' sons have ere now done beneficent deeds, such as their fathers could not do. So spake the Brahmins and brought forward examples, and the King was comforted. Glad at heart he dismissed from his mind the sorrow he had not been able to get rid of : nay, he climbed to the very height of joy. Pleased, he gave to those excellent Brahmins gifts and great honour : " May my son be a king as you say, and may he take to the forest life in old age only."

THE VISIT OF ASITA. VV. 55—87.

Now it came to pass that the great sage Asita, having learned by signs, and by virtue of his austerities, of the birth of him that should put an end to birth, came to the house of the Lord of the Sakyas, thirsting after true righteousness. The Guru of the King, himself learned in Brahma, paid all honour and reverence due to Asita, who shone among the learned in Brahma with the double light of Brahma and of penance, and took him to the King. The women's apartments were full of the tumultuous joy caused by the birth of a prince : he traversed them, composed in mind, conscious of the double strength of penance and age. The king gave the sage a seat, and honoured him, as was right, with water for his feet and the guest offering ; then spoke courteous words of welcome to him, as of old time Antideva greeted Vasishtha : " Happy am I, and surely favoured is my house that the venerable one has come to see me : say, Good Sir, what can I do for you, I am your disciple, speak freely." Thus heartily greeted by the King with all due honour, the sage, his eyes wide-staring through joyous amazement, spoke in a firm voice :—" This is like thee, oh noble heart, to whom the guest is dear, that art liberal,

and lovest righteousness : it is like thy nature, thy race, thy knowledge, and thy age, that thou shouldst bear this loving mind to me. This is that by reason of which those royal sages of old time, forsaking, for righteousness' sake, house and goods, have made themselves, by constant holy alms, rich in penance, poor in riches. Hear from me why I am come to thee, and rejoice : as I journeyed through the sky I heard a heavenly voice saying, 'Unto thee a son is born for knowledge.' Hearing this voice, and marvelling what it should mean, I learned by signs, and therefore am I come : I desire to see this banner of the Sakya race that has been lifted up as of old was the banner of Indra." When the King heard these words he trembled in all his limbs for joy : he took the sage and showed him the child lying in his nurse's lap. The great sage looked at the King's son, and saw with wonder that his hands had the mark of a wheel, that his fingers and his toes were webbed, that between his brows there was a tuft of hair, and that his testicles were (drawn in) like those of an elephant. As he gazed on the child lying in its nurse's lap, like Agni's son in the lap of Devi, tears gathered on his eyelashes, he sighed, and lifted up his eyes to heaven. The King saw Asita's eyes swimming in tears, and for love of his son he trembled : in stammering tones, and with a throat choked with tears, he implored the sage, putting his hands together, and bending low : "Why, sage, strong man that you are, do you weep as you look on this child, whose little body bears such wondrous marks, whose birth was so glorious, and for whom you have yourself foretold so high a destiny. Is, holy man, the child firm of breath ? Can it be that he has been born to my sorrow ? At last I have gotten a son to sprinkle the funeral water upon me, time is not mine to protect him. Is he an imperishable store of glory for me ? —shall I go happy to the other world ? —Can it be that my House has put forth a branch that will never flower, that bears the seed of decay in it : speak quickly, Lord, my heart is heavy ; for I know how dear this my son is to all his kin." When the sage saw that that royal sage was troubled at the thought of evil for his son, he spoke and said : "Do not, King, mistake : all that I said was true. This altered mood does not mean that I was mistaken about him ; it is my own loss at which I am grieving : my time to go is come, and, lo ! he is born that shall learn the hard secret of how birth is to be destroyed. He will leave his royal state, and turn his back upon the things of sense : by fierce endeavours he will attain unto the truth : then will he shine out,

a sun of knowledge, and destroy the darkness of error. He will rescue the weary world from the sea of sorrow, whose foam is disease, whose wave is old age, whose strong current is death : placing it upon his great raft of knowledge, he will bear it to the further shore. A fair river of righteousness shall issue from this child, with knowledge for its waters, right conduct for its banks, meditation for coolness, and the law for its *chakravaka* birds : the thirsty world shall drink thereof. To men pressed hard by sorrow, girt round by the things of the flesh, wandering in the rough places of this world, he will proclaim a way of deliverance, as one points the way to travellers who have missed their road. The world is burning in the fire of passion, whose fuel is the senses : he will send down cooling upon it in a shower of righteousness, as a great cloud sends down its rain at the end of the hot season. The door that has desire for its bolt, and illusion and darkness for its two panels, he will burst open with the hammer of true righteousness, and set his people free. The world is close bound in the snare of its own folly, a prey to sorrow, and with none to help : this child will know the truth, and, King of Righteousness, will deliver it from captivity. Therefore sorrow not thou for him : sorrow for each one of humankind who, from illusion, or lust of pleasure, or pride, shall refuse to hear his perfect doctrine. For me, I have fallen away from that grace, and, though I have attained supernatural powers, I look on myself as having failed : since I cannot hear his message of righteousness, I count a dwelling in highest heaven but loss." When he heard Asita speak thus, the King with his friends and his wives bade farewell to sadness, and rejoiced greatly : for as he thought what manner of son his was, he reckoned it for an increase of his own substance. When he thought on the words, 'He will take the noble path,' care filled his heart : not that he was not on the side of righteousness, but he feared for the continuance of his race. Afterwards the sage Asita, having thus revealed to the troubled King the future regarding his son, went through the air, as he had come, gazed on reverently by all.

ASITA'S WORD TO HIS NEPHEW. V. 87.

Satisfied (that this was the Buddha) that holy man, when again he saw his younger sister's son, strove compassionately in every way to attach him to the hearing of the word of the sage and to his doctrine, as he would have done for a dear son of his own.

THE RETURN TO THE CITY KAPILA. VV. 88—95.

But the King, pleased at the birth of a son, set free all prisoners throughout his dominions, and made his dear son undergo, with all ceremony due, the birth rites of his house. When ten days were measured out, therefore, the pious King, with a heart full of joy, performed each excellent sacrifice, with prayer and offerings for his son. Moreover, he gave with his own hands to the Brahmins cows in milk, to the full number of one hundred thousand, their horns tipped with gold, with stout and lusty calves, as yet untouched by age. And when, with a mind under full control, he had thus, that his son might grow in strength, performed rites of every kind to his heart's content, glad at heart he resolved, the day being propitious and the hour favourable, to return to the city. The Queen sat in a palanquin of ivory of great price, that was filled with flowers and alight with jewels, having first as a mother rendered thanks to the gods. The King made her enter the city first followed by the elders and with her child on her knee ; then entered himself, worshipped by the thronging citizens, as Indra is worshipped by the immortals when he enters heaven. Then plunging into his palace (*bhavanam*) the king of the Sakyas, as joyous as Bhava (Siva) when the six-faced god was born, his face beaming over with joy, issued order on order in quick succession, for the greater prosperity and glory of everyone. Thus was that city Kapila with all its inhabitants as glad by reason of the good fortune of the prince's birth, as the city of the Lord of Wealth (Kubera) was, with all its heavenly nymphs, when Nalakubara was born.

Here endeth the first canto, called ' The Birth of the Holy One ' in the Mahakavya Sri-Buddhacharita.

THE SANSKRIT TEXT.

ॐ नमो रत्नत्रयाय ।

भ्रियं परार्थी विदधद्विधातृजि-

त्तमो निरस्यन्नभिभूतभानुभृत् ।

नुदन्निदार्धं जितचारुचन्द्रमाः

स वन्द्यते ऽर्हन्निह यस्य नोपमा ॥ १ ॥

भासीद्विशालोन्नतसानुलक्ष्म्या

पयोदपङ्क्तयेव परीतपार्श्वम् ।

उदग्रधिष्ण्यं गगने ऽवगाढं

पुरं महर्षेः कपिलस्य वस्तु ॥ २ ॥

सितोन्नतेनेव नयेन हत्वा

कैलाशशैलस्य यदभ्रशोभाम् ।

भ्रमादुपेतान्बृहदम्बुवाहा-

न्संभावनां वा सफलीचकार ॥ ३ ॥

रत्नप्रभोज्झासिनि यत्र लेभे

तमो न दारिद्र्यमिवावकाशम् ।

परार्थपौरैः सहवासतोषात्

कृतस्मितेवातिरराज लक्ष्मीः ॥ ४ ॥

यद्वेदिकातोरणसिंहकर्णे

रत्नैर्दधानं प्रतिवेदम् शोभाम् ।

जगत्स्यदृष्टैव समानमन्यत्

स्पर्धां स्वगेहैर्मिथ एव चक्रे ॥ ५ ॥

रामामुखेन्दून्परिभूतपद्मा-

न्यत्रोपयातो ऽप्यविमान्यभानुः ।

संतापयोगादिव वारि वेष्टुं

पश्चात्समुद्राभिमुखः प्रतस्थे ॥ ६ ॥

शाक्यार्जितानां यशसां जनेन

दृष्टान्तभावं गमितो ऽयमिन्दुः ।

इति ध्वजैश्चारुचलत्पताकै-

र्यन्मार्ष्टुमस्याङ्गमिवोदयच्छत् ॥ ७ ॥

कृत्वापि रात्रौ कुमुदप्रहास-

मिन्दोः करैर्यद्रजतालयस्थैः ।

सौवर्णहर्म्येषु गतार्कपादै-

र्दिवा सरोजद्युतिमालम्बे ॥ ८ ॥

महीभृतां मूर्ध्नि कृताभिवेकः

शुद्धोदनो नाम नृपो ऽर्कबन्धुः ।

अध्याशयो वा स्फुटपुण्डरीकं

पुराधिराजं तदलं चकार ॥ ९ ॥

भृष्टत्पराध्यो ऽपि सपक्ष एव

प्रवृत्तदानो ऽपि मदानुपेतः ।

ईशो ऽपि नित्यं समदृष्टिपातः

सौम्यस्वभावो ऽपि पृथुप्रतापः ॥ १० ॥

भुजेन यस्याभिहताः पतन्तो

द्विषद्विपेन्द्राः समराङ्गणेषु ।

उद्धान्तमुक्ताप्रकरैः शिरोभि-

र्भक्त्येव पुष्पाञ्जलिभिः प्रणेमुः ॥ ११ ॥

अतिप्रतापादवभूय शत्रू-

न्महोपरागानिव तिग्मभानुः ।

उद्द्योतयामास जनं समन्ता-

त्पदर्शयन्नाभयणीयमार्गान् ॥ १२ ॥

धर्मार्थकामा विषयं मिथो ऽन्यं

न वेशमाचक्रमुरस्य नीत्या ।

विस्पर्धमाना इव तूष्णसिद्धेः

सुगोचरे दीप्ततरा बभूवुः ॥ १३ ॥

उदारसंख्यैः सचिवैरसंख्यैः

कृताग्रभावः स उदग्रभावः ।

शशी यथा भैरुकृतान्यथाभैः

शाक्येन्द्रराजः सुतरां रराज ॥ १४ ॥

तस्यातिशोभाविस्तृतातिशोभा

रविप्रभेवास्ततमः प्रभावा ।

समग्रदेवीनिवहाग्रदेवी

बभूव मायापगतेव माया ॥ १५ ॥

प्रजासु मातेव हितप्रवृत्ता

गुरौ जनेभक्तिरिवानुवृत्ता ।

लक्ष्मीरिवाधीशकुले कृताभा

जगत्प्रभूदुत्तमदेवताभा ॥ १६ ॥

कामं सदा स्त्रीचरितं तमिच्छं

तथापि तां प्राप्य भृशं विरेजे ।

नहींदुलेखामुपगम्य शुभ्रां

नक्तं तथा संतमसत्त्वमेति ॥ १७ ॥

अनिन्द्रियेनात्मनि दुःकुहो ऽयं
 मया जनो योजयितुं न शक्यः ।
 इतीव सूक्ष्मां प्रकृतिं विहाय
 धर्मेण साक्षाद्विहिता स्वमूर्तिः ॥ १८ ॥
 न्युतो ऽथ कायात्तुषिताञ्जिलोकी-
 मुद्ध्योतयन्नुत्तमबोधिसत्त्वः ।
 विवेश तस्याः स्मृत एव कुक्षौ
 नन्दागुहायां इव नागराजः ॥ १९ ॥
 धृत्वा हिमाद्रिधवलं गुरु षड्विषाणं
 दानाधिवासितमुखं द्विरदस्य रूपम् ।
 शुद्धोदनस्य वल्लभाधिपतेर्महिष्याः
 कुक्षिं विवेश स जगद्भयसनक्षयाय ॥ २० ॥
 रक्षाविधानं प्रति लोकपाला
 लोकैकनाथस्य दिवो ऽभिजग्मुः ।
 सर्वत्र भान्तोपि हि चन्द्रपादा
 भजन्ति कैलाशगिरौ विशेषम् ॥ २१ ॥
 मायापि तं कुक्षिगतं दधाना
 विशुद्धिलासं जलदावलीव ।
 दानाभिवर्षैः परितो जनानां
 दारिद्र्यतापं शमयां चकार ॥ २२ ॥
 सान्तःपुरजना देवी कदाचिदथ लुम्बिनीम् ।
 जगामानुमते राज्ञः संभूतोत्तमदोहदा ॥ २३ ॥
 शाखामालम्ब्यमानायाः पुष्पभारावलम्बिनीम् ।
 देव्याः कुक्षिं विभिक्षाशु बोधिसत्त्वो विनिर्वयौ ॥ २४ ॥

ततः प्रसन्नः स बभूव पुष्य-

स्तस्याश्च देव्या व्रतसंस्कृतायाः ।

पार्थात्सुतो लोकहिताय जज्ञे

निर्वेदनं चैव निरामयं च ॥ २५ ॥

प्राप्तः पयोदादिव तिग्मभानुः

समुद्भवन्सोपि च मातृकुक्षेः ।

स्फुरन्मयूखैर्विहतान्धकारै-

श्चकार लोकं कनकावदातम् ॥ २६ ॥

तं जातमात्रमथ काञ्चनयूपगौरं

प्रीतः सहस्रनयनः शनकैरगृह्णात् ।

मन्दारपुष्पनिकरैः सह तस्य मूर्ध्नि

खान्निर्मले च विनिपेततुरम्बुधारे ॥ २७ ॥

सुरप्रधानैः परिधार्यमाणो

देहांशुजालैरनुरञ्जयंस्तान् ।

संध्याभ्रजालोपरिसंनिविष्टं

नवोदुराजं विजिगाय लक्ष्म्या ॥ २८ ॥

ततः प्रसन्नश्च बभूव पुष्य-

स्तस्याश्च देव्या व्रतसंस्कृतायाः ।

पार्थात्सुतो लोकहिताय जज्ञे

निर्वेदनं चैव निरामयं च ॥ २९ ॥

ऊरोर्यथैर्वस्य पृथोश्च हस्ता-

न्मान्धातुर्निद्रप्रतिमस्य मूर्धः ।

कक्षीवतश्चैव भुजांश्च देशा-

त्तथाविधं तस्य बभूव जन्म ॥ ३० ॥

क्रमेण गर्भादभिनिःसृतः स-

न्वभौ गतः खादिव योन्यजातः ।

कल्पेष्वावेकेष्विव भावितात्मा

यः संप्रजानन्सुषुवे न मूढः ॥ ३१ ॥

दीप्त्या च धैर्येण श्रिया रराज

बालो रविर्भूमिमिवावतीर्णः ।

तथातिदीप्तो अपि निरीक्ष्यमाणो

जहार चक्षूंषि यथा शशाङ्कः ॥ ३२ ॥

स हि स्वगात्रप्रभयोज्ज्वलन्त्या

दीपप्रभां भास्करवन्मुमोष ।

महार्हजाम्बूनदचारुवर्णो

विद्योतयामास दिशश्च सर्वाः ॥ ३३ ॥

अनाकुलान्यज्ञसमुद्गतानि

निष्पेषवन्त्यायतविक्रमाणि ।

तथैव धीराणि पदानि सप्त

सप्तार्धतारासदृशो जगाम ॥ ३४ ॥

बोधाय जातोस्मि जगद्धितार्थ-

मन्त्या तथोत्पत्तिरियं ममेति ।

चतुर्दिशं सिंहगतिर्विलोक्य

वाणीं च भव्यार्थकरीमुवाच ॥ ३५ ॥

खात्प्लुते चन्द्रमरीचिशुभ्रे

द्वे वारिधारे शिशिरोष्णवीर्ये ।

शरीरसौख्यार्थमनुत्तरस्य

निपेततुर्मूर्धनि तस्य सौम्ये ॥ ३६ ॥

श्रीमद्विताने कनकोज्ज्वलाङ्गे
 वैडूर्यपादे शयने शयानम् ।
 यद्भौरवात्काञ्चनपद्महस्ता
 यक्षाधिपाः संपरिवार्य तस्थुः ॥ ३७ ॥
 मायातनूजस्य दिवौकसः खे
 यस्य प्रभावात्प्रणतैः शिरोभिः ।
 अभारयन्पाण्डुरमातपत्रं
 बोधाय जेपुः परमाशिषश्च ॥ ३८ ॥
 महोरगा धर्मविशेषतर्षा-
 द्बुद्धेष्वतीतेषु कृताधिकाराः ।
 यमव्यजन्भक्तिविशिष्टनेत्रा
 मन्दारपुष्पैः समवाकिरंश्च ॥ ३९ ॥
 तथागतोत्पातगुणेन तुष्टाः
 शुद्धाधिवासाश्च विशुद्धसत्त्वाः ।
 देवा ननन्दुर्विगतेऽपि रागे
 ममस्य दुःखे जगतो हितो यः ॥ ४० ॥
 यस्मिन्प्रसूते गिरिराजकीला
 वाताहता नौरिव भूधचाल ।
 सचन्दना चोत्पलपद्मगर्भा
 पपात वृष्टिर्गगनादनभ्रात् ॥ ४१ ॥
 घाता ववुः स्पर्शसुखा मनोशा
 दिव्यानि वासांस्यवपातयन्तः ।
 सूर्यः स एवाभ्यधिकं चकाशे
 जज्वाल सौम्यार्चिरनीरितो ऽग्निः ॥ ४२ ॥

प्रागुत्तरे चात्रसधप्रदेशे

कूपः स्वयं प्रादुरभूत्सिताम्बुः ।

अन्तःपुराण्यागतविस्मयानि

यस्मिन्क्रियास्तीर्थ इव प्रचक्रुः ॥ ४३ ॥

धर्मार्थिभिर्भूतगणैश्च दिव्यै-

स्तर्शनार्थं धनमाप्रपूरैः ।

कौतूहलेनैव — पादपैश्च

प्रपूजयामास सगन्धपुष्पैः ॥ ४४ ॥

पुष्पद्रुमाः स्वं कुसुमं पफेलुः

समीरणोद्गामितदिक्खुगन्धि ।

सुसंभ्रमद्भृङ्गवधूपगीतं

भुजंगवृन्दापिहितात्तवातम् ॥ ४५ ॥

क्वचित्क्वणत्तूर्यमृदङ्गीतै-

र्वीणामुकुन्दामुरजादिभिश्च ।

स्त्रीणां चलत्कुण्डलभूषितानां

विराजितं चोभयपार्श्वतस्तत् ॥ ४६ ॥

यद्राजशास्त्रं भृगुरङ्गिरा वा

न चक्रतुर्वीशकरावृषी तौ ।

तयोः सुतौ तौ च ससर्जतुस्त-

त्कालेन शुक्रश्च बृहस्पतिश्च ॥ ४७ ॥

सारस्वतश्चापि जगाद नष्टं

वेदं पुनर्यं ददृशुर्न पूर्वम् ।

व्यासस्तथैनं बहुधा चकार

न यं वशिष्ठः कृतवानशक्तिः ॥ ४८ ॥

वाल्मीकनादश्च ससर्ज पथं
 जग्रन्थयन्न च्यवनो महर्षिः ।
 चिकित्सितं यश्च चकार नात्रिः
 पश्चात्तदात्रेय ऋषिर्जगाद ॥ ४९ ॥
 यश्च द्विजत्वं कुशिको न लेभे
 तत्साधनं सूनुरवाप राजन् ।
 वेलां समुद्रे सगरश्च दध्रे
 नेक्ष्वाकवो यां प्रथमं बबन्धुः ॥ ५० ॥
 आचार्यकं योगविधौ द्विजाना-
 मप्राप्तमन्यैर्जनको जगाम ।
 ख्यातानि कर्माणि च यानि शौरेः
 शूरादयस्तेष्वबला बभूवुः ॥ ५१ ॥
 तस्मात्प्रमाणं न वयो न कालः
 कश्चित्कचिच्छैष्ठ्यमुपैति लोके ।
 राज्ञामृषीणां च हितानि तानि
 कृतानि पूर्वैरकृतानि पुत्रैः ॥ ५२ ॥
 एवं नृपः प्रत्ययितैर्द्विजैस्तै-
 राश्रासितश्चाप्यभिनन्दितश्च ।
 शङ्कामनष्टां विजहौ मनस्तः
 प्रहर्षमेवाधिकमारुरोह ॥ ५३ ॥
 प्रीतश्च तेभ्यो द्विजसत्तमेभ्यः
 सत्कारपूर्वं प्रददौ धनानि ।
 भूयादयं भूमिपतिर्यथोक्तो
 यायाज्जरामेत्य वनानि चेति ॥ ५४ ॥

अथो निमित्तैश्च तपोबलाच्च

तज्जन्म जन्मान्तकरस्य बुद्धा ।

शाकेश्वरस्यालयमाजगाम

॥ सद्धर्मतर्पादसितो महर्षिः ॥ ५५ ॥

तं ब्रह्मविद्ब्रह्मविदां ज्वलन्तं

ब्राह्म्या श्रिया चैव तपःश्रिया च ।

राज्ञो गुरुर्गौरवसत्क्रियाभ्यां

प्रवेशयामास नरेन्द्रसद्य ॥ ५६ ॥

स पार्थिवान्तःपुरसन्निकर्षं

कुमारजन्मागतहर्षवेगम् ।

विवेश धीरो बलसंज्ञयैव

तपःप्रकर्षाच्च जराश्रयाच्च ॥ ५७ ॥

ततो नृपस्तं मुनिमासनस्थं

पाशाढ्यपूर्वं प्रतिपूज्य सम्यक् ।

निमन्त्रयामास यथोपचारं

पुरा वशिष्ठं स ह्रवान्तिदेवः ॥ ५८ ॥

धन्योऽस्म्यनुपाह्वमिदं कुलं मे

यन्मां दिदृक्षुर्भगवानुपेतः ।

आज्ञाप्यतां किं करवाणि सौम्य

शिष्यो ऽस्मि विश्रम्भितुमर्हसीति ॥ ५९ ॥

एवं नृपेणोपनिमन्त्रितः स-

न्सर्वेण भावेन मुनिर्यथावत् ।

सविस्मयोत्कुलविशालवृष्टि-

र्गम्भीरधीराणि वचांस्युवाच ॥ ६० ॥

महात्मनि त्वय्युपपन्नमेत-

त्प्रियातिथौ त्यागिनि धर्मकामे ।

सत्त्वान्वयज्ञानवयोनुरूपा

क्षिग्धा यदेवं मयि ते मतिः स्यान् ॥ ६१ ॥

एतच्च तद्येन नृपर्वयस्ते

धर्मेण मूक्षमाणि धनान्यपास्य ।

नित्यं त्यजन्तो विधिवद्वभूवु-

स्तपोभिराद्या विभवेर्दरिद्राः ॥ ६२ ॥

प्रयोजनं यत्तु ममोपयाने

तन्मे भृणु प्रीतिमुपैहि च त्वम् ।

दिव्या मया दिव्यपथे भ्रुता वा-

ग्बोधाय जातस्तनयस्तवेति ॥ ६३ ॥

भ्रुत्वा वचस्तच्च मनश्च युक्ता

ज्ञात्वा निमिसैश्च ततो ऽस्युपेतः ।

दिदृक्षया शाक्यकुलध्वजस्य

शक्रध्वजस्येव समुच्छितस्य ॥ ६४ ॥

इत्येतदेवं वचनं निशम्य

प्रहर्षसंभ्रान्तगतिर्नरेन्द्रः ।

आदाय धान्यङ्कगतं कुमारं

संदर्शयामास तपोधनाय ॥ ६५ ॥

चक्राङ्गुपाणिं स तथा महर्षि-

र्जालावनद्धाङ्गुलिपाणिपादम् ।

सोर्णभ्रुवं वारणवस्तिकोश

सविस्मयं राजसुतं ददर्श ॥ ६६ ॥

धाम्यङ्कसंविष्टमवेक्ष्य चैनं
 देव्यङ्कसंविष्टमिवाग्निसूनुम् ।
 बभूव पक्ष्मान्तविरञ्चिताश्रु-
 र्निःश्वस्य चैवं त्रिदिवोन्मुखो ऽभूत् ॥ ६७ ॥
 इष्ट्वासितं त्वश्रुपरिप्लुताक्षं
 जेहातु पुत्रस्य नृपश्चकम्पे ।
 सगद्गदं बाष्पकषायकण्ठः
 पप्रच्छ च प्राञ्जलिरानताङ्गः ॥ ६८ ॥
 स्वल्पान्तरं यस्य वपुर्मुने स्या-
 द्ब्रह्मजुतं यस्य च जन्म दीप्तम् ।
 यस्योत्तमं भाविनमात्थ चार्थं
 तं प्रेक्ष्य कस्मात्तव धीर बाष्पः ॥ ६९ ॥

अपि स्थिरासुर्भगवन्कुमारः
 कश्चिन्न शोकाद् मम प्रसूतः ।
 लब्धा कथंचित्सलिलाञ्जलिर्मे
 न खल्विमं ज्ञातुमुपैति कालः ॥ ७० ॥
 अप्यक्षयं मे यशसो निधानं
 कश्चिद्-मो मे कुलहस्तसारः ।
 अपि प्रयास्यामि सुखं परत्र
 सुप्तोऽपि पुत्रोऽग्निमिषैकचक्षुः ॥ ७१ ॥
 कश्चिन्न मे जातमफुल्लमेव
 कुलप्रवालं परिशोषभागि ।
 क्षिप्रं विभो ब्रूहि न मेस्ति शान्तिः
 केहं सुते वेद्मि हि बान्धवानाम् ॥ ७२ ॥

इत्यागतावेगमनिष्टबुद्ध्या

बुद्धा मुनीन्द्रं स मुनिर्बभाषे ।

माभून्मतस्ते नृप काचिदन्वा

निःसंशयं तद्यदवोचमस्मि ॥ ७३ ॥

नास्यान्यथात्वं प्रति विक्रिया मे

स्वां वञ्चनां तु प्रति विह्वो अस्मि ।

कालो हि मे यातुमयं च जातो

जातिक्षयस्यासुलभस्य बोद्धा ॥ ७४ ॥

विहाय राज्यं विषयेष्वनास्थ-

स्तीन्द्रैः प्रयत्नैरधिगम्य तत्त्वम् ।

जगत्ययं मोहतमो निहन्तुं

ज्वलिष्यति ज्ञानमयो हि सूर्यः ॥ ७५ ॥

दुःखार्णवाद्वाचाधिविकीर्णकेना-

ज्जरातरङ्गान्मरणोपवेगात् ।

उत्तारयिष्यत्ययमुद्यमान-

मार्तं जगज्ज्ञानमहाप्रवेन ॥ ७६ ॥

प्रज्ञाम्बुवेगां स्थिरशीलवप्रां

समाधिशीतां प्रतचक्रवाकाम् ।

अस्योत्तमां धर्मनदीं प्रवृत्तां

तृष्णार्दितः प्रास्यति जीवलोकः ॥ ७७ ॥

दुःखार्दितेभ्यो विषयावृत्तेभ्यः

संसारकान्तारपथस्थितेभ्यः ।

आख्यास्यति ह्येष विमोक्षमार्गं

मार्गप्रणष्टेभ्य इवाध्वगेभ्यः ॥ ७८ ॥

विदह्यमानाय जनाय लोके
 रागाग्निनायं विषयेन्धनेन ।
 प्रह्लादमाधास्यति धर्मवृष्ट्या
 वृष्ट्या महामेघ इवातपान्ते ॥ ७९ ॥
 तृष्णार्गलं मोहतमः कपाटं
 द्वारं प्रजानामपथानहेतोः ।
 विपाटयिष्यत्ययमुत्तमेन
 सद्धर्मताडेन दुरासदेन ॥ ८० ॥
 स्वैर्मोहपाशैः परिवेष्टितस्य
 दुःखाविभूतस्य निराश्रयस्य ।
 लोकस्य संबुद्धय च धर्मराजः
 करिष्यते बन्धनमोक्षमेव ॥ ८१ ॥
 तन्मा कृथाः शोकमिमं प्रति त्वं
 तत्सौम्य शोच्यो हि मनुष्यलोके ।

मोहेन वा कामसुखैर्मदाद्वा

यो नैष्ठिकं श्रोष्यति नास्य धर्मम् ॥ ८२ ॥

भ्रष्टस्य तस्माच्च गुणादतो मे

ध्यानानि लब्ध्वाप्यकृतार्थतेव ।

धर्मस्य तस्याश्रवणादहं हि

मन्ये विपत्तिं त्रिदिवेपि वासम् ॥ ८३ ॥

इति श्रुतार्थः ससुहृत्सद्वार-

स्त्यक्त्वा विषादं मुमुदे नरेन्द्रः ।

एषंविदोयं तनयो ममेति

मेने स हि स्वामपि सारमत्तान् ॥ ८४ ॥

आर्येण मार्गेण तु यास्यतीति
 चिन्ताविधेयं हृदयं चकार ।
 न खल्वसौ न प्रियधर्मपक्षः
 संतापनाद्यास्तु भयं ददर्श ॥ ८५ ॥
 अथ मुनिरसितो निवेश तत्त्वं
 सुतनियतं सुतविक्रवाद्यं राज्ञे ।
 सबहुमतमुदीक्ष्यमाणरूपः
 पवनपथेन यथागतं जगाम ॥ ८६ ॥
 कृतमतिरनुजासृतं च दृष्ट्वा
 मुनिवचनश्रवणेपि शन्यतौ च ।
 बहुविधमनुकम्पया स साधुः
 प्रियसुतवद्भिन्नियोज्यां चकार ॥ ८७ ॥
 नरपतिरपि पुत्रजन्मतुष्टो
 विषयमत्यानि त्रिमुष्म बन्धनानि ।
 कुलसदृशमचीकरद्यथाव-
 स्तिवतमयं तनयस्य जातकर्म ॥ ८८ ॥
 दशस्र परिमितेष्वहःस्रैव
 प्रयतमनाः परया मुदा परीतः ।
 अकुरुत जपहोममङ्गलाद्याः
 प्रभवतस्माः स सुतस्य देवतेज्याः ॥ ८९ ॥
 अपि च शतसहस्रपूर्णसंख्याः
 स्थिरबलवत्तनयाः सहेमभृङ्गीः ।
 अनुपगतजराः पयस्विनीर्गाः
 स्वयमदहात्सुतवृद्धये द्विजेभ्यः ॥ ९० ॥

बहुविधविषयास्ततो यतात्मा
 स्वहृदयतोषकरीः क्रिया विधाय ।
 गुणवति दिवसे शिवे मुहूर्ते
 मतिमकरोन्मुदितः पुरप्रवेशे ॥ ९१ ॥
 द्विरदरदमयीमथो महार्हा
 सितसितपुष्पभृतां मणिप्रदीपाम् ।
 अभजत शिबिकां शिवाय देवी
 तनयवती प्रणिपत्य देवताभ्यः ॥ ९२ ॥
 पुरमथ पुरतः प्रवेद्य पर्णी
 स्थविरजनानुगतामपत्यनाथाम् ।
 नृपतिरपि जगाम पौरसंघै-
 र्दिवममरैर्मघवानिवाचर्यमानः ॥ ९३ ॥
 भवनमथ विगाह्य शाक्यराजो
 भव इव षण्मुखजन्मना प्रतीतः ।
 हृदिमिदमिति हर्षपूर्णवक्त्रो
 बहुविधपुष्टिशस्करं व्यधत् ॥ ९४ ॥
 इति नरपतिपुत्रजन्मवृद्ध्या
 सजनपदं कपिलाह्वयं पुरं तत् ।
 धनदपुरमिवाप्सरोवकीर्णं
 मुदितमभूच्चलकूबरप्रसूतौ ॥ ९५ ॥

इति श्रीबुद्धचरिते महाकाव्ये भगवत्प्रसूतिर्नाम प्रथमः सर्गः ॥१॥

NOTES.

Verse 2. उदमधिष्णोः. By conjecture. MS. उदमधिष्णोः. L. corrects उदमधृष्णोः.

V. 5. अन्यत्. L. amanyat, a printer's error.

V. 7. कृष्टान्तभावं. L.'s correction. MS. कृष्टान्त्वभावं — माट्टु. L.'s correction. MS. माट्टु.

V. 9. "Bee" is a purely conjectural interpretation, suggested by the context. I do not know what अभ्यास्यो can mean, or be a mistake for.

V. 12. तिम्रं. L.'s correction. MS. तीम्रं.—समन्तात्. By conjecture. L. समन्तान्.

V. 13. An echo of Raghuvansa XVII. 57?

न धर्ममर्थकामाभ्यां ववाधे न च तेन तौ ।

नार्यं कामेन कामं वा तौ ऽर्थेन सहृष्टस्मिन् ॥

Perhaps we should read स्वगेचरे.

V. 15. रविप्रभेवास्तं. L.'s correction. MS. रविप्रभो वास्तं.—सममदेवी-निवहामदेवी. Compare नारीसहस्रेषु हि सामप्राप्ता, Gāthā in Lalitavistara, p. 30.—With मायापगतेव here compare मायाकृतेव विम्बं, in the same Gāthā, The Sanskrit, p. 29, has मायानिर्मितमिव विम्बं.

V. 17. तमिर्लं. MS. तमिर्लं.

V. 19. स्मृत एव. With full consciousness. M. Levi translates: 'au moment même qu'elle pensait à lui.' But compare स्मृतः संप्रज्ञानन् Lalitavistara, p. 63, which does not mean 'calling to mind the tradition' as the translation has it. Compare also below Verse 31. यः संप्र-ज्ञानन्सुषुवे न मूढः, where Asvaghosha uses the second word of his text. The same collocation स्मृतः संप्रज्ञानन् occurs again, Lalitavistara, p. 95, where it is correctly translated, 'with full memory, knowing everything'. Foucaux's translation of the Tibetan version of the Lalitavistara has, p. 87, 'ayant le souvenir et la science'—नन्दागुहाया. So MS. L. suggests नन्दी गुहायां.

V. 20. गुरु षड्विद्यान्. L. गुरुषद्विद्यान्.

V. 22. MS. विलासं.

V. 25. व्रतसंस्कृतायाः. Compare पोषदपरिगृहीतायाः Lalitavistara, p. 63.

V. 27. This is in accordance, not with the Lalitavistara, in which Indra and Brahma receive the child, but with the account in the Abhinishkamanasutra. Cf. Foucaux, p. 87, note :

"The Lord of the Gods, knowing that the Queen about to be

delivered, resolved to be the first to receive the Bodhisattva. Then thinking that Queen Maya would be ashamed to be delivered before him, he said to himself, I must devise something. And he took the form of an old woman...But when the Bodhisattva was born, Indra could not hold him, and all his limbs shook. 'Kausika, leave me, leave me,' cried out the Bodhisattva, and the king of the gods let the child go."

V. 30. यथोर्वस्य. L.'s correction. MS. यथोर्वस्य.

V. 31. यः संप्रजानन्. &c. Compare note on स्मृत एव v. 19. L.'s translation, 'Il naquit parce qu'il voulait naître et non par folie,' is wrong. What is meant is that Buddha was born in full possession of his mental, as (v. 34) of his physical powers.

V. 34. The adjectives to पदानि are extremely interesting. The child's steps were अनाकुलानि not perplexed, or hesitating, भक्तसमुद्गतानि taken without conscious exercise of the will (as a man walks), निष्पेषवन्ति not sliding along the ground (he lifted his feet clean from the ground), आयतविक्रमाणि wide, धीराणि firm. Asvaghosha seems to write as a parent as well as a poet. निष्पेषवन्ति is L.'s correction for the निष्पेषन्ति of the MS.

V. 35. अन्त्या. L.'s correction. MS. आन्त्या.

V. 36. स्यात्. This detail has been given already, v. 27.

V. 42. वाता वयुः स्पर्शसुखा मनोज्ञाः Compare मरुतो वयुः सुखाः Raghuvansa III. 14.

V. 44. MS. आप्रपूरैः which L. queries. I conjecture आपि (was filled) पूरैः.

V. 45. °विहितान्तवातं. So MS. L. conjectures °विहितालवालं.

V. 48. न यं. L. takes these as one word नयं, the Nitiśāstra.

V. 50. राजन्. By conjecture. MS. राजं. L. conjectures राज्यं.

V. 52. तस्मात्. &c.

"It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere:
A lily of a day
Is fairer far in May
Although it fall and die that night—
It was the plant and flower of Light,
In small proportions we just beauties see;
And in short measures life may perfect be."

R. Johnson.

Compare also तेजसां हि वयः न समीक्ष्यते Raghuvansa XI. I.

V. 54. यथोक्तो. L.'s correction. MS. यथोक्तौ. The reference is to something said in the part of the poem missing between our vv. 46 and 47.

V. 61. महात्मनि स्वय्युपपन्नमेतत्. Compare सर्वे सखे स्वय्युपपन्नमेतत् Kumarasambhava III. 12.

V. 63. तव may by a strained construction be made to refer to the king : but it is grammatically more correct to make it part of the voice which Asita heard : 'To you is born a son who shall know (find out the way of salvation.' Asita did not understand the meaning of the voice until he had (V. 64) used his supernatural powers to that end.

V. 65. धात्र्यङ्गुपार्ति. This is very noteworthy. In the Lalitavistara, p. 112, Buddha's mother dies on the seventh night after the birth of her son, and an account is given of the pains Siddhodana was at to appoint a suitable wet-nurse for Buddha, p. 114. Asvaghosha deviates from the legend as far as Maya's death is concerned (cf. v. 92), but the धात्री appears here all the same.

V. 66. चक्राङ्गुपार्ति. In the Lalitavistara it is the soles of the two feet that are thus marked.—सोर्णधुवं. By conjecture. L. स्वर्णधुवं. Compare Lalitavistara, p. 120, उर्णो महाराज सर्वार्यसिद्धस्य ध्रुवोर्मेधे जाता हिमरजतप्रकाशा. Cf. also, p. 375, l. 16.—The next epithet means that in the case of Buddha the testicles were withdrawn from sight, as with the elephant. This is still a sign of great strength in India. Compare Foucaux, p. 108, 'ce qu'il faut cacher, est rentré et caché.' This detail is in the Lalitavistara also कोशोपगतवस्तिगूह्यः, p. 121, but is most absurdly rendered in the translation, p. 143, the twenty-first sign.

V. 67. पश्मान्तविरञ्जिताश्रुः (L. conjectures °रञ्जित°). He does not let the tears fall, for that would be a bad omen. Cf. निपतस्पीतवाष्प Kavgaprakāśa. This is the poet's touch. In the Lalitavistara Asita weeps freely.

V. 69. स्यात् is the indeclinable particle here. Compare अस्मि in v. 73.—त्तं. By conjecture. L. तै., a printer's error.

V. 71. The second line of this verse is, as Monsieur Levi has marked, one syllable short, and the meaning both of it and of the fourth line is obscure to me. I have had to leave both lines untranslated. M. Levi in the fourth line changes पुत्रो to पुत्रे, and translates 'gardant dans mon sommeil un œil ouvert sur mon fils.' The image is not a happy one, and I doubt if a Hindoo could have used it. "Even as he lies there asleep, my boy is the darling of the

gods" (referring to the attentions they have showered upon him); is a meaning that has suggested itself to me, but I doubt if it is correct. The words might also mean "even in his sleep my boy keeps one eye open," an alarming sign?).

V. 72. जेहं, &c. Suddhodana is thinking of the distress that will fall upon all to whom the boy is dear if any calamity overtakes him. L. changes वेधि to देस्सि and translates 'tu sais comme les parents: aiment leur fils.'

V. 73. काचिन्. By conjecture. L. कदाचित्, a printer's error.

V. 73. अस्मि. The indeclinable particle. L. corrects to अस्ति.

V. 79. प्रह्लादं. L. correct's to प्रह्लादं.

V. 80. कपाटं. The MS. writes कपातं.

V. 82. शौच्यो. L.'s correction. MS. शौचो.

V. 87. If nothing is missing, this verse is a good illustration of what I-tsing meant when he described Asvaghosha as packing a great deal of sense into a very few words. From the other records we learn that Asita had a nephew, Naradatta. In some of the accounts Naradatta accompanies Asita to the city Kapila, in others he remains behind. In all Asita makes it his first business on his return to adjure Naradatta to become one of Buddha's disciples. Compare Lalitavistara. p. 123, अथ तत्र खल्वसितो महर्षिर्नरदत्तं माणवकमेतदवोचत् । यथा त्वं नरदत्तं शृणुया बुद्धो लोक उत्पन्न इति तदा त्वं गत्वा तस्य शासने प्रव्रजे: मुनिवचनश्रवणे &c., is therefore to be construed with विनीयोजयां चकार, not as L. does कृतमतिः This last word does not mean 'attentive' here, but 'satisfied' (that this child was he of whom the heavenly voice spoke).



ART. XIX.—*The Irish Story of Cucullin and Conloch and the Persian Story of Rustam and Sohráb.* By JIVANJI JAMSHEDJI MODI, Esq., B. A.

[Read, 18th November 1892.]

There are several episodes in Firdousi's great epic of the Persians, which present striking points of resemblance to similar episodes in the epics of other nations. In 1887 Prof. Darmesteter, of Paris, drew the attention of our Society to the Mahābhārata episode of the renunciation of the throne by Yudhishtira and his ascension to Heaven, and said that it had its origin in the similar episode of king Kaikhoshroo in the Shāh-nāmeh. We know that our learned president had then entered a mild caveat against the conclusions arrived at by the French savant. This caveat has drawn forth in defence a learned paper from the pen of the French savant, entitled "Points de Contact entre le Mahābhārata et le Shāh-nāmeh" read before the Asiatic Society of Paris (Journal Asiatique, 1887, II., p. 38-75). In this paper the author has entered at great length into the points touched upon by him before our Society, in order to support his theory about the Persian origin of the Indian episode. Whatever be the view as to the country where the story of the episode had its origin, M. Darmesteter has clearly pointed out several points of striking resemblance between the Persian episode of Kaikhoshroo on the one hand, and the Indian episode of Yudhishtira and the Jewish episode of Enoch on the other. In 1889, my friend, Mr. Pallonjee Burjorjee Desai, of Bombay, in a public lecture delivered before the Gujarāti Dnyān Prasārak Mandli, pointed out several points of striking resemblance between the Persian episode of Homāe, Behe-āfrid and Arjāsp in the Shāh-nāmeh on the one hand and the Indian episode of Sitā and Rāvan in the Rāmāyan and the Greek episode of Helen and Paris in the Iliad on the other¹. My last paper before our Society on "The so-called Pehelvi origin of the story of the Sindibād-nāmeh," led to show that there was a striking resemblance between the Persian story of Kāus, Soudābeh and Siāvakhsh in the Shāh-nāmeh and the Indian story of the King, the Damsel, and the Prince in the Sindibād-nāmeh. All these stories show that

¹ શાહનામા મધ્યનું એક ઉસ્તાન, અને રામાયણ તથા ઇલિયડની વાર્તાઓ સાથે તેની સરખામણી. જ્ઞાનપ્રસારક મંડળી સને ૧૮૮૯-૮૯ ના ભોસમના બાપણા. બાપણ છઠું.

several Persian stories of the Shâh-nâmeh have their parallels in the epics of the East and the West. My paper this evening treats of a similar subject. It is intended to compare an episode in the Persian epic with that in an Irish epic.

M. Mohl, in the preface to his French translation of the Shâh-nâmeh, was the first to allude to this resemblance. He said, "*Miss Brooke a découvert, en Irlande deux très-anciennes ballades dont le fond offre une ressemblance étonnante avec l'histoire de Sohrâb.*" In this paper I have tried to point out the "resemblance étonnante" in all its details. The two ballads referred to by M. Mohl are "Conloch, a Poem" and "The Lamentation of Cucullin over the body of his son Conloch." They are given by Miss Brooke in her "*Reliques of Irish Poetry*" published in 1789.

I will first narrate here the Irish story in the words of Mr. O'Halloran, the writer of the introduction to the Poem of Conloch. "In the reign of Conor Mac-Nessa, King of Ulster (about the year of the world 3950), Ireland abounded in heroes of the most shining intrepidity; insomuch that they were all over Europe, by way of eminence, called the Heroes of the Western Isle. Amongst these were Cucullin, the son of Sualthach; Conal Cearach, and the three sons of Uisneach, Naoise, Ainle and Ardan, all cousins-german. Cucullin in one of his continental expeditions, returning home by way of Albany, or modern Scotland, fell in love at Dun-Sgathach, with the beautiful Aife, daughter to Airdgenny. The affairs of his country calling him home, he left the lady pregnant; but, on taking leave, he directed, in case his child should be a son, to have him carefully brought up to arms, at the academy of Dun-Sgathach. He gave her a chain of gold to be put round his neck, and desired that he should be sent to Ulster, as soon as his military studies were completed, and that he should there recognize him by means of the golden chain. He also left the following injunctions for his conduct: that he should never reveal his name to a foe; that he should not give the way to any man who seemed to demand it as right; and that he should never decline the single combat with any knight under the sun.

The youth (his education completed) came to Ireland to seek his father; but it appears that he arrived in armour; a manifest proof, according to the etiquette of those days, that he came with an hostile intention, and to look for occasions to signalize his valour. On his approaching Emania, the royal residence of the Ulster kings, and

of the Croabh-ruadh, or Ulster knights, Conor sent a herald to know who he was? A direct answer, and he armed, would have been improper; it would have been an acknowledgment of timidity: In short, the question was only a challenge; and his being asked to pay an eric or tribute, implied no more than that he should confess the superiority of the Ulster knights. On his refusal to answer the question, Cuchullin appeared: they engaged, and the latter, hard-pressed, threw a spear with such direction at the young hero, as to wound him mortally. The dying youth then acknowledged himself his son, and that he fell in obedience to the injunctions of his mother. It appears, however, from the poem, that when Cuchullin left her those injunctions, he was far from expecting that his son should have put them in force upon his arrival in Ireland."

Now I will narrate briefly the story of Rustam and Sohrâb as given by Firdousi in his Shâh-nâmeh. In the reign of Kâus, Rustam, the great general of the king, went a-hunting one day in the forests near the country of Samangân. Teheminâ, the daughter of the Prince of Samangân fell in love with him and Rustam married her. On preparing to leave her country for his native land of Irân, he found her *enciente*. He then gave her a (مهر) Mohrêh (a kind of precious jewel), with instructions that in case his child should be a daughter, she should fasten it on her ringlets, but in case it should be a son he should fasten it on one of his arms. A son being born, Teheminâ named him Sohrâb, and fastened the jewel on one of his arms. Sohrâb grew up to be a brave and manly young man, eager to seek glory and fame in war, against the rulers of Turân and Irân. Afrasiâb of Turân, the enemy of the Irânian King, Kâus, won him over to his side, and placed him at the head of a large army to invade Irân. He sent his two generals, Houmân and Barmân, with the army under Sohrâb, with strict instructions that they must always take care that Sohrâb should not know his father Rustam. The invading army marched to the Daz-i-Sapheed, i.e., the white fortress which stood over the borderland between Turân and Irân. Hajir, the commander of the fort, fell a prisoner in the hands of Sohrâb. Gordâfrid, a brave and gallant sister of Hajir, then put on the armour of a man, and took the field against Sohrâb. In the heat of the fight in a single combat, her helmet fell off and revealed her to Sohrâb as a woman. Sohrâb being struck with her beauty, wanted to make her a captive, but she succeeded in making her escape by means of sweet

tempting words. The next day Sohrâb found the fort deserted because Gordâfrid and the other occupants of the fort had left it by a subterranean passage. Sohrâb then marched further on to Irân. Kâus hearing of the fall of the fortress of Daz-i-Sapheed and the march of Sohrâb, sent for his great general Rustam, who lived in Zaboulisân. On coming to the Court of the king, Rustam was strongly reprimanded by Kâus, for being dilatory in obeying his orders. Rustam indignantly left the Court, and returned to his country. The successful march of Sohrâb had struck terror into the hearts of all Persians, and the counsellors of the king advised him to be conciliatory and to send again for Rustam, who alone was able to stand against the successful march of Sohrâb and his army. Rustam returned to the Court and took the field against Sohrâb. In the meantime Sohrâb, who had never previously seen his father Rustam, tried his best to gather from Hajir, the Irânian prisoner under his charge, the particulars about the tent and the whereabouts of Rustam. But Hajir did not give him any correct information, lest Sohrâb should take some foul means to do away with the Irânian general and thus succeed in overthrowing the Irânian rule. Again, it was for the interest of Houmân and Bârmân, the Turânian officers with Sohrâb, not to let him know who and where his father was. So the father and the son, not knowing each other, met in a single combat on the battle field. Sohrâb, out of filial affection, suspected his antagonist to be his father, Rustam, and so asked his name. But Rustam evaded the question and did not disclose his name. In the subsequent fight Rustam fell to the ground and Sohrâb raised his dagger to kill him, but Rustam persuaded young Sohrâb, who was ignorant of the wiles and tricks of war, to postpone his killing him till he was thrown down on the ground for the third time. The next day Rustam succeeded in throwing Sohrâb to the ground, and he, instead of waiting for the third fight, at once stabbed Sohrâb with his dagger. Sohrâb in his dying words found fault with the treachery of his antagonist, and said that his father Rustam, when he would come to know of his treacherous conduct, was sure to revenge his death. The mention of the name of Rustam, as that of his father, soon made Rustam discover his mistake, but it was too late. Sohrâb showed him the jewel on his arm to assure him of his being Rustam's son. Rustam then began to lament and curse himself, and sent Goudrez to Kâus to ask from him (نوشدارو) nosh dâru, a solution to heal dagger

wounds, but he could not get it. Sohrâb soon died of the mortal wound on the battle field, and the grief of Rustam was indescribable. Teheminâ, the mother of Sohrâb, soon learnt of the sad fate of her beloved son, and died of grief and sorrow within a year after Sohrâb's death.

Thus we find that the Irish and Persian stories resemble a good deal in the principal facts, of a son and a father fighting with each other in ignorance, and of the son being killed by the hand of his father. We will now note here a few points of striking resemblance in some of the details of the stories.

1. Both the generals fall in love with princesses far away from their native countries. Cucullin, the Irish general, falls in love with Aife, daughter to Airdgenny, in the country of Albany. Rustam, the Irânian general, falls in love with Teheminâ, the daughter of the King of Samangân, in the country of Turân.

2. Both leave with their wives precious ornaments to be put on by their expected children for the sake of recognition. Cucullin leaves a golden chain for the purpose; Rustam a Mohrêh or a kind of jewel.

3. In both the stories, the sons, when they come to age, march with large armies against the countries under whose kings their fathers serve as generals.

4. In both the stories, the sons before fighting with their fathers fight with and take captive other heroes. Sohrâb fights with and takes prisoner Hajir, the commander of the fortress of Daz-i-Sapheed, situated on the borderland between Turân and Irân. Conloch, in the Irish story, fights with and takes prisoner Conall Cearnach, the master of the Ulster kings.

5. On seeing the defeat of their eminent generals both the kings send for their heroes who stand first in rank. Kâus, the King of Irân, sends for his hero, Rustam, who lives in his country of Zaboulistân. Conor, the king of Ulster, sends for his hero, Cucullin, who lives in his fortress of Dundalgan. Conor orders (p. 12):

“Quick let a rapid courier fly!

(Indignant Auliffe cried,)

Quick with the shameful tidings let him hie,

And to our aid the first of heroes call,

From fair Dundalgan's lofty wall,

Or Dethin's ancient pride!”

Compare with this the Irânian king's words to his messenger Giv.

"Go fast. Handle well the reins of your horse. When you go to Rustam, you need not rest in Zâboul even if you feel drowsy. If you arrive there at night, turn back the next morning. Tell him (Rustam) that we are reduced to straitened circumstances in war. If this brave man will not come forward, we cannot treat with contempt this evil-minded enemy."¹

6. Both the heroes, Cucullin and Rustam, make a little delay in responding to the call of their sovereign. Conor, the Irish King, welcomes his general, Cucullin, though late:—

"Welcome, Cucullin! mighty chief!
Though late, O welcome to thy friend's relief!
Behold the havoc of yon deadly blade!
Behold our hundred warriors bite the ground!
Behold thy friend, thy Conall bound!
Behold nor be thy vengeful arm delayed!"

Kâus, the Irânian King, at first gets angry at the delay and gives vent to his anger, which makes Rustam leave his court indignantly. But, when looking to the situation of imminent danger from the invading enemy, he sends for Rustam again, and when the latter being prevailed upon by the call of duty to his country, returns to the court of the king, he is welcomed as follows:

"Through the terror caused by this thoughtless new enemy, my heart was as much reduced as the new moon. I sent for you to find out a remedy for this. And when you came late I got angry. But O elephant-bodied hero! if you were offended, I repented of it, and filled my mouth with dust of repentance O hero!

۱ بگیو آنگی گفت بشتاب زود
عنان نکاور بپاید بسود
نباید که چون نزد رستم شوی
بوابل بمانی وگر بغدوی
اگرشب رسی روز را بازگرد
بگویش که تنگ اندر آمد لبرد
وگر نه فرازست این مرد گرد
بداندیش را خوار نتوان شمرد

may your soul be always bright. It seems advisable that to-day we meet in an assembly of pleasure and to-morrow arrange for the battle."¹

7. As seen above, we learn from the Shâh-nâmeh that the Irânian general, Rustam, had a cause to be offended against king Kâus, and that it was after reconciliation that he went to war against Sohrâb. From the Irish story also we learn that the Irish general, Cucullin, also had a cause to be offended against king Conor, and that it was after "a kind of sullen reconciliation" that he took arms against the new invader, Conloch. But the causes of the offence were different. In the Irânian story, it was the delay of Rustam in responding to the immediate call of his sovereign. In the case of the Irish story, it was the breach of faith on the part of the king, who (in order to prevent the fulfilment of a prediction) had ordered a few of Cucullin's kinsmen to be murdered, because one of them had married a beautiful girl, whom the king had guarded in a fortress, to frustrate the prophecy, that she would bring ruin to the house of Ulster.

8. In both the stories the generals leave the courts with anger on account of the unbecoming conduct of their sovereigns, and at first refuse to go to war against the enemies, but at last better counsels and

۱ وزین ناسگالیده بدخواه نور

دلم گشت باریک چون ماه نو

بدین چاره جستن ترا خواستم

چو دیر آمدی نندی آراستم

چو آزردہ گشتی نوای پیلن

پشیمان شدم خاکم اندر دهن

.....

چنین گفت کاوس گای پهلوان

تو اباد پیوسته روشن روان

چنین بهتر آید که امروز بزم

بسازیم و فردا گنیم رزم

a call to duty prevail. Conor, the Ulster king, thus persuades Cucullin to change his mind, and withdraw his refusal:—

“And wilt thou then decline the fight,
O arm of Erin's fame!
Her glorious, her unconquered knight,
Her first and fav'rite name!
No, brave Cucullin! mighty chief
Of bright victorious steel!
Fly to thy Conor, to thy friend's relief,
And teach the foe superior force to feel!”

Goudrez, the minister of the Persian king, thus persuades Rustam to change his mind, and to take arms for the sake of his king and his country.

“Do not turn your back thus on the Shâh of Irân. By such a retreat, do not disgrace your name which has been so much exalted in the whole of the world. And now, when the army (of the enemy) presses upon us, do not darken unwisely (the future of) this crown and this throne, because disgrace comes to us from the land of Turân. Our holy religion will not approve of this.”¹

9. As Cucullin in the Irish story is an “unconquered” knight, so is Rustam of the Persian story an unconquered hero. No hero had ever thrown him down upon the ground in a single combat.

10. According to both the stories the aged general (the father),

۱ ز مہراب یل رفت یکسر سخن
چنین پشت برشاہ ایران مکن
چنین بر شدہ نامت اندر جہان
بدین باز گشتن مگردان نہان
و دیگر کہ تنگ اندر آمد سپاہ
مکن تیرہ بوخیرہ این ناچ و گاہ
کہ ننگست برماز توران زمین
پسندہ نباشد بر پاک دین

before beginning the combat makes, to his young antagonist (the son), an offer of peace. In the Irish story Cucullin says to Conloch:

"Let me, O valiant knight, (he cried)
Thy courtesy request!
To me thy purpose, and thy name confide,
And what thy lineage and thy land declare?
Do not my friendly hand refuse,
And proffer'd peace decline;—
Yet if thou wilt the doubtful combat choose,
The combat then, O fair-hair'd youth! be thine!"

In the Persian story Rustam pities Sohrâb, and asks him to desert the side of Turân and go over to that of Irân. He says:

"My heart pities you, and I do not like to deprive you of your life. Do not remain in the company of the Turks. I know of none in Irân who is your equal in having such shoulders and arms."¹

11. According to both the stories, when the two generals (father and son) meet for a single combat, the first thing they do is that one of them puts to the other a question about his name and parentage, and the other evades the question. In the Irish story it is Cucullin, the father, that puts the question, and it is Conloch, the son, that evades it. But in the Persian story it is Sohrâb, the son, that puts the question, and Rustam, the father, that evades it. Cucullin says to Conloch:

"To me thy purpose and thy name confide,
And what thy lineage and thy land declare?"

Conloch then refuses to give any information and to accept the offer of peace.

"Never shall aught so base as fear
The hero's bosom sway!
Never, to please a curious ear,
Will I my fame betray!
No, gallant chief! I will to none
My name, my purpose, or my birth reveal;
Nor even from thee the combat will I shun,
Strong though thine arm appear, and tried thy martial steel."

۱ پی رحمت آرد بتو بودلم
نخواهم که جانت زتن بگسام
نمانی بفرکان بدین یال و سفت
به ایران ندانم ترا نیز جفت

Fuller, I., p. 488.

Sohrâb, who suspects his antagonist to be his father, Rustam, thus questions him :

"I ask you a question, you must tell me the truth. Tell me plainly, what is your parentage? Please my heart with your good words. I suspect that you are Rustam, that you are descended from the family of glorious Narimân." Rustam, in order to frighten the young warrior with the idea, that Rustam was a more powerful and stronger man than the strong-built man before him, says an untruth, and denies his being Rustam. "I am neither Rustam, nor am I of the family of Sâm Narimân. He is a great warrior and I am much inferior to him. I neither possess the throne nor the crown."¹

12. In both the stories we find that the hearts of the sons, while fighting with their fathers, are touched with feelings of tenderness and filial affection. In the Irish story Conloch, while refusing to answer the questions of Cucullin, and while declining his offers of peace, says :—

"Yet hear me own, that, did the vow of chivalry allow,
I would not thy request withstand,
But gladly take, in peace, thy proffer'd hand.
So does that face each hostile thought control ;
So does that noble mien possess my soul."

In the Persian story Sohrâb says to Houmân: "My feelings are affected by looking to (his stature,) his feet and his stirrups. My face is covered with shame (to fight against him). I find (in him) all

¹ بدو گفت کز تو بیورسم سخن
همه را منی باید افکند بن
یکایک نزادت مرا یاد دار
ز گفتار خویت ، و ا شاد دار
من ایدون گمانم که تورستمی
که از تخته نامور نیرمی
چنین داد پاسخ که رستم نیم
هم از تخته سام نیرم نیم
که او پهلوانست و من که ترسم
نه با تخت و ما هم نه با انصرم

Vuller, I., p., 488.

the marks pointed out by my mother, and I tremble in my heart for him.””

13. According to both stories, the single combat between the generals was unprecedented, and lasted very long. The Irish story says :

“Dire was the strife each valiant arm maintain’d,
And undecided long their fates remain’d ;
For, till that hour, no eye had ever view’d
A field so fought, a conquest so pursu’d !”

According to Firdousi, “they fought with each other from sunrise to sunset.”

14. According to both the stories, the older generals, before killing their younger antagonists, were very hard-pressed. Cucullin was hard-pressed at first by his young antagonist, Conloch, when—

“At length Cucullin’s kindling soul arose ;
Indignant shame recruited fury lends ;
With fatal aim his glittering lance he throws,
And low on earth the dying youth extends.”

In the Persian story also we find Rustam very hard-pressed at first. In the first combat he was thrown down upon the ground by Sohrâb. Then he prayed to God for additional strength, and threw down and killed Sohrâb in the second combat.

15. It appears from both the stories that the sons did not take full advantage of their strength as young men, against their aged antagonists. Conloch, out of affectionate feelings for Cucullin did not use all his strength to overpower him. When later on he was stabbed by his father, he says to him :

“But, Ah Cucullin!—dauntless knight!—
Ah!—had’st thou better mark’d the fight!
Thy skill in arms might soon have made thee know
That I was only half a foe!

۱ ز پای و رکبش همی مهر من
بجند بشرم آورد چهر من
نشانهای مادر بیابم همی
بدل نیز لختی بقابم همی

Fuller, I, p. 497.

Thou would'st have seen, for glory though I fought,
Defence,—not blood I sought.

Thou would'st have seen, from that dear breast,
Nature and love thy Conloch's arm arrest!

Thou would'st have seen his spear instinctive stray;
And, when occasion dar'd its force,

Still from that form it fondly turn'd away,
And gave to air its course."

Sohrâb, when he first threw Rustam to the ground, raised his dagger to stab him, but being soon moved by the words of Rustam, for whom, in the midst of fight, he entertained tender feelings, he let him go. Like Conloch, Sohrâb, when wounded with the fatal blow, thus reminds Rustam of it: "I was kind to you in every way, but you did not show me a particle of favour."¹

The most touching parts in both the stories are the lamentations of the fathers when they know that they have killed their own sons.

There is one great difference between these two stories. In the Persian story, both the father and the son do not know each other and so both fight in utter ignorance of each other. But in the Irish story, Conloch, the son, knows his father, Cucullin, but fights with him in accordance with the rules of chivalry which Cucullin had asked his wife to communicate to their child, in case the child should be a son. Cucullin's injunctions for his son's conduct were: "That he should never reveal his name to a foe; that he should not give way to any man who seemed to demand it as a right; and that he should never decline the single combat with any knight under the sun."

Now, the question is, which is the home of these two stories? It seems that ancient Irân was the country where the touching story had its home. The very name of Ireland suggests that the country was originally inhabited by a tribe from the ancient Aryans, the common ancestors of the Irânians of Firdousi and of other adjoining nations. Again, has not the word Erin, used in the above Irish poem of Cucullin as an ancient name of Ireland, a close resemblance with the name of Irân? Firdousi's poem of Rustam and Sohrâb, which forms a small part of his whole epic is, as compared to the Irish poem, a very long

۱ زهرگونه بودم ترا رہنمای

نچنبید یک ذره مهرت زجای

Vuller, I., p. 504.

one. Again, according to Persian writers, and according to Bundehesh, the time when Rustam, the national hero of Irân lived, was very old. It appears, therefore, that the story had, with several other stories, passed orally from the East to the West. It is possible that the Celts took it with them to Ireland.

According to M. Mohl, this tradition of a son, fighting in ignorance with his father, is also found among other nations besides the Irish. "J. Grimm has published some fragments of a German poem of the 8th century which rests upon a similar foundation, and Dietrich has published a Russian tale which gives a similar story."¹ It appears from an article in the *Academy* of 19th April 1890, written by Mr. H. Krebs, and headed "Firdousi and the Old High German lay of Hildebrand" that "Green in his Critical Edition of Hildebrandsleid (Gottinger, 1858) has first pointed out a striking parallel between the German song and the Persian episode." Mr. Krebs also mentions in connection with this episode, the classical legend of Œdipus in which it is the son who slays his father in ignorance. A comparison of the abovenamed similar German and Russian songs by some members of our Society, interested in Aryan folk-song, is likely to throw a strong light on the question of the origin of the story. Leaving aside the question of its home, we have seen in this paper that the Irish story is similar to the Persian, not only in its main features, but also in some of its details.

Mohl, 1876, small edition, Vol. I., p. lxxi.

ART. XX.—*The Philosophy of the Vedānta in its
relations to the Occidental Metaphysics.*

By DR. PAUL DEUSSEN,

Professor of Philosophy in the University of Kiel, Germany.

Read, 25th February 1893.

On my journey through India I have noticed with satisfaction that in philosophy till now our brothers in the East have maintained a very good tradition, better perhaps than the more active, but less contemplative branches of the great Indo-Aryan family in Europe, where Empirism, Realism and their natural consequence, Materialism, grow from day to day more exuberantly, whilst metaphysics, the very centre and heart of serious philosophy, are supported only by a few ones, who have learned to brave the spirit of the age.

In India the influence of this perverted and perverse spirit of our age has not yet overthrown in religion and philosophy the good traditions of the great ancient time. It is true, that most of the ancient *darśanas* even in India find only an historical interest; followers of the Sāṅkya-System occur rarely; Nyāya is cultivated mostly as an intellectual sport and exercise, like grammar or mathematics,—but the Vedānta is, now, as in the ancient time, living in the mind and heart of every thoughtful Hindoo. It is true, that even here in the sanctuary of Vedantic metaphysics, the realistic tendencies, natural to man, have penetrated, producing the misinterpreting variations of Čaṅkar's Advaita, known under the names Viçishṭadvaita, Dvaita, Čuddhādvaita of Rāmānuja, Mādhva, Vallabha,—but India till now has not yet been seduced by their voices, and of hundred Vedāntins (I have it from a well informed Hindoo, who is himself a zealous

adversary of Çaṅkara and follower of Rāmānuja) fifteen perhaps adhere to Rāmānuja, five to Madhva, five to Vallabha, and seventy-five to Çaṅkarāchārya.

This fact may be for poor India in so many misfortunes a great consolation; for the external interests are higher than the temporary ones; and the system of the Vedānta, as founded on the Upanishads and Vedānta Sūtras, and accomplished by Çaṅkara's commentaries on them,—equal in rank to Plato and Kant—is one of the most valuable products of the genius of mankind in its researches of the eternal truth,—as I propose to show now by a short sketch of Çaṅkara's Advaita and comparison of its principal doctrines with the best that occidental philosophy has produced till now.

Taking the Upanishads, as Çaṅkara does, for revealed truth with absolute authority, it was not an easy task to build out of their materials a consistent philosophical system, for the Upanishads are in Theology, Kosmology and Psychology full of the hardest contradictions. So in many passages the nature of Brahman is painted out in various and luxuriant colours, and, again, we read that the nature of Brahman is quite unattainable to human words, to human understanding;—so we meet sometimes longer reports explaining how the world has been created by Brahman, and, again, we are told that there is no world besides Brahman, and all variety of things is mere error and illusion;—so we have fanciful descriptions of the Samsāra, the way of the wandering soul up to the heaven and back to the earth, and, again, we read that there is no Samsāra, no variety of souls at all, but only one Ātman, who is fully and totally residing in every being.

Çaṅkara—in these difficulties created by the nature of his materials, in face of so many contradictory doctrines, which he was not allowed to decline and yet could not admit altogether,—has found a wonderful way out, which deserves the attention, perhaps, the imitation of the Christian dogmatists in their embarrassments. He constructs out of the materials of the Upanishads two systems, one esoteric, philosophical (called by him *nirguṇā vidyā*, sometimes *pāramārthikā avasthā*) containing the metaphysical truth for the few ones, rare in all times and countries, who are able to understand it; and another exoteric, theological (*saguṇā vidyā*, *vyāvahāriki avasthā*) for the general public, who want images, not abstract truth, worship, not meditation.

I shall now point out briefly the two systems, esoteric and exoteric, in pursuing and confronting them through the four chief parts which Çaṅkara's system contains, and every complete philosophical system must contain:—

I. Theology, the doctrine of God or of the philosophical principle.

II. Kosmology, the doctrine of the world.

III. Psychology, the doctrine of the soul.

IV. Eschatology, the doctrine of the last things, the things after death.

I.—THEOLOGY.

The Upanishads swarm with fanciful and contradictory descriptions of the nature of Brahman. He is the all-pervading âkāṣa, is the puruṣa in the sun, the puruṣa in the eye; his head is the heaven, his eyes are sun and moon, his breath is the wind, his footstool the earth; he is infinitely great as soul of the universe and infinitely small as the soul in us; he is in particular the *īṣvara*, the personal God, distributing justly reward and punishment according to the deeds of man. All these numerous descriptions are collected by Çaṅkara under the wide mantle of the exoteric theology, the *saguṇā vidyā* of Brahman, consisting of numerous "vidyās" adapted for approaching the eternal being not by the way of knowledge but by the way of worshiping, and having each its particular fruits. Mark also that the conception of God as a personal being, an *īṣvara*, is merely exoteric and does not give us a correct knowledge of the Ātman;—and, indeed, when we consider what is personality, how narrow in its limitations, how closely connected to egotism, the counterpart of godly essence, who might think so low of God to impute him personality?

In the sharpest contrast to these exoteric vidyās stands the esoteric, *nirguṇā vidyā* of the Ātman; and its fundamental tenet is the absolute inaccessibility of God to human thoughts and words;

यतो वाचो निवर्तन्ते
अप्राप्य मनसा सह.

and again :

अविज्ञातं विज्ञानताम्
विज्ञातमविज्ञानताम्.

and the celebrated formula occurring so often in Bṛihadāraṇyaka-Upanishad; *neti! neti!* viz., whatever attempt you make to know

the Âtman, whatever description you give of him, I always say : *na iti, na iti*, it is not so, it is not so ! Therefore the wise Bâhva, when asked by the king Vâshkalin, to explain the Brahman, kept silence. And when the king repeated his request again and again, the ṛishi broke out into the answer : " I tell it you, but you don't understand it ; *cānto 'yam âtmā*, this Âtmâ is silence ! " We know it now by the Kantian philosophy, that the answer of Bâhva was correct, we know it, that the very organisation of our intellect (which is bound once for ever to its innate forms of intuition, space, time, and causality) excludes us from a knowledge of the spaceless, timeless, godly reality for ever and ever. And yet the Âtman, the only godly being, is not unattainable to us, is even not far from us, for we have it fully and totally in ourselves as our own metaphysical entity ; and here, when returning from the outside and apparent world to the deepest secrets of our own nature, we may come to God, not by knowledge, but by *anubhava*, by absorption into our own self. There is a great difference between knowledge, in which subject and object are distinct from each other, and *anubhava*, where subject and object coincide in the same. He who by *anubhava* comes to the great intelligence, "*aḥam brahma asmi*," obtains a state called by Çaṅkara *Saṁrâdhanam*, accomplished satisfaction ; and indeed, what might he desire, who feels and knows himself as the sum and totality of all existence !

II.—KOSMOLOGY.

Here, again, we meet the distinction of exoteric and esoteric doctrine though not so clearly severed by Çaṅkara as in other parts of his system.

The exoteric Kosmology, according to the natural but erroneous realism (*avidyā*) in which we are born, considers this world as the reality, and can express its entire dependency of Brahman only by the mythical way of a creation of the world by Brahman. So a temporal creation of the world, even as in the Christian documents, is also taught in various and well-known passages of the Upanishads. But such a creation of the material world by an immaterial cause, performed in a certain point of time after an eternity elapsed uselessly, is not only against the demands of human reason and natural science, but also against another important doctrine of the Vedānta, which teaches and must teach (as we shall see hereafter) the "beginning-

lessness of the migration of souls," *samsārasya anāditvam*. Here the expedient of Çaṅkara is very clever and worthy of imitation. Instead of the temporary creation once for ever of the Upanishads he teaches that the world in great periods is created and re-absorbed by Brahman (referring to the misunderstood verse of the Rīgveda: सृष्टिचन्द्रमसौ धाता यथापूर्वमकल्पयत्); this mutual creation and re-absorption lasts from eternity, and no creation can be allowed by our system to be a first one, and that for good reasons, as we shall see just now.—If we ask: *Why* has God created the world, the answers to this question are generally very unsatisfactory. For his own glorification? How may we attribute to him so much vanity! — For his particular amusement? But he was an eternity without this play-toy!—By love of mankind? How may he love a thing before it exists, and how may it be called love, to create millions for misery and eternal pain!—The Vedānta has a better answer. The never ceasing new-creation of the world is a moral necessity connected with the central and most valuable doctrine of the exoteric Vedānta, the doctrine of Saṁsāra.

Man, says Çaṅkara, is like a plant. He grows, flourishes and at the end dies; but not totally. For, as the plant, when dying, leaves behind it the seed, of which, according to its quality, a new plant grows,—so man, when dying, leaves his *karma*, the good and bad works of his life, which must be rewarded and punished in another life after this. No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life. So the Saṁsāra is without beginning and without end, and the new creation of the world after every absorption into Brahman is a moral necessity. I need not point out, in particular here in India, the high value of this doctrine of Saṁsāra as a consolation in the distresses, as a moral agent in the temptations of life,—I have to say here only, that the Saṁsāra, though not the absolute truth, is a mythical representative of a truth which in itself is unattainable to our intellect; mythical is this theory of metempsychosis only in so far as it invests in the forms of space and time what really is spaceless and timeless, and therefore beyond the reach of our understanding. So the Saṁsāra is just so far from the truth, as the *saguṇā vidyā* is from the *nirguṇā vidyā*; it is the eternal truth itself, but (since we cannot conceive it otherwise) the truth in an allegorical

form, adapted to our human understanding. And this is the character of the whole exoteric Vedānta, whilst the esoteric doctrine tries to find out the philosophical, the absolute truth.

And so we come to the esoteric Kosmology, whose simple doctrine is this, that in reality there is no manifold world, but only Brahman, and that what we consider as the world, is a mere illusion (*māyā*) similar to a *mṛigatrishāṅkā*, which disappears when we approach it, and not more to be feared than the rope, which we took in the darkness for a serpent. There are, as you see, many similes in the Vedānta to illustrate the illusive character of this world, but the best of them is perhaps, when Çaṅkara compares our life with a long dream ;—a man whilst dreaming does not doubt of the reality of the dream, but this reality disappears in the moment of awakening, to give place to a truer reality, which we were not aware of whilst dreaming. The life a dream ! this has been the thought of many wise men from Pindar and Sophocles to Shakespeare and Calderon de la Barca, but nobody has better explained this idea than Çaṅkara. And, indeed, the moment when we die may be to nothing so similar as to the awakening from a long and heavy dream ; it may be that, then, heaven and earth are blown away like the nightly phantoms of the dream, and what then may stand before us ? or rather in us ? Brahman, the eternal reality, which was hidden to us till then by this dream of life !—This world is *māyā*, is illusion, is not the very reality, that is, the deepest thought of the esoteric Vedānta, attained, not by calculating *tarka* but by *anubhava*, by returning from this variegated world to the deep recess of our own self (*Ātman*). Do so, if you can, and you will get aware of a reality very different from empirical reality, a timeless, spaceless, changeless reality, and you will feel and experience that whatever is outside of this only true reality is mere appearance, is *māyā*, is a dream !—This was the way the Indian thinkers went, and by a similar way, shown by Parmenides. Plato came to the same truth, when knowing and teaching that this world is a world of shadows, and that the reality is not in these shadows, but behind them. The accord here of Platonism and Vedantism is wonderful, but both have grasped this great metaphysical truth by intuition ; their tenet is true, but they are not able to prove it, and in so far they are defective. And here a great light and assistance to the Indian and the Grecian thinker comes from the philosophy of Kant, who went quite another

way, not the Vedantic and Platonic way of intuition, but the way of abstract reasoning and scientific proof. The great work of Kant is an analysis of human mind, not in the superficial way of Locke, but getting to the very bottom of it. And in doing so, Kant found, to the surprise of the world and of himself, that three essential elements of this outside world, *viz.*, space, time, and causality, are not, as we naturally believe, eternal fundaments of an objective reality, but merely subjective innate intuitive forms of our own intellect. This has been proved by Kant and by his great disciple, Schopenhauer, with mathematical evidence, and I have given these proofs (the fundament of every scientific metaphysic) in the shortest and clearest form in my "Elemente der Metaphysik"—a book which I am resolved now to get translated into English, for the benefit not of the Europeans (who may learn German) but of my brothers in India, who will be greatly astonished to find in Germany the scientific substruction of their own philosophy, of the Advaita Vedānta! For Kant has demonstrated, that space, time, and causality are not objective realities, but only subjective forms of our intellect, and the unavoidable conclusion is this, that the world, as far as it is extended in space, running on in time, ruled throughout by causality, in so far is merely a representation of my mind and nothing beyond it. You see the concordance of Indian, Grecian, and German metaphysics; the world is *māyā*, is illusion, says *Çaṅkara*;—it is a world of shadows, not of realities, says *Plato*;—it is "appearance only, not the thing in itself," says *Kant*. Here we have the same doctrine in three different parts of the world, but the scientific proofs of it are not in *Çaṅkara*, not in *Plato*, but only in *Kant*.

III.—PSYCHOLOGY.

Here we convert the order and begin with the esoteric Psychology, because it is closely connected with the esoteric Kosmology and its fundamental doctrine: the world is *māyā*. All is illusive, with one exception, with the exception of my own Self, of my *Âtman*. My *Âtman* cannot be illusive, as *Çaṅkara* shows, anticipating the "*cogito, ergo sum*" of Descartes,—for he who would deny it, even in denying it, witnesses its reality. But what is the relation between my individual soul, the *Jīva-Âtman*, and the highest soul, the *Parama-Âtman* or *Brahman*? Here *Çaṅkara*, like a prophet,

refutes the deviations of Rāmānuja, Madhva and Vallabha and refutes them in showing, that the Jīva cannot be a part of Brahman (Rāmānuja), because Brahman is without parts (for it is timeless and spaceless, and all parts are either successions in time or co-ordinations in space,—as we may supply),—neither a different thing from Brahman (Madhva), for Brahman is *ekam eva advītiyam*, as we may experience by *anubhava*,—nor a metamorphose of Brahman (Vallabha), for Brahman is unchangeable (for, as we know now by Kant, it is out of causality). The conclusion is, that the Jīva, being neither a part nor a different thing, nor a variation of Brahman, must be the Paramātman fully and totally himself,—a conclusion made equally by the Vedāntin Ćaṅkara, by the Platonic Plotinos and by the Kantian Schopenhauer. But Ćaṅkara in his conclusions goes perhaps further than any of them. If really our soul, says he, is not a part of Brahman but Brahman himself, then all the attributes of Brahman, all-pervadingness, eternity, all-mightiness (scientifically spoken: exemption of space, time, causality) are ours; *aḥam brahma aṣmi*, I am Brahman, and consequently I am all-pervading (spaceless), eternal (timeless), almighty (not limited in my doing by causality). But these godly qualities are hidden in me, says Ćaṅkara, as the fire is hidden in the wood, and will appear only after the final deliverance.

What is the cause of this concealment of my godly nature? The Upādhi's, answers Ćaṅkara, and with this answer we pass from the esoteric to the exoteric psychology. The Upādhi's are manas and indriya's, prāṇa with its five branches, sūkṣmam ṇīram, —in short, the whole psychological apparatus, which together with a factor changeable from birth to birth, with my *karman*, accompanies my Ātman in all his ways of migration, without infecting his godly nature, as the crystal is not infected by the colour painted over it. But wherefrom originate these Upādhi's? They form of course part of the *māyā*, the great world-illusion, and like *māyā* they are based in our innate *avidyā* or ignorance, a merely negative power and yet strong enough to keep us from our godly existence. But now, from where comes this *avidyā*, this primeval cause of ignorance, sin, and misery? Here all philosophers in India and Greece and everywhere have been defective, until Kant came to show us that the whole question is

inadmissible. You ask for the cause of *avidyā*, but she has no cause; for causality goes only so far as this world of the *Saṃsāra* goes, connecting each link of it with another, but never beyond *Saṃsāra* and its fundamental characteristic, the *avidyā*. In enquiring after a cause of *avidyā* with *māyā*, *Saṃsāra* and *Upādhi*'s, you abuse, as Kant may teach us, your innate mental organ of causality to penetrate into a region for which it is not made, and where it is no more available. The fact is, that we are here in ignorance, sin and misery, and that we know the way out of them, but the question of a cause for them is senseless.

IV.—ESCHATOLOGY.

And now a few words about this way out of the *Saṃsāra*, and first about the exoteric theory of it. In the ancient time of the hymns there was no idea of *Saṃsāra*, but only rewards in heaven and (somewhat later) punishments in a dark region (*padam gabhāram*), the precursor of the later hells. Then the deep theory of *Saṃsāra* came up, teaching rewards and punishment in the form of a new birth on earth. The Vedānta combines both theories, and so he has a double expiation, first in heaven and hell, and then, again, in a new existence on the earth. This double expiation is different (1) for performers of good works, going the *pitṛiyāna*, (2) for worshippers of the *saguṇam brahma*, going the *devayāna*, (3) for wicked deeds, leading to what is obscurely hinted at in the Upanishads as the *trītiyam sthānam*, the third place. The *pitṛiyāna* leads through a succession of dark spheres to the moon, there to enjoy the fruit of the good works and after their consumption, back to an earthly existence. (2) The *devayāna* leads through a set of brighter spheres to Brahman, without returning to the earth (तेषां न पुनरावृत्तिः). But this Brahman is only *saguṇam brahma*, the object of worshipping, and its true worshippers, though entering into this *saguṇam brahma* without returning, have to wait in it until they get *moksha* by obtaining *samyagdṛṣṭānam*, the full knowledge of the *nirguṇam brahma*. (3) The *trītiyam sthānam*, including the later theories of hells, teaches punishment in them, and, again, punishment by returning to earth in the form of lower castes, animals, and plants. All these various and fantastical ways of *Saṃsāra* are considered as true, quite as true as this world is, but not more. For the

whole world and the whole way of Saṃsāra is valid and true for those only who are in the *avidyā*, not for those who have overcome her, as we have to show now.

The esoteric Vedānta does not admit the reality of the world nor of the Saṃsāra, for the only reality is Brahman, seized in ourselves as our own Ātman. The knowledge of this Ātman, the great intelligence: "*aḥam brahma asmi*," does not produce *mokṣa* (deliverance), but is *mokṣa* itself. Then we obtain what the Upanishads say:

निष्कृते हृदयमन्धिः
छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि
तस्मिन्दृष्टे परावरे ॥

When seeing Brahma as the highest and the lowest everywhere, all knots of our heart, all sorrows are split, all doubts vanish, and our works become nothing. Certainly no man can live without doing works, and so also the *jīvanmukta*; but he knows it, that all these works are illusive, as this whole world is, and therefore they do not adhere to him nor produce for him a new life after death.—And what kind of works may such a man do?—People have often reproached the Vedānta with being defective in morals, and indeed, the Indian genius is too contemplative to speak much of works; but the fact is nevertheless, that the highest and purest morality is the immediate consequence of the Vedānta. The Gospels fix quite correctly as the highest law of morality: "love your neighbour as yourselves." But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free of Semitic realism), but it is in the Veda, in the great formula "*tat tvam asi*," which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves,—because you are your neighbour, and mere illusion makes you believe, that your neighbour is something different from yourselves. Or, in the words of the Bhagavadgītā: he, who knows himself in everything and everything in himself, will not injure himself by himself, *na hinasti ātmanā ātmanām*. This is the sum and tenor of all morality, and this is the standpoint of a man knowing himself as Brahman. He feels himself as everything,—so he will not desire anything, for he has

whatever can be had ;—he feels himself as everything, —so he will not injure anything, for nobody injures himself. He lives in the world, is surrounded by its illusions, but not deceived by them : like the man suffering from *timira*, who sees two moons but knows that there is one only, so the Jīvanmukta sees the manifold world and cannot get rid of seeing it, but he knows that there is only one being, Brahman, the Ātman, his own Self, and he verifies it by his deeds of pure uninterested morality. And so he expects his end, like the potter expects the end of the twirling of his wheel, after the vessel is ready. And then, for him, when death comes, no more Saṃsāra : न तस्य प्राणा उत्क्रामन्ति । ब्रह्म एव सन् ब्रह्म भव्येति ! He enters into brahman, like the streams into the ocean : he leaves

वया नद्यः स्यन्दमानाः समुद्रे
 भस्तं गच्छन्ति नामरूपे विशाव ।
 तथा विद्वान् नामरूपादिमुक्तः
 परात्परं पुरुषमुपैति दिव्यम् ॥

behind him *nāma* and *rūpam*, he leaves behind him *individuality*, but he does not leave behind him his *Ātman*, his Self. It is not the falling of the drop into the infinite ocean, it is the whole ocean, becoming free from the fetters of ice, returning from his frozen state to that what he is really and has never ceased to be, to his own all-pervading, eternal, all-mighty nature.

And so the Vedānta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians, keep to it !—

ART. XXI.—Was *Bhartṛihari* a Buddhist?—By K. B. PATHAK,
DECCAN COLLEGE, POONA.

[Read 28th March 1893.]

We have seen on a former¹ occasion that most of the statements made by I-tsing, regarding the grammarian *Bhartṛihari*, have been confirmed from Indian sources. Nor is there any controversy as to the date which I-tsing assigns to *Bhartṛihari*, for we are told that the grammarian was contemporary with *Dharmapāla*, and that "he died forty years ago" or about 650 A. D. according to Prof. Max Müller's calculation. We know also when *Dharmapāla* lived, as he was contemporary with *Silabhadra*, the teacher of *Hüen Tsiang*.² It is thus plain that, whatever doubt may attach to the date of *Dharmakīrti*, there is no disputing the fact that *Bhartṛihari* died in the middle of the seventh century.

There is, however, one statement made by I-tsing regarding *Bhartṛihari*, which needs confirmation from an Indian source. This Chinese pilgrim tells us that the grammarian who wrote the *Vākyapadiya* was a Buddhist, that "he believed deeply in the three jewels and meditated on the two-fold voidness. Having desired (to embrace) the excellent religion, he belonged to the priestly order, but overcome by worldly desires, he returned to the laity." Prof. Max Müller thinks it not unlikely that I-tsing is here speaking of *Bhartṛihari*, the author of the *Ṣaṭakas*, and "that there was a Buddhistic flavour about the *Ṣaṭakas* has long been perceived."³

On this point Mr. Telang remarks that after reading and re-reading the *Ṣaṭakas* he has failed to detect anything that can be properly called Buddhistic about the *Ṣaṭakas*. Moreover, he assumed the identity of the grammarian and the author who is believed to have written the *Ṣaṭakas* on the authority of the Indian tradition, because that tradition is not questioned by Colebrooke and Bohnen. After

¹ My paper on *Bhartṛihari* and *Kumārila*.

² *Ind. Ant.*, Vol. IX., p. 208.

³ *India, what can it teach us?* p. 347. First Ed.

pointing out a few circumstances which, in his opinion, suffice to prove that there is no Buddhistic flavour about the *Satakas*, Mr. Telang asks us to refuse credence to the statement made by I-tsing about the date of the grammarian who wrote the *Vākyapadīya*.⁴

With all deference to Mr. Telang, I cannot help thinking that his view is hardly accurate. He has overlooked the most important fact that the Chinese pilgrim does not include the *Satakas* in his list of the works which were ascribed to the grammarian Bhartṛihari in the latter half of the seventh century.⁵ It is therefore clear that neither the question of the identity of the grammarian with the author of the *Satakas* nor, again, the question whether the *Satakas* are a collection of elegant extracts is relevant to our main contention. The point at issue, so far as the date of Kumārila is concerned, is simply this, whether I-tsing is correct in saying that Bhartṛihari, who wrote the *Vākyapadīya*, was a Buddhist. If we can prove by independent evidence the accuracy of this statement of I-tsing, our argument that Kumārila lived in the eighth century will be complete.

I need not re-state here the arguments that have led us to the conclusion⁶ that Vāchaspatimiśra flourished in the eleventh century. He is an author of acknowledged eminence in the ranks of Sanskrit literature, and lived at a time when Buddhism still held a place in the country, as we learn from the inscription at Dambal in Dharwar District. This inscription belongs to the close of the eleventh century and invokes Tārādevī.⁷ Now this goddess is never worshipped by the Jainas,

तरा त्वं सुगतागमे भगवती गौरीति शैवागमे
वज्रा कौलिकशासने जिनमते पद्मावती विश्रुता ।
गायत्री श्रुतिशालिनां प्रकृतिरित्युक्तसि सांख्यायने
मातर्भारति किं प्रभूतभणितैर्व्याप्तं समस्तं त्वया ॥ १९ ॥

Padmāvatīpūjastotra.

but is always remembered by them as the tutelar deity of their bitterest foes, the Bauddhas, whom Akalaṅkadeva vanquished in a disputation held at the court of Himaśīta.⁸

⁴ Introduction to the *Nitisataka* and *Vairāgyasataka* of Bhartṛihari.

⁵ India, what can it teach us? pp. 347 and 348. First Ed.

⁶ See my paper on Dharmakīrti and Śaṅkarācārya and that on Bhartṛihari and Kumārila.

⁷ Ind., Ant. Vol. X.

⁸ Akalaṅkastotra, Akalaṅkacarita, and Śrāvāṇa-Belgoḷ Inscriptions, p. 54.

Gaṇḍarāditya, the king of the Silahâra line, who ruled at Kolhapura in the middle of the twelfth century, set up an image of Buddha along with those of Śiva and Jina.⁹ These facts will suffice to prove that Buddhism still prevailed in India in the eleventh and twelfth centuries. And from an inscription recently discovered at Sahet-Mahet we learn that this religion was flourishing in this country even in the beginning of the thirteenth century.¹⁰ Hence it is evident that Vāchaspatimiśra lived at a period when Buddhism still prevailed in India. He is fond of quoting Buddhist authors. Any information coming from such a high authority about Buddhism or Buddhist authors is consequently entitled to great weight.

Vāchaspatimiśra cites a verse from the second chapter of the Vākya-padīya, and speaks of its author Bhartṛihari as one of the Bāhyas

न चैतत्कलकलश्रुतावशक्यज्ञानं किमिव हि दुष्करमभ्यासस्य यथाहुर्बा-
ह्या अपि

परेषामनुपाख्येयमभ्यासादेव जायते ।

मणिरूपादिषु ज्ञानं तद्विदामानुमानिकमिति¹¹ ॥

Now what is the meaning of the word, Bāhya, as applied to Bhartṛihari ? This question can be easily answered by comparing the various passages in which the expression occurs. Vāchaspatimiśra employs this phrase twice in his Bhāmātī :—

बाह्या अप्याहुः शास्त्राचिन्तकाः खल्वेवं विवेचयन्ति न प्रतिपत्तार इति ।

तत्त्वावधारणाभ्यासस्य हि स्वभाव एव स तादृशो यदनादिमपि निरूढनि-
बिडवासनमपि मिथ्याप्रत्ययमपनयति । तत्त्वपक्षपातो हि स्वभावो धियाम् ।
यथाहुर्बाह्या अपि

निरुपद्रवभूतार्थस्वभावस्य विपर्ययैः ।¹²

न बाधो यन्वत्त्वेपि बुद्धेस्तत्त्वपक्षपातत इति ॥

The second quotation from the Bhāmātī is most important. It appears, again, in the Sāmkhyatattvakaumudī where also it is ascribed to the Bāhyas.

⁹ Early history of the Dekkan, p. 95.

¹⁰ Arch. Survey of India, New Series, Vol. I., p. 69.

¹¹ Pandita for February 1892, p. 14.

¹² Bibl. Ind., pp. 7 and 26.

यद्यप्यनादिविपर्ययवासना तथापि तत्त्वज्ञानवासनया तत्त्वसाक्षात्कारमादधत्या
आदिमत्यापि शक्या समुच्छेत्तुं । तत्त्वपक्षपातो हि चित्स्वभावः । यथाहुर्बाह्या अपि
निरुपद्रवभूतार्थस्वभावस्य विपर्ययैः ।

न बाधो यत्नवत्त्वेपि बुद्धेस्तत्त्वपक्षपातत इति¹³ ॥

The conclusion we deduce from a comparison of these passages is that the Bāhyas were a particular sect, and that Vāchaspati-miśra is fond of quoting them whenever they happen to entertain views similar to his own. Nor are we at a loss to identify the particular sect indicated by the term Bāhyas ; for Amalānanda explains the last quotation very fully thus :—

निरुपद्रवभूतार्थेति । भावनाप्रकर्षाद्विशदाभं सर्वविषयज्ञानमुत्पद्यते तेन विष-
यीकृतस्य निरुपद्रवपरमार्थस्वभावस्य संस्कारबलादनुवर्तमानविपर्ययैर्न बाधः
कुनः बुद्धेः परमार्थभावनाजन्यायाः वस्तुपक्षपातित्वेन प्राबल्यात् । ननु लंघना-
भ्यासवन्नैरात्म्यादिभावनापि सातिशयमेव कार्यं जनयति कथं सर्वविषयज्ञानलाभ
इति शंकाप्रकर्षार्थमुत्पन्नवत्त्वेपीत्युक्तम् । लंघनाभ्यासे हि यो युगमात्रदेशलंघने
प्रयत्नस्ततोधिको द्वियुगदेशलंघनेपेक्ष (क्ष्य)ते । नैरात्म्यादितत्त्वविषयप्रत्य-
याभ्यासे तु यादृशः प्रथमप्रत्ययोत्पादे प्रयत्नः तादृश एव द्वितीयादावपि वैशद्या-
धिक्यं च दृश्यते तच्च निरतिशयं भवितुमर्हति यत्र हि योभ्यासः कार्योत्कर्षकरः
प्राचः यत्नादधिक्यत्नानपेक्षश्च स तत्र निरतिशयकार्योत्कर्षं करोति पुटपाकाभ्यास
इव सुवर्णस्य रक्तसारतामिति । अयत्नवत्त्वेप्यधिकप्रयत्नानपेक्षत्वेपि । बुद्धेस्तत्त्व-
पक्षपातित्वेनोदयान्निरतिशयोत्कर्षसिद्धिश्चेत्यर्थः¹⁴ ।

From this explanation it is clear that the author of the last quotation held the Nairātmya theory or the non-existence of the soul. That this was the cardinal principle of Buddhism we learn from Vidyānanda who thus quotes a Buddhist author :—

साहंकारे मनसि न स(श)मं याति जन्मप्रबंधो
नाहंकारश्चलति हृदयादात्मदृष्टौ [च] सत्यां ॥
अन्यः शास्ता जगति च यतो नास्ति नैरात्म्यवादा-
न्नान्यस्तस्मादुपस(श)मविधेस्तन्मतादस्ति मार्गः¹⁵ ॥

From these passages it is easy to infer that the Bāhyas so frequently spoken of by Vāchaspatimiśra were Bauddhas. Nor is it difficult to

¹³ Śāṅkhyatattvakaumudī, Benares ed., p. 146.

¹⁴ Vedāntakaṭṭhāra, D. C. MS. Viśv. Coll., p. 14 b.

¹⁵ Yuktyanuvāsaṇīlāṅkāra, Viślakīrti's MS., p. 125 b.

suggest a correct explanation of this term : for, Kumārila tells us, the Buddhists are referred to by Manu as Veda-bāhyas, or those without the pale of the Vedic religion,

एतदीया ग्रन्था एव च मन्वादिभिः परिहार्यत्वेनोक्ताः ।

या वेदबाह्या स्मृतयो याश्च काश्चिन्कुट्टयः ।

सर्वास्ता निष्कलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥

तस्माद्धर्मं प्रति त्रयीवाद्यमेवंजातीयकं प्रामाण्येनानपेक्ष्यं स्यादिति सिद्धम्¹⁶

It is therefore evident that the Bāhyas of Vāchaspatimiśra were Buddhist or heretical authors. And when he tells us in the passage cited above that Bhartṛihari, who wrote the Vākyapadīya, was one of the Bāhyas, he obviously means to say that the grammarian was a Buddhist or heretical author. This affords an interesting confirmation of the statement of I-tsing that the grammarian Bhartṛihari was a Buddhist. The undesigned coincidence between two such distinguished authors as I-tsing and Vāchaspatimiśra, representing two different nationalities and separated as they were from each other by several centuries, may be held to establish, beyond a shadow of doubt, the fact that the author of the Vākyapadīya was a Buddhist. Let us now turn to Mr. Telang's objection to our accepting I-tsing's information about Bhartṛihari's date. That objection may be briefly summed up thus :¹⁷ this grammarian Bhartṛihari also wrote the Śatakas ; as there is no Buddhistic flavour about the Śatakas, Bhartṛihari cannot have been a Buddhist ; therefore I-tsing's statement about his date cannot be accepted as correct. But this objection has now entirely lost its force as I have proved by independent evidence on the authority of such an eminent writer as Vāchaspatimiśra that the author of the Vākyapadīya was a follower of Śākyasimha. The question whether this grammarian was identical with the author or compiler of the Śatakas, need trouble us no further as it is not relevant to our main inquiry. We have already proved that the two Buddhist authors, Dharmakīrti and Bhartṛihari, are spoken of by I-tsing and criticised by Kumārila. We are also in a better position now to understand the violent invective in which Kumārila indulges against Bhartṛihari, inasmuch as the latter was not only a grammarian, but a Buddhist to boot. On the other hand, we are naturally led to expect a reference to the Buddhist

¹⁶ Tantravārtika, Benares ed., p. 117.

¹⁷ Introduction to the Nītiśataka and Vairagyaśataka.

grammarian in the writings of I-tsing. This enthusiastic Buddhist monk of China came to India to investigate the antiquities of his religion and to write an account of the eminent authors who adorned the annals of Indian Buddhism. In the course of his narrative he tells us that Bhartṛihari died forty years before the time at which he committed to writing the account of his Indian travels.¹⁸ It is evident that I-tsing must have derived his information about Bhartṛihari at first hand from persons who must have seen the grammarian, while the latter was still alive. There is thus no evidence to support Mr. Telang's attempt to cast suspicion on the information supplied by a contemporary authority about contemporary events.

The one great principle which guides or ought to guide historical investigations is that we should accept without reserve contemporary evidence about past events, whenever such evidence is available to our inquiries. This principle is all the more important for us to bear in mind because we know that our own literature is lamentably deficient in contemporary records of past events. This is also the principal reason why scholars in all parts of the world who have devoted themselves to the study of Indian Literature attach so much importance to the narratives of Indian travels left to us by Hiuen Tsiang and I-tsing. These narratives throw a flood of unexpected light on the history of the seventh century. The authors of these records tell us that they were eye-witnesses of some of the events which they relate.

It is true that these travellers also give information about distinguished Buddhist authors belonging to a period long anterior to their own times on the strength of tradition current in the seventh century. Such information we may not be disposed to accept as correct, first, because apart from the tradition on which it rests, the information has hardly any value, and, secondly, because Indian tradition is, in most cases, misleading. But when Hiuen Tsiang and I-tsing deal with the facts of their own period, their authority is unappealable. It is therefore hard to conceive how anybody can impugn the accuracy of I-tsing's statement about Bhartṛihari having died in the middle of the seventh century. Yet Mr. Telang says that the contemporary evidence of I-tsing on this important point should be set aside as unworthy of consideration and asks us to accept in lieu thereof his own opinion that Bhartṛihari

¹⁸ My paper on Dharmakīrti and Śaṅkarācārya and that on Bhartṛihari and K. māṛila.



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flourished before 500 A.C. It is necessary to examine the grounds of this opinion. I shall allow Mr. Telang to speak for himself.¹⁹ "Two passages, one in our Sanskrit text of the Panchatantra, and one in an English translation of the Kalilau Dimnah exhibit a remarkable coincidence of meaning. They occur too in the same story and in the same context in the two works. The Kalilau Dimnah was a translation not at first hand from the Panchatantra, and was made between the years 531 and 579 A. C. Therefore the passage in the Panchatantra may be taken to have existed in that work about 531 A. C. The Panchatantra itself also may safely be taken to have been composed not later than 500 A. C. And as the passage in question is a stanza occurring in the Nitiśataka, the author of the Nitiśataka may be taken to have flourished, say, at least half a century before that date."²⁰

The verse on which Mr. Telang has relied in the above passage stands 91 in his edition of the Satakas., p. 24, and runs thus :—

शशिदिवाकरयोर्ग्रहपीडनं
गजभुजंगमयोरपि बन्धनम् ।
मतिमतां च विलोक्य दरिद्रतां
विधिरहो बलवानिति मे मतिः ॥ ९१ ॥

But we learn from Dr. Peterson's interesting introduction²¹ to his edition of the Subhāshitāvalī of Vallabhadeva that this particular stanza is attributed by Vallabhadeva to Phalguhastinī. Again, Śāraṅgadhara quotes under the heading, Daivākhyānam, or vicissitudes of fortune, certain verses of Bhartṛihari and immediately afterwards cites this particular stanza, but is careful to tell us that it belongs to some other author.²² It is thus plain that in the opinion of Vallabhadeva and Śāraṅgadhara, this stanza was not composed by Bhartṛihari ; and its occurrence, therefore, either in the Panchatantra or in the Nitiśataka, does not furnish any chronological data for the age of Bhartṛihari himself.

It is also worth noting that many other verses occurring in the Satakas are ascribed to different authors by Vallabhadeva, Śāraṅga-

¹⁹ Ind. Ant., Vol. IX., p. 308.

²⁰ Introduction to the Nitiśataka and Vairāgyasataka of Bhartṛihari, pp. XIII. and XIV.

²¹ p. 75.

²² Dr. Peterson's edition of Śāraṅgadharapaddhati, pp. 65 and 66.

dhara, Subhachandra and other writers. Nor is this all. Such an ancient and distinguished author as Somadeva, who flourished in the time of Kṛṣṇarāja III. and through whose *Nītivākyaṃṛita*²³ we obtain a good glimpse of the religious and social condition of the people under the Rāshtrakūṭa rule, tells us in his *Yāśastilaka*²⁴ that the verse beginning with *Prāṇāghātāt*²⁵ belongs to Vararuchi. Now, this verse is twice admitted into the *Satakas* by Mr. Telang. It stands 26 and 63 in his edition, and may, according to his own canons of criticism, be regarded as part of the *Satakas* ; yet it does not belong to Bhartṛihari but is a verse of Vararuchi according to Somadeva who lived nearly a thousand years ago and who consequently must have had access to sources of information which are beyond our own reach. These facts lead to the conclusion that the *Satakas* are a collection of elegant extracts for many of which Bhartṛihari was indebted to previous writers. For these reasons it is unsafe to build any conclusion as to the age of Bhartṛihari on the mere occurrence of a verse in the *Satakas*. These considerations will not fail to convince Sanskrit scholars of the correctness of my conclusion that Bhartṛihari's critic, Kumārila, lived in the first half of the eighth century. This view is further confirmed by the fresh evidence which I have adduced in my paper on the position of Kumārila in Digambara Jaina Literature, an abstract²⁶ of which was read by Dr. Bühler before the Ninth Oriental Congress. I have proved, in the paper referred to above, that Akalaṃkadeva, who is later than Bāṇa, is criticised by Kumārila in his *Mīmāṃsā-śloka-vārtika*. And in an interesting contribution to the study of the Mahābhārata, Dr. Bühler remarks that my last two papers settle the date of Kumārila most satisfactorily. I am glad to have the testimony of this distinguished European savant in favour of the solution, which I have offered, of one of the most interesting problems with which the history of Sanskrit Literature abounds.

I shall return once more to Mr. Telang's arguments. He says²⁷ " Bāṇa's *Harshacharita* enables us to fix the *Aupanishada* sect as one

²³ The concluding praśastis of *Nītivākyaṃṛita* and *Yāśastilaka*.

²⁴ Dr. Peterson's Report for 1883-84.

²⁵ प्राणाघातान्नवृत्तिः परधनहरणे संयमः सत्यवाक्यं
काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।
नृणांस्त्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा
सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष्वपन्थाः ॥

²⁶ *Journal of the Royal Asiatic Society* for October 1892.

²⁷ Subandhu and Kumārila.

which must have flourished at a time before the journey of Hiuen Tsiang in India. I am therefore at present rather inclined to hold that the career of Kumārila and Śaṅkarāchārya had both become so much things of the past in his time as to have had no interest for a Buddhist like Hiuen Tsiang." Here, Mr. Telang falls into the error of supposing that the Aupanishada sect was founded by Śaṅkarāchārya and has overlooked a most important passage in the Śārīrakabhāṣya where the philosopher actually refers to the school of the Aupanishadas.²⁸ Sureśvara assures us that in his time the followers of Bhartṛiprapanča called themselves Aupanishadas, though they had no right to that title as they failed to understand the meaning of the Vedānta,

अप्यौपनिषदमन्याः केचिदत्यन्तनैपुणात् ।

प्रक्रियां रचयित्वाहुर्वैदान्तार्थाविपश्चितः ॥ ९० ॥²⁹

It is hardly necessary to point out that the Aupanishada sect, as its name implies, dates back to the Vedic times long anterior to the rise of Buddhism though the teachings of that sect were accepted by Śaṅkarāchārya with considerable modifications at a later period of Indian history.

²⁸ अत्रह नन्वौपनिषदानामप्यसमञ्जसमेव दर्शनम् Śārīrakabhāṣya II, 2 ; 10.

²⁹ Bṛihadāranyakavārtika, Ānandāśrama Series. Ed. p. 1007.

ART. XXII.—*The Diary of a French Missionary in Bombay, from November 8th, 1827, to May 12th, 1828.*—By J. GERSON DA CUNHA, M.R.C.S., L.R.C.P., K.C.J., K.G.G., K.C.I., &c.

[Read, 15th September 1893.]

The Abbé Denis Louis Cottineau de Kloguen was born in Nantes in 1787. He descended from an ancient and noble Breton family. His mother was the sister of the Marquis de Montalet, and General Moreau was his near relation.

I cannot linger over the early career of the Abbé, related with copious detail in his *Journal*, which is the simple and unpretending title of the diary. He did not intend it most probably for the prying eyes of the indiscreet public. But a mere accident led to its discovery in 1863 in the archives of the old Portuguese Church of St. Thomé in Mylapore, near Madras, thirty-three years after the death of its author in the French settlement of Karikal.

The perusal, however, of the *Journal*, embodying as it does his most intimate thoughts, his aspirations and sympathies, his hopes and fears, reveals a man of wide culture, of genial and lovable disposition, devoted and untiring in the performance of his duties, and upright in all relations of life,—in short, a charming personality.

His father having, after a series of vicissitudes, settled in Philadelphia, young Denis, with his brother Achille, went in 1796 there, and learnt English from an Irishman, Mr. Higgins, while prosecuting his French studies with Madame Morrain. He was eventually sent to a seminary in Baltimore, where he resided for a period of ten years. In 1802 he won a prize in Geography, and was appointed a teacher in that science. This induced him to write a work on this subject, and later on to travel.

Having published in 1806 his *Geographical Compilation for the use of Schools*, in two volumes, duodecimo, and received the same year his first tonsure, he began his travels, visiting the principal cities of the United States of America, where he lost his father at Savannah in November 1803. He then left America and returned to France, “whither,” we are told, “the desire of seeing his mother and of

beholding once more the scene of his youthful engagements took him." But while returning he fell a victim to the privateering which was then in vogue, a British Corsair named Mary, Captain Tregoweth, having captured his ship near Bordeaux and taken him prisoner to Plymouth, where he was detained for some time. He arrived at last in France on September 24th, 1810.

The Abbé was in Paris in 1813, when he was introduced by M. de Berthier to Chateaubriand, Vicomte de Montmorency, and many other eminent persons of the time. He also saw Napoleon Bonaparte, who was then Emperor. In the following year the allied armies entered the capital of France, when the Abbé, who was a royalist at heart, having almost from his infancy espoused the cause of the Bourbons, wore the *cocarde blanche* and the decoration of the *Lis*, which were the royal emblems. He was presented to the Duke de Berry and some other distinguished characters of the epoch, and used to hear mass on Sundays at the Royal Chapel of the Tuileries, where he often saw the King.

In the following year Napoleon landed at Cannes, and the Abbé soon enrolled himself among the royal volunteers of the Department of the Ardennes; but the flight of the royal family and the arrival of Bonaparte at the capital closed his military adventure. And when he saw that, on disbanding his regiment, his faithful companions in arms had exchanged the *cocarde blanche* for the *cocarde tricolore*, he resolved to leave the country.

In April 1815 he went to Brussels and to London; but on the signing of the treaty of peace, after the battle of Waterloo, he returned once more to France, visiting on his way home the battle-field which he describes as "les plaines encore fumantes de carnage."

He left France again for London, where he said his first mass on the 2nd of March, 1817. Then he became chaplain and tutor in the home of the Comtesse de Bergeyck at Beveren in Belgium, where he accepted an invitation to proceed as a missionary to the isle of Bourbon.

The *Journal* recounts up to the 7th of February, 1818, in a more or less concise form, the stirring events of his life, of which a summary is given above. But on the 8th he writes:—"Ici j'ai commencé un journal ou notes journalières que j'ai tenu régulièrement, excepté durant mon séjour à Paris, que je n'y étais pas encore bien accoutumé. Je me propose de le continuer tant que je le pourrai et par tout où j'irai."

And he sticks to this resolution in good earnest. From this day we have a daily record of his studies and observations, of his doings and impressions, some of which have close bearing on and considerable historical interest for Bombay, during a period of exceptional and prodigious activity, marking the growth of this city, and its gradual transition from a mere sea-port and town on the Western coast of India to one of the capitals of the world. If one were to write "The sources of contemporary Bombay," the section dealing with the generation that lived and flourished in this tight little island from 1820 to 1850 would certainly form, I presume, one of the most engaging and brilliant chapters.

But to return to the Abbé Cottineau. He sailed on board the "Golo," Captain Macken, on the 23rd May, 1818, for the isle of Bourbon, touching on the way both at the Cape Verde Islands and the Cape of Good Hope, where he landed, stayed some time, and which he describes minutely.

He arrived at last on the 10th of September at the isle of Bourbon, where he took charge of the parish church of St. Mary, and then of that of St. Louis. He remained nearly nine years in the island, earning the sincere esteem of his superiors, and the affectionate regard of his flock. When he informed the Governor, M. de Cheffontaine, of his intention to return to France through India and other countries, the latter replied, says the Abbé, thus: "qu'il avait entendu tout le monde faire mon éloge et que par conséquent il n'était pas étonné des regrets que je laissais." This was his best testimonial at the end of his missionary career in the island. While he devoted the greater part of his time to his religious calling and its vast sphere of duties, his leisure, if any, was consecrated to the cultivation of the mind. He was elected a member of the Philotechnical Society of the isle of Bourbon, and to it he rendered some valuable services.

Then with a letter from the Governor of Bourbon to that of Mauritius, Mr. Lowry Cole, he embarked for the latter on the 12th of August, 1827, but did not land on account of the quarantine until the 23rd of the same month. The whole time spent here was applied to the acquisition of the knowledge of India from all available sources, written and oral. His best authorities on the subject were Mill's History of British India, Tavernier's Voyages, Colin de Bar's Histoire de l'Inde, Major Rennell's Map of India, Forster's Voyages from Bengal to England, Boltz's History of Bengal, and Giraud's Beautés de l'Histoire

de l'Inde ; while the information obtained from the Mauritians who had visited India was also of considerable importance and practical use to him.

The Abbé sailed at last for Bombay on board the ship "Constance," of 200 tons, Captain Regnaud, on the 27th of September, and landed here on the 9th of November following. He brought a letter from the Governor of Mauritius to that of Bombay, the Hon'ble Mountstuart Elphinstone, and some others to merchants and priests. Among his fellow-passengers there were two Arab princes of Aujouan, relatives of the Imam of Maskat, who, after a short stay in Bombay, returned to their country.

He describes the harbour in one word, "La rade de Bombay est superbe," and the city as "une ville très forte entourée de remparts de tous les côtés." The first thing that he notes down in his *Journal* is the fish at his breakfast on board the "Constance" in the harbour. " . . . Des *painphlets* et des *bumblos*, poissons que l'on ne trouve qu' à Bombay, et qui sont très délicats et estimés ; les premiers ressemblent à la sole ou à la plie." Of course, we know better. Both kinds of fish abound on all the coasts of India and the Archipelago. The Abbé's *painphlets* are our pomfrets, *Stromateus cinereus*. The word pomfret has been traced to the Portuguese *pampano*, "a vine-leaf," from its supposed resemblance to it. His *bumblos* are our *bummelos*, which when dried are known as "Bombay ducks." It is the *Harpodon nehereus* of the naturalists, and the name has been ascribed to the Portuguese *bandulins*, 'plaits in the fashionable ruff,' to which, however, it bears no resemblance whatever. Its origin is evidently derived from the Marathi *bombul*. It is a not less singular coincidence that a contemporary traveller, Mrs. Elwood, who resided in this city from the 29th of July, 1826, to the 4th of May, 1828, expresses in her *Narrative of a Journey Overland from England to India*, Vol. I., p. 408, nearly the same opinion. She writes :— "Bombay is well supplied with fish, and the Bumbelo is found in no other part of the world, than in its harbour. This is a sort of sand-eel, which is eaten both in a fresh and dried state, and usually appears at breakfast, with a dish of rice, butter and split pease, which, from being coloured with turmeric, is perfectly yellow, and is termed kedgaree. The Pomfret is remarkably delicate and fine upon this coast ; and it was to eat the Pomfret of Bombay that the epicure Quin seriously projected a voyage to India."

Bishop Heber, however, who was in Bombay about two years before the Abbé, from the 26th of April to the 15th of August, 1825, is

not so enthusiastic. In his *Narrative*, Vol. II., p. 217, he says:—“The sea abounds in excellent fish. The bumbelow, very much resembling an eel in shape, is considered one of the best, and great quantities are annually dried for the Calcutta market: it appeared to me little better than a tasteless mass of jelly, and very inferior to most of the other kinds.”

On his arrival in Bombay, the Abbé Cottineau learnt that Governor M. Elphinstone was about to leave India, his successor being Sir John Malcolm. He got into a palanquin and went to the Fort Chapel, where he met the Apostolical Vicar of Bombay and Poona, Monsignore Pietro d'Alcantara, a barefooted Carmelite, aged 65, and for 40 years missionary in Bombay, “un homme d'un aspect on ne peut pas plus vénérable, mais qui tremble et a l'air beaucoup plus vieux qu'il n'est.” He also saw there “le Père Louis de Gonzague qui habite avec Monsigneur et qui a une vraie figure de seraphin.”

Monsignore Pietro was the 13th incumbent of the Apostolical Vicariate in the dominions of the Great Moghal, of Adil Khan and of Golkonda, founded about 1660, and having latterly its seat in Bombay. The first two representatives of this Vicariate were two priests of the Brahman descent and natives of Goa, Monsignore Dom Matheus de Castro, Bishop of Chrysopolis, and Monsignore Dom Custodio de Pinho, Bishop of Hierapolis. In the event of the views expressed in the late encyclical letter of the Pope, Leo XIII., ament the education of the native clergy, being carried into effect, these indisputable facts of large historical significance should not be forgotten.

Monsignore Pietro d'Alcantara, of Modena, was born on the 14th January, 1761. He was a Ramazzini, connected with the celebrated Italian physician, Bernardo Ramazzini. He was nominated Bishop of Antipellus in Lycia on the 4th of June, 1794, and consecrated at Verapoly in 1796. He went to Madras as Acting Apostolical Vicar in 1834, but returned in a short time to Bombay, where he died on the 9th of October, 1840, and was buried in the Church of O. L. of Hope at Bholeshwar. He appears to have been a man of some learning, for when the Literary Society of Bombay was founded by Mr. James Mackintosh, Mr. William Erskine being Secretary, and Sir Charles Forbes Treasurer, on the 26th of November 1804,—the union of this Society with the Royal Asiatic Society of Great Britain and Ireland taking place some years later, while the Abbé Cottineau was in Bombay—“Don Pietro d'Alcantara, Bishop of Antiphile and

Apostolical Vicar in the dominions of the Great Moghal," was elected one of its members.

The "Père Louis de Gonzague" was a Roman by birth. He is said to have been a handsome man, "*une vraie figure de seraphin.*" He also was a Carmelite. Eventually he was appointed Bishop of Minneto and Apostolical Vicar of Mangalore, where he was living as late as 1863. His subsequent history is unknown to me. He went to Rome soon after, and probably died there.

The Monsignore asked the Abbé what was his aim in coming over to Bombay. He replied that he intended to return to France; in the meanwhile he wished to stay some time here and teach French. The Monsignore, who knew Bombay well enough, thought, nevertheless, that there was hardly any demand for that language here, in spite of the highly flattering picture drawn by a Parsi at Mauritius, who had assured the Abbé that he knew a Professor of languages in Bombay, who had earned Rs. 50,000 in four years. The Abbé must have known that this was too good to be believed. Happily, the Apostolical Vicar offered him the place of military chaplain to the cantonment at Colaba, where a new chapel had just been built, the appointment being subject to the approval and confirmation of Government. On the 10th of November the Abbé went in a palanquin to Parel on a visit to M. Elphinstone. He describes this interesting excursion. He had hitherto seen the Fort, or what he calls "*la ville intra muros.*" Now he saw for the first time "*une nouvelle ville que l'on appelle la ville hors des murs (portas fóra) et le quartier des bois.*"

The expression *portas fóra* is Portuguese, almost equivalent to the Gujarati *Barkhote*. The description of the City *intra muros* is as follows:—"Les maisons de Bombay sont immenses, toutes de forme asiatique et couvertes en tuile; les rues sont étroites, ce qui leur donne de l'ombre, ce qui ne fait pas de tort et contribue à temperer l'ardeur du soleil et la chaleur étouffante du climat." The suburb *extra muros* is described thus:—"J'ai vu des maisons très élevés d'un stile très antique et oriental, toutes avec de *varandes*, et qui sont autant des boutiques immenses." *Varandes* is the Portuguese *varandas*.

M. Elphinstone, whom he describes as "*une figure de bonté, mais il est maigre et n'a pas beaucoup de représentation,*" received him most courteously. He had been informed by the Governor of Mauritius that the Abbé was a naturalist; but this was

an error. The Abbé told M. Elphinstone that his tastes and pursuits lay entirely in the field of geography and political and ecclesiastical history. Then the conversation turning to the Abbé's intention to return overland to France, M. Elphinstone said that he was going home by the Red Sea and by Syria. He introduced him afterwards to Sir J. Malcolm, of whom the Abbé writes:—"Il a plus d'apparence que M. Elphinstone et est décoré de plusieurs ordres."

The Abbé had made the vow to say his first mass in India at the altar of the tomb of St. Francis Xavier in Goa. This project he communicated to his friend, Mr. Ritchie, for whom he had brought letters from Messrs. Sitzler and Delort, merchants in Mauritius. Mr. Ritchie promised him an introduction to Sir Roger de Faria, "portugais très riche et très considéré," who would afford him every facility in his power.

But he happened to meet Sir Roger in the Fort Chapel, where he was duly presented by M. Regnaud to this "riche negociant Portugais de Goa, residant à Bombay, et décoré de l'ordre de Christ de Portugal. Il est très brun de couleur, pour ne pas dire noir, mais d'un air distingué parlant un peu le français et fort bien l'anglais."

The day following the Abbé went with M. Regnaud on a visit to Sir Roger, who invited him to dine with him on the 13th of November, a Tuesday. As the description of the house in the Fort and of the dinner in the early part of the second quarter of this century has some historical interest, I append it here.

"La maison est vaste et aérée et de la plateforme supérieure on a une très belle vue de la mer, des remparts, des faubourgs, de la ville, de l'île de Culaba, et de la côte qui s'étend vers l'ouest jusqu'à la pointe dite de Malabar. La salle à manger est sous le toit comme les chambres de la maison de l'Evêque. Il y avait bien trente personnes à table, mais du nombre je crois qu'il n'y avait que trois ou quatre étrangers. J'étais assis entre Sir Roger et sa fille aînée qui est mariée et la filleule de l'Evêque. La table était bien garnie; toute sorte de vin; j'ai mangé surtout d'excellent mouton roti: il y avait aussi une très grosse pièce de bœuf, des pâtisseries, et un dessert de fruits parmi lesquels il y avait beaucoup de pamplemousses ou grosses oranges; c'est un plat obligé de dessert, à ce qu'il paraît, dans la saison. Après le dîner Sir Roger a fumé avec une pipe à l'Indienne dont le tuyau passe à travers un rafraichissoir. On a servi ni café ni liqueur, ce qui m'arrange fort bien.

Sir Roger m'a présenté ensuite à son père, viellard venerable de 80 et quelques années et qui est beaucoup plus blanc que son fils; on m'a dit qu'il dinait toujours avant la famille, à deux heures. Sir Roger est veuf et a un fils et huit filles, dont deux sont mariées: le mari de sa fille ainée est beaucoup plus blanc qu'elle; il était à la table et était le seul outre son beau père qui pût parler anglais avec moi. Il paraît que ces Messieurs ont fait plusieurs voyages au Bengal et en Chine. Il paraît très religieux; son père approche des sacrements tous les mois. Il m'a beaucoup vanté les églises et les couvents de Goa et témoigne la plus haute idée de sa ville natale; et en général les Portugais de cette partie de l'Inde ont un attachement extraordinaire pour leur pays et leur capitale quoique elle tombe en ruines et qu'ils soient forcés de s'en absenter la plupart du temps pour venir gagner leur vie à Bombay et dans les autres villes anglaises."

Seventy years ago Bombay was yet in its infancy. Unlike the other capitals of the old world, it cherishes even now no ancient memories, nor possesses, with the sole exception of the Elephanta caves, any remarkable monuments. There are no historical personages here, whose moral instincts or intellectual characteristics appeal to human interest, nor any aged buildings, barring perhaps the arsenal or one or two pagodas, which are invested with traditions. Bombay once belonged to the dominion of Portugal for about 130 years, and has now for nearly 230 belonged to that of Great Britain, but its rise is comparatively recent. A record of 1805 tells us that Bombay "could muster only three old musty chariots, Mr. Collet's equipages, and half a dozen Parsee buggies. You may fancy, then, Bombay, in the first decade, a place of 150,000 inhabitants, with a few English residents, some of whom were very rich, for Bombay was then strong in the resources of money." Exchange was 2s. 6d. or Rs. 8 to a £, but nobody seems to have turned it to account. (*Cal. Rev.*, Jan. 1893, page 176.) We are again told as late as 1825 that "for a century and a half Bombay had been of little importance to the Company" (p. 175).

This was a time, moreover, when this city was slowly emerging from the initial stage of a mere settlement into that of the capital of Western India, of an area and population almost equal to that of the kingdom of Spain—the capital of the whole of the legendary Maharashtra and Gujarat. It was, in short, a period of transition, and as such had its

own risks and defects. Both topographically and architecturally, and as late as the end of the first quarter of this century, Bombay, as a place of residence, was yet far from attractive. Bishop Heber, writing about the middle of the year 1825, notes the following facts:—

“The island, as well as most of those in its neighbourhood, is apparently little more than a cluster of small detached rocks, which have been joined together by the gradual progress of coral reefs, aided by sand thrown up by the sea, and covered with the vegetable mould occasioned by the falling leaves of the sea-loving coco. The interior consists of a long but narrow tract of low ground, which has evidently been, in the first instance, a salt lagoon, gradually filled up by the progress which I have mentioned, and from which the high tides are still excluded only by artificial embankments. This tract is a perfect marsh during the rainy season, and in a state of high rice cultivation. The higher ground is mere rock and sand, but covered with coco and toddy palms where they can grow. There is scarcely any open or grass-land in the island, except the esplanade before the fort, and the exercising ground at Matoonga, which last is the head-quarters of the artillery. The fort, or rather the fortified town, has many large and handsome houses, but few European residents, being hot, close built, with narrow streets, projecting upper stories and rows, in the style which is common all over this side of India, and of which the old houses in Chester give a sufficiently exact idea.

“The Bombay houses are, externally, less beautiful than those of Calcutta, having no pillared verandahs, and being disfigured by huge and high pitched roofs of red tiles. They are, generally speaking, however, larger, and on the whole better adapted to the climate.” (Vol. II., pp. 216 218).

The three great events that have materially contributed to the making of modern Bombay, are the Treaty of Bassein, which destroyed the Maharatta confederacy, the annexation of the Dekhan, and the opening of the Suez Canal, which helped considerably to raise this city to the proud position of the gateway of India.

On the ruins of the Peshwa's dominion, just a decade before the arrival of the French missionary here, was thus rising the edifice of a snug little island on the Konkan coast, destined to rule over a great part of a vast continent. Since then it has passed through various critical phases of growth and development, through years of joy and of sorrow, periods of unnatural inflation alternating with

those of apparently hopeless depression, but, in spite of all this, Bombay, like Paris, *fluctuat nec mergitur*.

For this short but expectant and lively period of our domestic history, of our labours and triumphs, even isolated chronicles, cursory observations, travellers' notes, tragic deeds or romantic episodes are all like a link in a finely woven chain of events. Even the modest pages of a foreign missionary's *Journal*, meant, perhaps, to be a silent record of one's impressions for himself alone, without the remotest idea of ever giving it publicity, help to preserve that continuity of progress and development in one unbroken course which is the specific characterisation of all civilised communities.

Bombay has yet much to learn, I believe, in order to make true its motto of *urbs prima in India*. It is in the threshold of youth, in the early stage of evolution; but it ought to be the first city of India, for it possesses all the elements and potentialities for becoming one. Not only as the landing ground of Western visitors, whether princes or plebeians, but also in the unexceptionable advantages of position, in beauty, in culture, and in charity ever fostering that spirit of tolerance which is the characteristic feature of our cosmopolitan population, where creeds and opinions jostle each other in full harmony, this city can, indeed, be, under the ægis of the British crown, the metropolis of India, and one of the chief capitals of Asia.

This motley population, of Protean diversities of type and costume, has, nevertheless, its periodical accesses of ill-temper. Like other great towns, Bombay contains its share of inflammable material, where racial and religious differences are occasionally liable, on the slightest provocation, to kindle into a blaze. It is mostly a case of determinism, where the will is easily overpowered by the lowest passions, the survival of an obsolete past, of a senile and effete civilisation. Schools and penitentiaries may eventually exterminate the evil effects of this, to use Carlyle's expression, sansculottic element. And yet there is here, in this heterogeneous mass, another and not less dangerous element—the *parvenu*. Devoid of all traditions, with his lower ideals, impoverishment of character and average morality, having no scruples about anything, he scrambles for influence and for the acquisition of the rupee, which he considers almighty, notwithstanding its present depreciation. Every institution withers up at the touch of this noisy, low-bred upstart, whose coarseness and vulgarity are boundless. I know

of no remedy for it except his total extinction by the gradual moral progress of society here as elsewhere.

To return once more to the diary of the Abbé Cottineau. His *ephemerides* announce that on the evening of the 14th of November, 1827, there were a grand illumination and fireworks as well as a banquet and ball in a colossal pavilion erected on the sands at the Back Bay, in honour of the departure of M. Elphinstone, which he describes in detail.

On the 19th the Abbé sailed on board a *patamar* to Goa, arriving there on the 24th. Armed with a letter of introduction from Sir Roger to the Archbishop Primate of the East, Fr. Dom Manuel de S. Galdino, he called on this dignitary of the Roman Church in India, and was not only received most courteously, but became his honoured guest during the long stay in Goa, until the 28th of December following.

His time in Goa was busily occupied in visiting the ecclesiastical buildings, and in exploring their libraries for collecting materials for his "Historical Sketch of Goa." The Archbishop S. Galdino, Primate of the East, who was one of the most popular prelates that ever governed the metropolitan Archdiocese of Goa, was a Franciscan. He was born in 1769, was elected Bishop of Tonquin in 1801, and transferred to Macau in 1803. Having been appointed co-adjutor to the Archbishop of Goa, Dom Manuel de Sta. Catharina, he came to the latter place, where he succeeded to that See on the 10th February, 1812. He died on the 15th July, 1831, and was buried in the primacial See of Goa. In 1867 his remains were transferred to a new grave in the sanctuary of the Cathedral, where a slab covers it, bearing the following expressive epitaph:—

D. Fr. Emmanuel a S. Galdino.

Archiep. Goan.

Obiit die XV julii,

An. 1831.

Pietate clarus,

Zelo clarior,

Charitate clarissimus.

1867.

The Abbé Cottineau arrived at Bombay from Goa on board another *patamar* on the 9th of January, 1828. He dwells on the extent,

capacity and beauty of the harbour and its islands. It may be pertinent to advert here to the amazement often expressed at the apparent neglect of this harbour by the Portuguese in their time. But they already possessed two comfortable roadsteads, a few miles to the north and south of Bombay—Bassein and Chaul—more than sufficient for the vessels of a small tonnage of that period. They knew its value for holding a naval review or for sheltering their ships. Gaspar Correa in his *Lendas*, III. 392, writes :—"The Governor at the island of Bombaim awaited the junction of the whole expedition, of which he made a muster, taking a roll from each captain, of the Portuguese soldiers and sailors and of the captive slaves who could fight and help, and of the number of musketeers, and of other people, such as servants." This took place in February 1531. And taken together, the Governor, Nuno da Cunha, found in the whole fleet 3,560 soldiers, 1,450 seamen, 2,000 Malabarese and Kanarese soldiers, 8,000 slaves fit to fight, people taking goods and provisions to sell, and menial servants, the whole number being more than 30,000 souls. It was, indeed, from the time of Albuquerque that the natives of Kanara and Malabar were enlisted in many of their important expeditions. Again, when Bombay was ceded to the English, the viceroy, Antonio de Mello e Castro, wrote to the king that Bombay was "the best port His Majesty possessed in India, with which that of Lisbon was not to be compared, and that he considered there was no better place to receive and shelter His Majesty's ships." Next to the harbour, the island of Bombay was to the Portuguese a far more pleasant place to live in than to their successors in the latter part of the seventeenth century. D. João de Castro in the *Primeiro Roteiro*, or log-book, p. 81, written in 1538, tells us that "The land of this island (Bombay) is very low, and covered with great and beautiful groves of trees. There is much game, and abundance of meat and rice, and there is no memory of any scarcity. Nowadays it is called the island of *Boa-vida*; a name given to it by Hector da Silveira, because when his fleet was cruising on this coast his soldiers had great refreshment and enjoyment there." Hector da Silveira was a man with a prophetic instinct. He foresaw that the island of *Boa-vida* was, indeed, destined to become a city of *pleasant life*. One ought to visit some, at least, of the other great cities of the world to say that he

was in the right, and that his prediction has been realized. Verily, "Coming events cast their shadows before." In the following century, however, the fair fame of the island was compromised by naming it "the cemetery of the Europeans," whose cycle of existence here was computed by only a couple of monsoons.

Having fulfilled his vow of saying his first mass in India at the tomb of St. Francis Xavier, the Abbé says on the 10th his first mass in Bombay. Then he goes to Parel on a visit to H. E. Sir John Malcolm, who receives him with great courtesy and cordiality, has a long conversation with him on various subjects, especially travels, refers him to the Town-Major, Lieutenant-Colonel Willis, anent the military chaplaincy of Colaba, and requests him to write a paper on Goa for the Literary Society of Bombay, and ends by inviting him to breakfast, with the main object of introducing him to the Secretary of the Society, of which the Abbé is to be elected a corresponding or honorary member.

Then he adds :—"Comme j'allais prendre congé de S. E. elle m'a demandé ce que je pensais de son palais ; je lui dit que c'était une très belle résidence et je pris cette occasion d'ajouter que j'avais ouï dire que c'était l'ancienne maison des Jésuites du temps des Portugais et que l'on m'avait dit que les restes de la chapelle existaient encore ; là dessus il m'a fait rentrer, a appelé un ancien domestique Portugais pour s'informer du point ; il s'est trouvé que l'ancienne chapelle n'était autre que la grande pièce même dans la quelle nous nous entretenions ; au moins c'en était la nef et avait une pièce supérieure ; mais le sanctuaire qui s'avancait vers l'orient n'avait rien au dessus, et c'est ce qui fait aujourd'hui la sale du billard : cette singulière métamorphose a fait sourire le gouverneur."

But the Church and the Convent did not belong to the Jesuits, but to the Franciscans. It appears that other persons than the Abbé knew that the Parel Government House had once been a Portuguese religious building. Bishop Heber writes :—"There are three government residencies in the island of Bombay.....The third and principal is Pareil, about six miles from Bombay, at a short distance from the eastern shore of the island. The interior of the house is very handsome, having a fine staircase, and two noble rooms, one over the other, of 75 or 80 feet long, very handsomely furnished. The lower of these, which is the dining room, is said to have been an old and desecrated church belonging to a Jesuit college, which had fallen into

the hands of a Parsee from whom it was purchased by Government about sixty years ago.

"Behind the house is a moderately-sized, old-fashioned garden, in which (it may be some time or other interesting to recollect) is planted a slip of the willow which grows on Bonnaparte's grave." (Vol. II., pp. 195-196.)

Mrs. Elwood says:—"Pareil, the Government-House, and where the Governor principally resides, was once, it is said, a Jesuit's college or convent, and the exterior has been *patched* in better taste than is generally displayed when an ancient edifice is metamorphosed into a modern residence. The drawing-room and staircase are rather handsome, but the dining-room, which is about eighty feet long, and which was once the body of an old desecrated church, is a long, ill-proportioned, and, by no means, well-furnished apartment." (Vol. I., para. 380.)

Then she refers to the grounds with the palms and "other oriental trees" as well as to a menagerie with a royal tiger, but no mention is made of the slip of the willow which grows on the Bonnaparte's grave, although the keeper of the Great Napoleon, Sir Hudson Lowe, was her fellow-passenger from Jedda to Bombay, and was in the city at that time.

At last the Abbé Cottineau de Kloguen was nominated military chaplain of Colaba. The dedication of the Chapel to St. Joseph took place on the 27th of January, 1828, in the presence of the Bishop of Antiphile, and a solemn mass was sung on the occasion, the Abbé preaching a sermon from the text—*Eccce annuntio vobis gaudium magnum*.

There being no residence attached to the Chapel, the Abbé was invited by Mr. Curning, the astronomer of the Colaba Observatory, and a Roman Catholic, to lodge with him for some time, which he did, and then went to reside at what he calls *Le petit Culaba* in a house belonging to Mr. Liebschwager.

The Abbé had made friends in all the sections of the community. In the Literary Society of Bombay, incorporated about this time with the Royal Asiatic Society of Great Britain and Ireland, and its designation changed to that of the Bombay Branch Royal Asiatic Society, he made the acquaintance of Major Vans Kennedy, who was Secretary, when the gifted Mountstuart Elphinstone was its President, and Captain Jervis, Secretary, under the presidency of Sir John

Malcolm. He also knew Mr. Taylor Money, Mr. Newnham, Chief Secretary to Government, and many others. There was not a single Indian member then, except Sir Roger de Faria, all the rest being Europeans, whose connection with this City was naturally of a temporary character. Of the Protestant Clergy of the Island, with whom he was on friendly terms, the Abbé mentions Houtayon, the Archdeacon; Carr, the Chaplain of the Cathedral; Manwaring, the Chaplain of Colaba; Davis, and some others. Of the Scotch Presbyterian Church he knew Close and Lawry. He also mentions Dr. Howison, attached to the Colaba Hospital, near the lighthouse at the Colaba Point; Pouget and Coldicot, Architects; Norton; Mathieu de Vitre; Lee; and the brothers Lingard, nephews of the Bishop of Ruspá, for whom he had letters of introduction from Messrs. Spain and Wood of Mauritius; Nimmo of Calcutta, a studious man; Beck; Bayts-charger; Mr. and Mrs. Morley; Captain Bates, married to the daughter of Madame Duverger of the isle of Bourbon; M. Longvi, a Swiss, married the second time to a Portuguese lady; Major Aljo, Mr. and Mrs. Lougrine, Mr. Murphy, and many others, who are now, I am afraid, entirely forgotten by the oldest inhabitant living in this city. Such is, indeed, the fate of all the temporary residents of any town in the world.

The Rev. Mr. Carr, the Engineer Pouget, and many others lived then in tents on the Esplanade. "The city of canvas," now pitched at the Wellington Lines, between the Cooperage and Band-stand, and dismantled at the first approach of the monsoon, was then raised on the Esplanade. The drive from the Fort to Colaba was far from easy. "J'ai été me promener avec le Père Augustin à l'Île de Culaba," says the Abbé, "qui n'est séparée de celle de Bombay que dans la marée haute et alors on y passe en bateau." Bishop Heber writes:—"The island of Colaba is situated at the entrance of the harbour, and is connected with that of Bombay by a pier, which is, however, overflowed at high-water. Adjoining this pier are the docks, which are large, and, I believe, the only considerable ones in India, where the tides do not often rise high enough to admit of their construction." He adds:—"Bombay is the port from whence almost all the trade of the west and north is shipped for China and England; there are several ships building in the slips, and the whole place has the appearance of being a flourishing commercial sea-port." (Vol. II., p. 217.) Regarding the ships built at the docks, the Abbé mentions, on



THE DIARY OF A FRENCH MISSIONARY.

the 17th of March, 1828, that the warship *Bombay* of 80 guns was launched on that day.

Of the numerous and varied sections of the people, whose spirit of solidarity sways almost invariably all the interests of the cosmopolitan community of Bombay, the Armenians and the Portuguese, amongst whom there were then some very wealthy and influential families, appear to have been the more *sympathiques* to the Abbé, who cherished, moreover, the bond of religion that united them all.

This was in 1827. A great change has since taken place. The Armenians are now dwindled down to a vanishing point, and the Portuguese have become *démodés* to the extent of their being thrown entirely in the background by the more pushing and energetic Parsis, Khojas, and Baniyas, who *ont pris le dessus*. Possessing once half the land and many houses in Bombay, the Portuguese are now left without an inch of the ground. And thus, weaning themselves from their old traditions, have evolved substitutes of their own more in harmony with their environment. But the wheel of fortune has not yet ceased to turn.

With regard to his French lessons, the Abbé seems to have hardly got more than two students during his about one year's stay in Bombay. They were Captain Allen and Mr. Coldicot, the former for two months and the latter for three. The Abbé evidently spent more time in learning Hindustani than in teaching French. On March 6th, 1828, he writes :—"Je suis retourné chercher *mon Monshee* et j'ai réussi à trouver Dalhaboy, Parsi, avec qui je suis convenu d'aller prendre deux leçons par semaine pour sept roupies par mois." Again, on the 17th :—"Je vais prendre ma leçon chez mon Parsi. Jigiboy, de cette nation, agent pour la maison Chatham Malcolm et Compè, veut prendre des leçons de français." This Jigiboy was the future Parsi Baronet who, however, from the subsequent notes in the diary, does not appear to have carried out the intention of learning French ; perhaps his time was too fully occupied in amassing wealth, some of which was in process of time invested in not a few useful works. The Parsi, who taught him Hindustani, elsewhere called *mon Monshee Dalkabhoy*, is evidently the renowned Dosabai Sohrabji Munshi, who was introduced by Captain Jervis to the Abbé, and who gave him two lessons a week for seven rupees a month.

This was certainly cheap enough, considering the charges of the modern Munshis ; but the reason may be that the latter are now

getting fewer pupils, as Hindustani is taught in every capital of the world from St. Petersburg to New York.

Dosabai was the type of a class of teachers which is nearly extinct. He came to Bombay from Broach in 1798, being then about twelve years old. He became a Munshi in 1803, when "several Armenian merchants who had settled in Bombay from Persia placed their sons under Dosabai's tuition." Robert Taylor, the Political Resident of Baghdad, studied Persian with him, and many other distinguished men, such as M. Elphinstone, Warden, Bellasis, the brothers Frere, and Sir M. Westropp were taught Hindustani by him. He died in 1870 at the advanced age of 84. He left two sons, Ardeshir and Bomanji, both of them also well-known Munshis, whom I have known and treated, with their numerous children and grand-children, for the last twenty-five years. Bomanji died only lately.

Among the numerous stray notes in the *Journal*, concerning the current events, there is one indicating the great strides made, within the last seventy years, in the rapidity of communications. The details of the naval fight off Navarino, which took place on October 14th, 1827, between the Turkish fleet, and the combined squadrons of England, France, and Russia, were not known in Bombay until the 13th of the following March, fully five months after the battle.

On the 13th of April the Abbé went on an excursion to Bassein and the island of Salsette, and returned on the 19th. His *Journal* is replete with very interesting details, historical and descriptive, of all the places visited, including the Kheneri Caves. He devotes one whole day in Bombay to the Hindu temples of Bholeshwar and Mumbadevi, which he describes minutely. The limits of this paper prevent me from making further extracts.

The ship *Dalimire*, which conveyed M. Elphinstone to Coseir in Egypt, returned on the 27th of April, 1828, from the Red Sea, bringing letters from the ex-governor of Bombay, written at Thebes, and giving more particulars of the naval combat of Navarino, which is said to have induced Mahomed Ali Pasha of Egypt to declare himself independent of the Porte. From this date to the 12th of May following the *Journal* is full of local news of more or less importance, such as the funeral of John de Faria, Sir Roger's father, who died on the 8th of May, aged above 80 years, and was buried the following day in the Fort Chapel at Meadows Street.

It appears that, some time after, the Abbé proceeded overland to Madras, with the intention of going thence to Calcutta, both of which Presidencies he was anxious to see before returning to France. But the climate had affected his health in the same manner as it did two years later that of his eminent compatriot, who fell a victim to abscess of the liver, and whose burial-place was an object of archaeological interest to many of us in Bombay some seventeen years ago. Lady Isabel Burton, in her *Narrative of Travel*, 1879, p. 225, refers to it thus:—"We went several times to the old Girgaum burial-grounds in the Sonapur Quarter, to find a lost grave, and at last, after an infinity of trouble, we did find it After many hot hours and days and vain searching, in parties, amongst the twenty thousand tombs, we found a plain space containing a very old tombstone, with letters that required one to kneel down and trace with the finger. No "Sacred to," but only "Victor Jacquemont; born at Paris, 28th August, 1801; arrived at Calcutta in May 1829, and, after travelling three years and a half in India, expired at Bombay on 7th December, 1832. He was a man of letters, a botanist, and naturalist, He was a French Catholic, and a fellow Bohemian, so we paid a tribute to his memory. I recited a *de Profundis*, &c."

I had the good fortune to belong to the party that was successful in discovering the grave. But the merit of the discovery belongs to the late Mr. A. C. Gumpert, who, in March 1876, gave us the following directions from the Queen's Road: "To the right of the central path in a line with a gothic pillar on the grave of Georgina Morris. To the right of Victor Jacquemont's grave there is an obelisk in memory of Lieutenant and Deputy Commissioner R. Welsh, and to the left a chunam tomb on the grave of three children of Captain James Clark." Thus the grave was found, and Lady Burton recited a *de Profundis*. Jacquemont was the guest of James Nicol, to whom he dictated his own epitaph, and directed, when Dr. MacLennan, who treated him, lost all hopes of his recovery, that he should be buried in the Protestant cemetery. He may have had his reasons. Hippolite Taine, to avoid the wrangling between the clerical and radical parties in France, and both a Catholic and a civil funeral, expressed his last will that his body should be buried in the Protestant cemetery. Victor Jacquemont seeing, perhaps, the Catholic clergy in Bombay divided into two hostile jurisdictions, whose antagonism was much fiercer in his time than it is now, may have chosen for his

resting-place the neutral Protestant necropolis of Girgaum. His remains are, however, no longer here, having in February 1891 been conveyed to his native country for re-interment there.

On the Abbé resigning the military chaplaincy of Colaba, Fathers Alexander and Kyan were, successively, appointed to fill up the place. When the latter returned to Europe in 1850, it seems his successor, Fr. James Peniston, was not confirmed in the post until 1854. He died on the 30th of June, 1856, and was buried in the Colaba chapel, being succeeded by Fr. Walter Steins, who was, on the 18th of December, 1860, raised to the Episcopate as Bishop of Nilopolis, then became Archbishop of Calcutta, and lastly, I believe, of Sydney, where he died. The next Colaba chaplains were Fr. John Esseiva, nominated in 1864, and Fr. Adams in the seventies.

In Madras, the Abbé, finding no relief to his ailments, was advised to go to Karikal, a French settlement, about 178 miles distant from Madras, where he died on the 11th of February, 1830. A naval officer, M. Duclerc, who was then administrator of the settlement, is said to have sent a detailed account of the Abbé's death to the Minister in Paris, where that important document may, perhaps, still be found preserved in the archives of the Ministry either at the Rue Royale or the Quai d'Orsay. His *Historical Sketch of Goa*, which was probably in type while he was alive, was published at Madras, after his death, in 1831, being printed at the *Gazette* Press for the proprietor by William Twigg. The author's intention in undertaking this work was, he says, "to have it published in Europe. (Other considerations, however, determined him to commit it to the press in India, one of the chief reasons being the hope that persons, well informed on the subject, might be kind enough to favour him with their observations." The work was dedicated to Sir John Malcolm and the members of the "Bombay Auxiliary of the Royal Asiatic Society," and from the list of subscribers appended to the book, it is evident that there was certainly no lack of encouragement so far as pecuniary aid was concerned, for I notice that, among others, Lord Bentinck subscribed 5 copies; Sir John Malcolm, 10; Dom Manoel de Portugal, Governor-General of Goa, 12; Julião Vieira da Silva, Governor of Daman, 12; and the Right Hon'ble J. R. Lushington, 21, most of the subscribers being Bombay men; but not a single Parsee or Hindu or Mussulman. Probably in those days none of these sections of the Bombay community read

English. This work was translated into Portuguese and enriched with additional notes by the late M. V. d'Abreu of Goa. It is the best work ever published on Goa and its monuments, which are now crumbling to dust. It is said that he had also written a book in French on the History of India, but it has not yet been found. His *Journal* often alludes to the daily progress he was making in writing it.

The MS. of the Abbé's *Journal*, after his death, was preserved in the archives of the mission church of S. Thomé, where the late Royal Commissary for the circumscription of the Catholic Dioceses in Southern India, Mr. J. H. da Cunha Rivara, then chief Secretary to the Goa Government, discovered it in 1863, and published some extracts thereof, with his valuable foot-notes, in a literary periodical in Goa from 1873 to 1875. The original is now in the public library of Evora in Portugal.

In conclusion, one who reads the *Journal* of the Abbé Cottineau de Kloguen cannot fail to be struck with the lofty ideal of a quiet, pure and unselfish life. He was a man of great tact and of wide sympathies, steering clear of the squabbles and the polemics which were rife in his time between the two factions of the Indian Catholics. The diary of the père Cottineau admits no *chronique scandaleuse* in its pages. His was a gentle and brave soul, graceful in thought and generous in deed. He lived a life of cheerfulness, of industry and of devotion to the welfare of mankind. As he lived he died. Of all men, he must have, doubtless, realized the truth of the philosophy of *bonheur*, elucidated by his countryman, Pierre Leroux, who advised men "à marcher vers l'avenir au nom de la réalité, de l'idéal, et de l'amour."

ART. XXIII.—*Madame Dupleix and the Marquise de
Falaiseau.* By J. GERSON DA CUNHA, M.R.C.S.,
L.R.C.P., K.C.J., K.G.G., K.C.I., etc.

[Read, 20th March 1894.]

“The first law of history is to dread uttering a falsehood; the next is not to fear stating the truth; lastly, the historian's writings should be open to no suspicion of partiality or animosity.”—*Leo XIII.*

The adoption of these maxims, from an encyclical of the present learned occupant of the Chair of St. Peter, spares me the necessity of explaining the spirit in which the criticism of this novel and somewhat delicate subject is conceived. But the choice of the subject itself requires a word of explanation.

As in the domain of Biology, where the investigation of a phenomenon often leads to that of others, in History the study of one subject not unfrequently opens new fields of research. While prosecuting inquiries into the life of the French missionary, the Abbé Cottineau de Kloguen, whose memoir I had the pleasure of presenting not long since to this Society, I happened to come across some important documents relating to the history of the French in India, and to discover unknown episodes in the life of two Indo-European ladies of the last century, who held a prominent rank in the political and social circles of France.

One was the famous Mme. Dupleix, the daughter of M. Albert, a surgeon of the French Company at Pondichery, and of Izabel, who belonged to a Portuguese family, named Castro. The other was Mme. de Falaiseau. Her father descended from the noble Breton lineage—de Kerjean, and her mother was an Indo-Portuguese lady, Carvalho.

Of Mme. Dupleix, Col. Malleon, in his *History of the French in India*, 1868, p. 93, writes :—“In the early part of the year in which he was appointed to Pondicherry, Dupleix

had married the widow of one of his councillors, Madame Vincent, a lady who had been born and educated in India, but whose strong yet devoted character and brilliant intellect made her an admirable companion for the far-sighted and deep-scheming politician. Her proficiency in the native languages rendered her aid invaluable to Duplex in his confidential dealing with native princes. She likewise added to that proficiency a quickness of comprehension and zealous devotion to his interests, such as form, when united, an inestimable endowment." The same writer, in his "*Duplex*," of the "Rulers of India" Series, 1890, p. 38, remarks:—"Of Madame Duplex I find it recorded that her wise counsels and her energy sustained her husband in all his trials. She was with him during the whole period of his administration of French India. And when that administration came to a close, in the manner to be related, she accompanied him to France, to die there of the chagrin caused by the injustice meted out to the husband she adored."

Such is the conventional estimate of the virtues and talents of Mme. Duplex. But, like a medal, human character has two faces—public and private. The former is dealt with by the historian amid the glare of a dramatic personation or in the theatrical *mise en scène* of the world; the latter by close friends and servants, at times with no little severity and critical acumen, in the guileless intimacy of the *salon*, or the unguarded familiarity of the gossiping boudoirs. And when the two verdicts clash, as they often do, posterity has left no alternative but to sort and sift, to analyse and dissect, before expressing its final judgment. The chimerical greatness, subjected to such a decomposing process, then usually vanishes, or becomes restricted to its tiny and yet true proportions. For, in the sphere of History, as in that of Physics, it is not uncommon to destroy a well-built hypothesis by a single opposing fact. Such is, indeed, the tragedy of all theories, especially when delusions

are allowed to crystallize into articles of traditional history. And nowhere are the facts that tend to confute legends better arrayed than in private journals or correspondence.

The portraiture of Mme. Dupleix' character has been drawn in vivid colours by an Indian writer of Pondichery, who knew her intimately for the long space of fifteen years, when she was at the pinnacle of her fame and the zenith of her prosperity. His mind registered impressions with the extreme sensitiveness of a spectroscope, and, little suspecting that they would ever be regarded in the public light, expressed them sometimes with a brutal frankness. Such memoirs afford a vast scope where one can read with judicious eye between the lines, discern real character, and comprehend the inner forces of the mind or the motives to action that influence historic personalities. According to this writer, Mme. Dupleix' imperious temper brooked no resistance. Impetuous and vain, ambitious and intolerant, she exerted her powerful influence over the mind of her husband—himself a man of many contradictions—which could not help being baleful to his interests, as it eventually proved. And yet she had admirers, more or less sincere, to goad her on to her manifest destiny; because arbitrary energy, like excessive zeal, is always superficially attractive, though leaving confusion behind it.

Thus, Mme. Dupleix has been judged differently by the feelings her policy and behaviour excited at the time. But, between her European panegyrists and the Hindu author, who reproaches her overbearing arrogance, her obstinacy and her spirit of the autocrat, blended with that of a pietist under the inspiration of bigots, whom to serve was a luxury her purse never once begrudged, the truth, no less than virtue, will be found in the middle. Again, it has hitherto been the fashion for historians to be, as a rule, mere chroniclers of the adventures, pageantries, and wars of Europeans in India,

which have so much importance in the eyes of the multitude, and to neglect the principles of psychology, the unity of history, and the elements concerned with the doctrine of the influence of the medium on the race or the people. What one in reality wants is a genuine and truthful narrative, which, preserving the continuity of the successive stages and incidents of life, displays local influence over social conditions, and helps to overthrow the baseless figments of the annalist.

The native writer, whose voluminous memoirs shed a flood of light on the life and work of Mme. Duplex and her associates, supplies besides an inexhaustible mine of materials, opening up new possibilities for a more correct appreciation of contemporary events, and for a deeper insight into the obscure workings of the social revolution initiated by the Portuguese four centuries ago. The embryonic or early phase of this first contact of the European with the Indian civilization is dimmed by a dense cloud of military and diplomatic adventures. It is mostly in the pages of the old travellers, possessing the discernment of a keen-witted and impartial Linschoten, a Pyrard, a Della Valle, or a Tavernier that one is able to catch some glimpses of the inner life of that highly romantic and chivalrous period.

And yet, if duly explored, there can be no lack of authentic documents in the State archives for such an undertaking by a professional historian or an official chronicler. In about a dozen volumes of the *Archivo-Portuguez-Oriental*, edited with consummate skill by the late indefatigable J. H. da Cunha Rivara, containing the correspondence of the senate, kings, viceroys, archbishops, inquisitors, prelates, provincials and priors, there is a prolific source of the most valuable and trustworthy materials for the elucidation of this subject. For he was, for nearly a quarter of a century, a worthy custodian of the best traditions of the Portuguese literature in India. His patient devotion to the high ideals of precision and thorough-

ness has achieved accuracy to the last degree, combining the severity of the historical research with the freshness, the variety, and the living interest of the best fiction. It remains to his successors, however, to scrupulously collate these documents, to assimilate the history of the past, and to vitalize its lifeless pages by recognizing the creative spirits and influential figures of bygone ages, imparting them coherent movement and dramatic power, as so successfully done by the late Dr. Parkman with respect to the early history of the colonization and conquest of the new world. But the first duty of a historian, above all, proposing to write the history of a civilised country, is to understand its language in order to study the original records.

The last decade has, indeed, been fruitful in the production of English works on the Portuguese in India, which have an actual interest for the history and administration of British India; but they are, in general, mere compilations, a chain of odd stories in chronological sequence, with more or less comment. The anecdotal form, nevertheless, is but the shell, the ideas the kernel. In such circumstances, a diary by a native writer, in the absence of more weighty official registers, is by far a more authoritative and pure font of historical knowledge than all the elegantly-bound volumes that are being incessantly issued from the press.

While perusing the memoirs of the Pondichery writer, it has struck me that if, like Dupleix, Vasco da Gama and Affonso d'Albuquerque had a native chronicler by their side, an heritage of inestimable value, a record of contemporary thought, checking the exuberant language of passions that mislead and never enlighten, would have been handed down to a grateful posterity. It is, indeed, strange that amongst the Brahmans, who, as a class, have never ceased to cultivate letters, even when abdicating their sacerdotal prerogative, and among whom, not less in the Konkan than elsewhere, there have always been men of wide culture and of many literary attainments, there

should not have been preserved any mention of the arrival of these strangers from the West on their shores. Such a narrative, penetrating the mind of the alien people from their own point of view, grasping the main features of the age, its leading characters and dominant tendencies, would have, doubtless, improved our acquaintance with the determining factors of that chance-encounter between the two civilisations, when more than half the ideals of the nineteenth century were hatched. It is from that memorable epoch that have emanated those moulding and reactionary impulses that have resulted in a compromise between the radical Christian system of life and the somewhat stolid conservative structure of the Indian society. This fusion, which began as tardy and slow as slow was then the communication between Europe and India—a six months' passage from Goa to Lisbon, now brought down to a twelve days' run from Bombay to London, when one can, moreover, correspond by flashing messages of a few minutes' duration, our city having almost become the next-door neighbour to Europe, thus effacing both time and space—this fusion or process of amalgamation is still in active operation, and, as things move fast now, there is no knowing where they will stop.

The two great agencies that the world's history has had to deal with are the economic and the religious. The ardour of the military and the artistic spirit may prevail for a while, but can never displace from the front rank, even for a time, the religious and economic influences which are naturally destined to supersede them. This fact may be proved rigorously accurate when applied to the fascinating chapter of the history of the various European settlements in India. All religions have, likewise, their own economic aspect, and Christianity, as preached by the early Portuguese, exhibited a considerable economic difference in this country. The motive of the gods of Hinduism was in the first instance their own interest, while that of

the God of the Christians was that of men, or to put it tersely, as M. de Molinari, that most original economist of this century, does:—"Le paganisme était une religion chère, le christianisme était une religion à bon marché." Such an advantage, in a country where the commercial instinct of the people has always been the keenest, ought to have favoured the assimilation and spread of Christianity, as it in reality did, as long as a true apostolate was at work. But this early conquest was reversed by a revival of the old theory. The representatives of the God of the Christians, as soon as they had won worldly prosperity, which is, however, the last test of the merits of a people, became as heathen as the indigenous population. By their demeanour, which is said to be the fruit of one's convictions, they belied their faith, and revealed to the natives that though nominally professing renunciation, they had really exchanged the cult of humanity for the worship of self-interest.

But this is so huge a theme that a large volume would be required to exhaust its history. And as condensation, enforced by the exigencies of the limited range of these remarks, is the hardest of requirements as well as the best of acquirements, I shall attempt a brief sketch, which, faint as it is, may yet help to quicken that interest which I venture to hope exists among all the friends of this great country. The text for my commentary will be the facts and traditions embodied in the memoirs of the native writer, whom I shall now hasten to introduce.

Ananda Rangapulé, son of Tiruvenga Dapulé, was born in Madras on the 30th of March 1709. In his childhood he was sent to Pondichery, where in 1721 he was appointed assistant (*courtier-adjoint*) to the chief broker (*courtier-titulaire*), Guruvapa Modely. The latter had visited France, and been baptised with great pomp and solemnity, Louis XIV., *le grand monarque*, standing his god-father, as the novelty of the occasion demanded. He was also decorated with the title

of *Chevalier*. The broker was then called *Modeliar*, properly *Mudaliyār*, meaning 'first,' his chief function being to act as an agent of the French Company of the Indies, or an intermediary between the Company and the natives of India. Later on this title was changed into the Persian one of *Diván*. The *Diván* Canagaráya Modely having died in 1746, Ananda Rangapulé was selected for the post, which he continued to hold from the end of 1747 to 1756. He was then dismissed by the new Governor, Duval de Leyrit. And he died on the 11th of January 1761, four days before the capitulation of Pondichery.

These are, in short, the most important dates in his life, but his memoirs are replete with many interesting details. The memoirs consist of sixteen volumes in folio, written in Tamil, and embrace the period from 1736 to 1761. He was a prominent figure in all the momentous events that took place, during that quarter of a century, at Pondichery, as the friend and adviser of Dupléix and the members of his Government. It is above all from 1746 to 1756 that his chronicle presents greater interest. During this decade he lived in close intimacy with the leading personages that appeared on the political scene of French India, and took an active part in all its stirring proceedings and negotiations. The Indian potentates showered honours upon him. He was appointed *mansubdár*, *jagirdár*, and was called by many other polysyllabic titles, in which there was perhaps more sound than sense. The last of these titles was "Chef des Malabars" of Pondichery in 1755. The life of Ananda was published in 1849 by M. Gallois-Montbrun in Pondichery, in an interesting little pamphlet, entitled "*Notice sur la chronique en langue tamile et sur la vie d'Ananda-Rangapillei*." The memoirs are yet, with the exception of two extracts, unpublished, and are said to deserve being completely translated, as a valuable aid to the elucidation of that particular period of Indian history.

On the occasion of the erection of a statue to Dupleix at Pondichery on the 16th of July 1870, M. Laude published a translation of Rangapulé's description of the siege of Pondichery by Admiral Boscawen, which lasted from the 15th of August to the 16th of October 1748, under the heading of "*Le siège de Pondichéry en 1748, extrait des Mémoires inédits de Rangapoullé, d'icun de la Compagnie des Indes.*" An English translation of this narrative has appeared in the *Calcutta Review* for July 1893. At the end of the extracts the author remarks:—"Those we have given are quite sufficient to illustrate the importance of these documents, hitherto untranslated, to the student of the history of our early struggles with the French in India."

The city of Landrecies, where Joseph Francis Dupleix was born in 1697, raised him also a statue on the 30th of September 1888. This city was his birth-place by accident, his mother having resided there for a short time, on account of his father's employment. During this festival there was an enthusiastic literary demonstration inciting the French nation to follow the traditions of Sully and Colbert in the East. Several works on Dupleix and the British and French rivalry in the Indian peninsula were published, and the memoirs of Rangapulé, already described in the catalogue of the "fonds tamoul" of the "Bibliothèque Nationale" of Paris, by M. Margry, the record-keeper of the Navy (archiviste de la marine), were also called attention to. M. Julien Vinson also wrote in the *Publications de l'école des langues orientales vivantes* (series ii., vol. v.), 1889, an article under the heading of *Les Français dans l'Inde. Le Journal d'Anandarangappoullé (1736—1761)*. This is the diary of the *Divân*, in Tamil, from which extracts are given by M. Vinson in the original with their French translation. Although the diary begins in 1736, it is preceded by a short account-book, dated March 4th, 1726. Among the curious expenses noted therein, we find the following:—

"paid for a sheep to be sacrificed in order to destroy a spell," which added to the invocation at the top of the book, "Victory to the most illustrious Rama," has induced M. Vinson to consider Rangapulé not as a Christian but as a Vishnuvite.

This journal is prefaced by some critical remarks, from amongst which I shall select the following:—"Sa chronique, rédigée au jour le jour, est très inégale. On y trouve un peu de tout, au hasard et sans ordre: des discussions de famille, des cancans de quartier, des descriptions de cérémonies religieuses, à côté de conversations avec Dupleix et d'autres hauts personnages, ou au milieu de récits très détaillés d'événements fort importants. L'écrivain n'oublie aucun des traits qui permettent de tracer un portrait fidèle des gens avec qui il a affaire; un mot suffit quelquefois." With regard to Dupleix, the editor of this *Journal* says:—"Comme le fait remarquer M. Gallois-Montbrun, l'impression qui résulte de ces mémoires, en ce qui concerne la personne de Dupleix, est qu'il offrait un mélange des plus grands talents, de l'intelligence la plus vive, des conceptions les plus hardies, et de la vanité la plus outrée, de l'infatuation la plus ridicule et de la cupidité la plus étroite Il accepte, avec une satisfaction évidente, les flatteries les plus exagérées, et c'est par des flatteries qu'on arrive à obtenir de lui des faveurs qu'il avait précédemment refusées. Il ne repousse point les offrandes et les présents." But gifts and flattery please everybody. Even those who profess to despise the latter would fain, nevertheless, be flattered by being told that they despise it.

Thus far M. Dupleix. I shall now pass on to Mme. Dupleix.

M. Julien Vinson writes:—"Mais c'est surtout sa femme, Jeanne Albert, qui sort diminuée de ces récits; elle nous y apparaît avec tous les défauts des créoles mulâtres (elle était fille d'une métisse indo-portugaise, Elizabeth-Rosa

de Castro) ; elle fait montre à tout instant d'une dévotion méticuleuse et est toujours prête à appuyer les plaintes et les demandes des missionnaires catholiques."

Such is the opinion of a Frenchman about Mme. Dupleix, based on the diary of an Indian writer. Like the inhabitants of towns who consider their own the most vicious spots on the earth because they move in them, the chronicler of his own age is apt to believe it to be the most depraved because he feels it. But let us see what truth there is in this opinion, and how far the verdict of hard facts warrants such an inference. Mme. Dupleix was the daughter of Jacques Théodore Albert, a surgeon in the Royal Company of France at Pondichery, and of Izabel Roza de Castro, whom the above writer considers to be an Indo-Portuguese half-breed. Of this marriage were born several children, of whom Marie Françoise Albert, known also as Jeanne Albert, first saw the light at Pondichery on the 18th of March 1708. She married M. Vincens, of Montpellier, and a member of the Upper Council (*conseiller au Conseil Supérieur*) of Pondichery, on the 5th of June 1719, and had six children, of whom the eldest was born on the 27th of May 1720. M. Vinson doubts that a Christian woman should have married at the early age of eleven and become mother at twelve. He thinks it more probable that she was born some time earlier and out of Pondichery. But among the Indo-Portuguese it was not uncommon to marry at the canonical age of twelve, and when the age fell below this mark, to add the nine months of gestation. Thus, one born on the 18th of March 1708, and married on the 5th of June 1719, including the nine months of the intra-uterine life, could well be said to have completed twelve years. There is no doubt that, notwithstanding the difference in Christian names, the child bearing the two names was the same; but 'Jeanne' prevailed at last, being the one used in all the documents, even in

her first marriage certificate, which has been preserved, although her age is unhappily omitted. Of this marriage, as said before, six children, two boys and four girls, were born, of whom the last did not live beyond the eleventh month. It is not known what became of the eldest son, who was born on the 27th of May 1720, but of the three daughters, the eldest, Marie Rose, born in 1722, married at the age of sixteen, in 1738, Francis Coyle Barnwell, a member of Council of Madras, whose name frequently appears both in the records of that city, especially during the siege and capture of Madras by La Bourdonnais in 1746, when both Mr. Barnwell and his wife were taken prisoners, and in the memoirs of Rangapulé. Her next two daughters, one aged seventeen and the other fifteen, married the same day, in 1743—the former, François Corneille de Schonamille, governor of Banquibazar, then belonging to the Dutch, and the latter, Jacques Duval d'Espréménil, councillor at Pondichery.

M. Vincens died in 1739 or 1740 at Chandernagore, and his widow, aged 33, married Dupleix, who was 43 years old, on the 17th of April 1741. The 'act of marriage,' as said above, exists, and it shows that the ceremony was performed with considerable splendour. Dupleix was at the time President of the Superior Council of Pondichery, and General Commandant of the French Possessions in India. One child, a son, was born, in October 1742, but died a few days after, and no mention is made of any other child. Rangapulé's diary, however, speaks of a girl under the name of "Chou Chou," whom M. and Mme. Dupleix brought up as their own child. This girl accompanied them to France, but it is not known what became of her. On the death of Madame Dupleix in France, her husband married again Madame de Chastenay, and had by her one daughter, who married the Marquis of Valory, whose descendants, it is supposed, are still alive. He may have had a son as well, for it is said that, in 1866, the last descendant in the male

line of the great Navab Duplex died in a house in the Rue Neuve des Capucines.

I have hitherto failed to trace the actual representatives of the Navab of the Karnatic in France; but of the famous La Bourdonnais, I had the good fortune to meet one in Paris, in 1889, who was a distinguished traveller and an author. His book, bearing his autograph, which he was good enough to present to me, is, I suppose, the only work published by him. It is entitled "*Un Français en Birmanie. Notes de voyage rédigées par Le Comte A. Mahé de la Bourdonnais.*" It also treats of Siam, his description and the forecast of events there possessing some elements of actuality. Besides this book, I was fortunate enough to secure for a fair amount of francs an interesting relic, an ivory walking-stick, of the great La Bourdonnais himself, whose name is engraven on the silver-plate round the handle.

Jeanne Duplex, after her re-marriage at Chandernagore, went to reside at Pondichery with her husband, who had in the meantime been promoted, in succession to M. Dumas, to the governorship of that town. On his arrival there in October 1741, he took the oath as Governor-General, and declared himself to be the Moghal's Navab as well. From this date to that of his recall in August 1754, Mme. Duplex was the absolute ruler of the palace and the sole arbiter of his home. This was seemingly in accordance with the Spanish proverb—"The wife's realm is the house and the husband's the street." A constant adviser and associate in all the great events of that memorable period, she equalled, if not surpassed, both in authority and in influence, her famous prototype, Nur Jahan, in the imperial court of Dehli. Colonel Malleon draws a parallel between Duplex and the greatest military genius that France can boast of. He writes:—"There was a marked resemblance in feature and in genius between Napoleon and Duplex. Each was animated by unbound-

ed ambition, each played for a stake; each displayed, in their final struggles, a power and a vitality, a richness of resource and a genius such as compelled fear and admiration; both, alas, were finally abandoned by their countrymen. But their names still remain, and will ever remain, to posterity as examples of the enormous value, in a struggle with adversity, of a dominant mind directed by a resolute will." Anent Dupleix's behaviour, when informed that the office of Navab was about to be declared vacant, he writes: "But the passions of Dupleix were roused. He had been formally nominated Nuwáb of the Karnátik. His pride could not allow him to renounce so lofty a position in favour of a man who had posed as his rival. Seventy years later, the man whom he most resembled in ambition, in genius, in the power of compelling others, came, under similar circumstances, at Dresden in 1818; and at Chatillon in 1814, to a similar resolution." ("Dupleix," pp. 133 and 153.)

But a still more striking parallelism, a far closer analogy, seems to exist between the two widowed ladies, who had the good fortune to remarry two such historical personages. Mme. Vincens has, indeed, more points of contact with, than shades of difference from, Mme. Beauharnais. Like Jeanne, Josephine was a creole, in the French sense, and was born in the antipodal Indies. Both had great ascendancy over their husbands. One ruled supreme in the oriental *entourage* of the Governor of Pondichery, the other in the little court of Malmaison. The influence of their uncommon attractions was invariably exerted to gratify their husbands' ambition, and their counsels, swayed mainly by the spirit of frivolity and female vanity, were, no doubt, instrumental to some degree in bringing about the reverses that finally overwhelmed them both. They possessed in common two qualities, characteristic of a creole, extravagance in point of money and extreme submission to the priest in point of faith. The first

led them at times to resort to questionable expedients to replenish their ever drained coffers, which the second helped to keep in an almost chronic state of emptiness. According to the Hindu chronicler, the exploration of Mme. Dupleix' purse by the autocrats of the society did not cease until the recall of her husband, but the interval that preceded that disaster proved highly productive not only in rich gifts, but also in the frequent violation of that sweet and charming virtue—the vow of poverty, nominally professed by the recipients of her bounty. Colonel Malleon, for instance, cites the case of a certain Fr. Lavaur, who “carried off with him 1,250,000 francs, besides diamonds and bills of exchange for a large amount. Yet to such an extent did he carry his duplicity, that he pretended poverty, and actually petitioned to Government for a small pension for his subsistence.” Of course, such cases were rare, but one such example suffices to point out the laxity of tone and to denounce plainly the character of the epoch in regions where both the ethics and the æsthetics are usually of a singularly austere type. One naturally expects to meet there with disinterested devotion and unselfish attachment to lofty ideals. But there, as elsewhere, the fascination of gold led often to the debasement of morals, and the material opulence to the insolvency of conscience. Incapable of realizing higher and more difficult aspirations they spent their energy in satisfying the more vulgar and easier ambition of being wealthy.

Unthriftiness and pecuniary extravagance are usually accompanied by general affability and beneficence. Josephine was even complimented on this trait of her fine temperament by her victorious husband. “Si je gagne les batailles,” he said, “c’est vous qui gagnez les cœurs.” Of Mme. Dupleix, however, whose generosity to the praying harpies was almost unbounded, we have no practical illustration of deeds of benevolence to the natives of this country. Possibly the difference in faith might account for a change in her natural

amiability; for, in the documents of the 17th and 18th centuries, collected in the above-mentioned *Archivo*, and signed by the highest dignitaries of the Church, it is clearly laid down that a heathen was unworthy of Christian charity. No satire is implied, however, when the same authorities command in all seriousness the acceptance of any pagan pecuniary assistance for Christian institutions.

The term creole, which is unused in India, has been more in vogue in America, especially in the Spanish part of the western hemisphere, where the proportion of the mixed blood has been submitted to a pseudo-scientific analysis and has undergone a synoptic though somewhat empirical classification. In Mexico, for instance, there are so many racial subdivisions of a most conflicting character that, considering the comparative recentness of their origin, they may in time surpass, both in minuteness and extent, the highly elaborate caste system of India. Thus, besides the Creoles, Mulattoes, and Negroes, there are the Terceroons, Quadroons, Quinto-rooms, and Octoroons, whose percentage of European blood is weighed and measured to a nicety. But, unlike the Indian castes, which admit of friendly intercourse amongst their motley varieties, except perhaps the lowest, these indefinite Mexican sub-divisions are said to be always accompanied by antipathies, ravages, and retaliations which render their society a hot-bed of permanent unrest and everlasting contention, hardly conceivable in countries where a happier homogeneity prevails.

Like Homer's, Mme. Duplex', nationality has been disputed by more than one country. The Portuguese, as evinced by some of their recent patriots, claim her as their country-woman, and M. Julian Vinson does not entirely repudiate their demand. "Elle nous y apparaît," he says, "avec tous les défauts des créoles mulâtres (elle était fille d'une métisse indo-portugaise, Elizabeth-Rosa de Castro.')" Like the Anglo-Indians, the Indo-Portuguese have always been divided into two chief classes of

Reinoes and *Mestiços*, corresponding to Europeans and Eurasians. According to this simple dual nomenclature, Elizabeth de Castro was a European. The Castros were, indeed, a numerous clan, once settled extensively in almost all the principal Portuguese towns in India, from Diu, Bassein and Goa on the Western Coast to St. Thomé in Madras, and Bandeland Chittagong in Bengal. They were all of European descent, although most of them were born in this country.

Mme. Albert, the mother of Mme. Duplex, was closely related to the noble house of Noronhas, who were as jealous of the traditional purity of their blood as many a titled magnate in the United Kingdom and elsewhere. To this family belonged the Bishop of Halicarnasse, a soldier, a priest, and a diplomatist, and an intimate friend of Duplex, both in the closet and in the field. This singular blending of so many incongruous duties in one individual is, indeed, more characteristic of the Middle Ages than of the last century. The career of this extraordinary man, whose appearance at the termination of the heroic period of the Portuguese in the East was so remarkable, is highly romantic. Like the companions of Albuquerque and Castro, he put on the armour over the cassock, and wielded the sword with one hand while holding the cross in the other. His name was Dom Antonio de Noronha, born in Goa in 1720 from Dom Francisco de Noronha and Dona Maria da Cunha e Castro. His father, who is mentioned in the *Nobiliarchia Goana*, p. 72, was connected with the nobility of Portugal, specially the Counts dos Arcos, do Prado and Catanhede. D. Antonio was also related on his mother's side to Mme. Duplex' mother, who was, as we know, a Castro. When a child he lost his parents and entered the convent of the Franciscans in Goa, whose missions were then extensive throughout the East. In course of time he was sent to Mylapore in Madras, where he had the charge of the parish church of "Luz." Here he began his diplomatic correspondence with the Danes of Tranquebar,

the Dutch and the French, becoming, probably through his cousin, Mme. Dupléix, first acquainted with the Marquis of that name. The Moghal Emperor conferred on him the title of *Navab Dilavar Jang Shamskir Bahadar*, along with Mylapore, the annual revenue of which was Rs. 14,000. Here he built a citadel, which was besieged by the English in 1749. He had but twenty soldiers with him, and he fought for eight hours with more than 1,200 troops, European and sepoys, and when the defence failed, through most of his companions being killed or wounded, he had to capitulate. Taken prisoner, he was sent to England, where his rights being eventually recognised, he was set free. Thence he went to France, where Louis XV. decorated him, and obtained for him from the Pope Benedict XIV. the bishopric of Halicarnasse. But, before the arrival of the bulls from Rome, Dom Antonio was ordered back to Pondichery in command of an expeditionary force on board the frigate *La Columba*. He remained some time there, and after the surrender of Pondichery returned to Goa, where he was appointed brigadier of a legion newly created for the protection of Ponda against the Mahrattas. In 1770 he went to Portugal, but returned a short time after. His eventful career, however, closed with a sudden death. One day, while driving he was found dead in his carriage. His body was conveyed to the Convent of the *Madre de Deus* and consigned to the grave there. Thus ended the dramatic life of this priest-soldier, who had served his country also as a diplomatist in the different courts of Hydar Ali, the Peshwa, and the Great Moghal. The limits of this paper cannot spare more space for him. Details of the city of Mylapore will be found in *Barros*, Dec. 3, liv. 7, cap. ii., and of the romantic episodes of the bishop Dom Antonio de Noronha in the *Gabinete L. das Fontainhas*, Vol. 4, p. 245, and *Marquez d'Alorna*, p. 76.

But to return to Mme. Dupléix. It is evident from what has been said that she was not "fille d'une métisse indo-

portugaise," as the French writer insinuates. Nor need the Portuguese, who are always proud of their distinguished men and women, feel grieved at the reversal of their claim by the verdict of history. Many a bright page of the Portuguese annals in India is adorned with the most splendid figures on record, and the highest exemplars of noble and stainless womanhood. The two sieges of Diu exhibit qualities that shine with a halo of their own, and may even rival those of the mothers of Coriolanus and of the Gracchi. Faith and purity, unselfishness and honour, have, indeed, been the accompaniments of that spirit of chivalry and heroism which were never better illustrated than in the life of the defenders of that ancient fortress. The *exercito das matronas*, as Diogo de Couto calls them, this 'army of the matrons,' was certainly worthy of the epic times of ancient Greece and Rome, and whose glory alone was sufficient to irradiate with its splendour all the women of their country. D. Izabel da Veiga, D. Garcia Rodrigues, D. Izabel Madeira, D. Catharina Lopes, and many similar types of noble womankind repaired with their own hands, as they fought, the breaches made by the enemy in the walls of the fortress, defended by their husbands and sons. And D. Joana Fernandes, who like "the Maid of Orleans," is known by the *nom de guerre* of "a Velha de Diu," 'the old woman of Diu,' performed yet greater feats of valour. Beatification apart, she is certainly as worthy as Joan of Arc of a monument, like the well-known Frémiet's equestrian statue in the Rue de Rivoli, to perpetuate her glorious memory. And no "army of the matrons" ever deserved, along with the triumphal arch raised by the Senate of Goa to celebrate the victory of D. João de Castro, a temple to the *Fortuna Muliebris*, as that handful of women, who fought against the host of the Mahomedan power in the East, in league with the Sultan of Turkey. It was, so to say, a duel fought between the Cross and the Crescent on the Indian soil, and the Portuguese

women of Diu wrestled with the enemy for the victory of the Cross. Not less meritorious are the high-mindedness and self-denial of the ladies of Chaul, represented by D. Catharina de Souza, who offered to D. João de Castro their jewels for the expenses of the siege, which the great Viceroy, in spite of the financial strain and stress of the period, declined with thanks. It is to such deeds that the national poet feelingly alludes in the following couplet of his immortal epic:—

Vereis amor da patria não movido
De premio vil, mas alto e quasi eterno :

which the late Sir Richard Burton has translated thus:—

"Thou shalt see Love of Land that ne'er shall own
Lust of vile lucre; soaring towards th' Eternal;

It remains to consider one more point. "Elle fait montre à tout instant," says M. Vinson, "d'une dévotion méticuleuse et est toujours prête à appuyer les plaintes et les demandes des missionnaires catholiques." This observation is evidently based on Rangapulé's memoir on the siege of Pondichery in 1748, and on his diary. Both these works contain charges of intolerance and fanaticism, as well as of covetousness and greed against Mme. Dupleix. On Saturday, 7th September, 1748, the Hindu chronicler writes:—"The Governor and M. Paradis asked the priests of the Mission permission to place guns on the top of the Church. They consented, on condition that the Isparen Pagoda was demolished. The Governor consented to do this. The causes are—1st, that he gives his wife too much influence in the management of affairs; 2nd, he has placed 100 peons at her disposal, who watch the roads and put every one to ransom who goes in or out; 3rd, she has so mismanaged the affairs of the town that it looks like a cucumber market. Inhabitants, heads of villages, cultivators, merchants, all are taken and made to carry earth; 4th, it was her determination to destroy the Isparen Pagoda." These are the views, however, of a Hindu. The French translator of this work notes that

these complaints and criticism were baseless as the destruction of the Pagoda was absolutely necessary for the defence of the town.

The diary also mentions the Pagoda *Vedaburishvara*, which, says M. Vinson, "fut démolie en 1748, dès les premiers jours du siège de Pondichéry par les Anglais, à l'instigation de M. Paradis, de Mme. Dupleix et des Jésuites." After the siege was raised, the Hindus asked the Governor to allow them to rebuild the temple, but did not succeed until they had thus resorted to flattery, which seemed always to exert a powerful hypnotic effect on him. They said:—"If faudrait accorder cette permission, sinon comme ceci, du moins d'une manière quelconque; vous avez donné des ordres de façon à faire abonder la joie dans tous les esprits en prescrivant diverses choses de nature à réjouir tout le monde; aussi tous les gens de la ville comblent d'éloges et de louanges votre divinité. Si, à ce moment, vous donnez seulement l'autorisation de construire ce mur, votre gloire s'étendra très loin." This flattery, exalting the French Governor to the condition of a divinity, resulted in the temple being rebuilt.

Rangapulé then describes a Hindu marriage, which was honoured with the presence of the Government House party. It consisted of the Governor and Mme. Dupleix; of Mme. d'Espréménil, third daughter of Mme. Dupleix, whose son, born at Pondichery in 1746, was the celebrated deputy to the French Parliament in 1789; Mme. Cornet, whose name recalls the murder of Mme. Gustave Cornet by her *valet de chambre*, Marchandon, at the Rue de Séze, in Paris, in April 1884, and some others. He tells us how the Governor and his wife were treated, and of the following presents:—"On a donné en secret mille roupies à M. le Gouverneur et cent à Madame." To this statement, in the diary of the chief broker of the French Company of the Indies, the translator adds the following note:—"Dans un autre passage de

Mémoires, nous voyons Mme. Duplex demander à un solliciteur de l'emploi de courtier 10,000 roupies pour son mari et le tiers en sus pour elle. M. Gallois-Montbrun a trouvé, dans un autre passage, que Duplex aurait reçu 100,800 francs pour prix d'une décision dans une succession contestée." Thus, extortions and malpractices of this kind, long buried in the diaries of the native chroniclers, are exhumed one day at last. It is to be hoped that such diaries are being written even now. They will in course of time reveal, no doubt, many a shocking misdeed to a more virtuous and scandalized posterity.

But before posterity attempts to judge Mme. Duplex, it is necessary to reflect that to unravel the secrets of the soul is far more difficult than to solve a physiological problem. There are elements in character for which one is responsible ; but there are also certain traits, which are the perpetually varying outcome of the interaction of inherited characteristics, the training, and the environment. A great part of morals and manners is determinism. Mme. Duplex was a creature of circumstances and the plaything of fate. She should be judged not by ideals which are never attainable in this world, nor by our standards, but by those of her own age and country. One must look at life in different aspects, as human affairs are infinitely complex. The chief factors that moulded her career, besides her sex, were the surroundings, the spirit of the age, and the sombre drama of heredity. The French saying "*les âmes n'ont point de sexe*" may be applicable to pure sexless souls, but when embodied in human form they show their differences of character. Female constitution has always been marked by instability, and Shakespeare was not in the wrong when he said : "*Frivolity, thy name is woman.*" The age and society in which Mme. Duplex spent the early part of her life were extremely frivolous. The days of D. Joana, "*the old woman of Diu,*" and of D. Catharina of Chaul, the true *enfants du siècle*, the children of real crusaders, and of an heroic age, in whom

the spirit of their forefathers had entered and become the dominant note of their demeanour, had long passed away. Like the Horatian *Dos est magna parentum virtus*, it was their boast that their great dowry was the virtuous character of their parents. The descendants of the Capetan heroes, and the scions of the celebrated families, who had signalised themselves in the fields of Ourique and Aljubarrota, and were sent adrift on the coasts of the Indian peninsula, were extinct. Faith, which imparts sunshine and buoyancy to the mind, confronting death with equanimity, had given way to gloom, cynical scepticism, party strife, greed, and outbursts of passion. The dames and damsels of the sixteenth century, whose standard of pure and polished life, of sound sense and wit—the very incarnation of sober and penetrating wisdom for lofty ideals and deeds of high enterprise—was not inferior to that of *Il sesso donnesco* of the Italy of the Medici, were now substituted by the types representing the *procaz, rapax et loquax* of Plautus.

The whole structure of the Indo-European society was based upon the idea that it was necessary to be rich in order to be independent, great and happy. This is, indeed, an elementary notion; for, while few can understand superiority in other things, everybody can realize the value of money. But human nature is so fatally prone to excess that it will exaggerate virtue till it becomes vice. If independence or “the glorious privilege of being independent,” as Burns says, is the root of happiness, and this the nurse of virtue, to be rich would, indeed, be a high ideal. But it is the excess of this ideal that leads to the worship of money and its subsequent misery. And as all excesses carry their own revenges, the possessor of wealth, instead of meeting the smiles of the world with the dignity and stoicism of a patron, courts them often with the servility of a bondsman. Mme Duplex, like our progenitress Eve and like many others even of the sterner sex, had not probably the moral fibre to resist the temptation, and to escape from

the alluring fruit of the traditional pagoda-tree of India. But Rangapulé tells us, as an extenuating circumstance, that, if she coerced, she also parted with the money to the priests, who then monopolized the whole work of salvation, eclipsing God Himself. Now, every man would like to be generous, but that he is made despicably mean by necessity. The wife of the Navab of the Karnatic was generous by instinct, and far above any necessity; and, as sympathy is a potent factor in saving those engaged in a struggle from the hopelessness of a triumph, it is no wonder that along with her sympathy she gave her money to the Catholic missionaries whom she found struggling with, and trying to dominate, Paganism.

Like benevolent despotism in politics, there is enlightened selfishness in society. Despotism in France is said to have been tempered by epigrams, and that the arbitrary was made accommodating and complaisant by the *badinage* and *jeu d'esprit* that were associated with it. In the same way selfishness becomes tolerable and even savoury when inspired by religion. It is the old theme of the end justifying the means. The egotism that Mme. Dupleix developed in her dealings with the Indians—a characteristic of the children of European parents brought up in an enervating climate and under undermining influences—became rational and heaven-directed when employed in the service of the Church. And those who had her conscience in their keeping encouraged her in this conduct, stifling originality of thought, stereotyping false ideas of prophetic doom and pessimism, blended with flattering promises and propitiatory vows, and thus reconciled apparently all her contradictions amidst the sober realities of life.

Mme. Dupleix, like her contemporaries of Portuguese India, lived in an age of mediæval temperament. And, as Jules Michelet points out, the great feature of the mediæval temperament was fear: a living fear of men, of the State, of the Church, of everything, in short. There was then a veneer of chivalry

that insisted on the weakness of women, repressing their individuality and encouraging frivolity. It imparted feminine impulsiveness, vanity and love of display to the whole society, which became corrupted by ignorance and degradation of motive born of inconsequence; while the rich *fidalgos* paraded their lust and luxury before the eyes of the multitude. She lived in an age when India was strewn with the wrecks of dead virtues and ruined institutions. Religion was then more a habit than an emotion; more a superstition than a rule of conduct; and belief was more the result of custom or convention than a profession of faith rooted in the inner life of man. It was but a formula nursing the mind into the unreflecting credulity regarding its relations to the universe. To Mme. Duplex, as well as to many other Indo-European ladies of her habits and prejudices, which were the result of their own narrow range of vision or mental indolence, religion was both a formula as well as an entertainment. Living in a country and at a time when public spectacles or shows of any kind were extremely scarce, devotional practices and church-festivals supplied them the only amusement and recreation available. For a woman of her rank, having a humorous grasp of the situation, they were the sole remedies for the evil of enforced idleness, prevalent in certain classes of society. To the nervous agitation brought on by laziness, the prayer, even when mechanical, is soothing. And, besides their curative power, prayers, although resulting from beliefs in a varying degree of anthropomorphic polytheism, regenerated by figures of saints, apostles and martyrs, are the expression of the truth of the unity in nature. Goëthe tells us that "all religions have an aim: to make man accept the inevitable." Prayers said in this sense have also a prophylactic power against the vicissitudes of life; and Mme. Duplex must have felt their wholesome influence. Nevertheless, the fall of her husband, the man who had been rewarded by his king with the title of Marquis, and had once assumed, as the

Navab of the Karnatic, the style of a sovereign prince, is said to have caused her considerable chagrin and shortened her life. Carlyle, the prophet of autocracy, does not mention among the qualities of the great men and women, who contribute to make a nation great, those of resignation and renunciation. But men of genius, whose rare insight must otherwise prompt them to seek adjustment or correspondence between individualities and their environments, are, according to Prof. Lombroso, the most indifferent to this fact. And, although it may reveal to them the supreme law, that, in the hierarchy of duties, one's conformity with the decrees of Providence occupies the highest rank, still they are, as a rule, the most refractory of individuals and the most impatient of sufferers. For even the greatest men have their special limitations. *Summi non omnia possunt.*

Both M. Dupleix and his wife were perhaps doomed to failure by reason of their own limitations. Most probably they did not know them, nor the high qualities which imparted to them a most complex personality. "Genius is ever," says Schiller, "a secret to itself, the strong man is he that is unconscious of his own strength." But the logic of events is overpowering. When Nemesis overtakes a person everything turns to his disadvantage. It is a psychological condition which Petrarca expresses so well in his graceful line :—

Il desir vive, e la speranza è morta.

"Paul III." (Alessandro Farnese), says Ranke, "was a man full of talent, intelligence, and penetrating sagacity; the station he occupied was the highest that human ambition could aspire to: but how feeble and insignificant appears the most powerful of mortals when opposed to the resistless course of events!" Such was the case with Mme. Dupleix. One finds its moral in *Oedipus*, who was pure of heart, but was at last by the cosmic process driven to ruin. It is illus-

trated in the Greek drama, "Œdipe Roi," so beautifully translated by M. Lacroix :—

" Ne regardons personne avec un œil d'envie !
Peut-on jamais prévoir les derniers coups du sort ?
Ne proclamons heureux nul homme avant sa mort !

And, though one dies, yet the eternal destinies of the universe advance to their accomplishment, even when "so great events from little causes spring." For, after all there are many things in the world which no science can yet explain. One must content himself with relegating them all to that vague and indefinite sense of the Divine presence and purpose in the movements of human society. Niebuhr rightly says :—" History is, of all kinds of knowledge, the one which tends most decidedly to produce belief in Providence."

Space fails me to complete the whole sketch of Mme. Dupleix, as I had fancied it at the beginning. Some of the details took a larger ground than I expected, and there are some minute personal peculiarities which I have purposely omitted, because "*L'art d'être ennuyeux est de tout dire.*" It may be necessary, however, in the way of recapitulation, to observe that Rangapulé's analysis of Mme. Dupleix' character has more elements of captious cavilling than features characteristic of a dispassionate narrative from contemporary writers. There is more of sarcasm than of candour, more of *diatribe* than of *naïveté* in some parts of his diary, which read like Theophrastus' invective against women or La Bruyère's chapter on *Des Femmes* of his celebrated *Caractères*. His indictment of Mme. Dupleix for having meddled with, and muddled, everything connected with the Government of French India, has, however, been rebutted by others. And the originality of his arguments lapses often into a paradox. The oligarchical pride she is accused of was evidently an ingredient of her temperament, while her fanaticism, moderated by the spirit of philanthropy, was the product both of the time and of the place

although Rangapulé draws no comparison whatever, as Buckle has done, between religion and the configuration of the locality she lived in. She was one of those fortunate persons, who knew from birth more of the feasts than of the fasts of the Church; and she was withal a *brave femme*. One must be tender to her faults and admire her brilliant qualities, which were not a few. It is said that there is a soul of evil in things good, and she had evidently *les défauts de ses qualités*. Professor Huxley has lately told us in his "Evolution and Ethics" that a heavy tax is levied upon success, and that failure is one of the commonest disguises assumed by blessings. But the little I have said on this fascinating subject will, I trust, contribute to reinstate Mme. Duplex in the front rank of the distinguished women of the last century; for nothing could, indeed, be more congenial to my feelings than her "rehabilitation," notwithstanding Rangapulé's strictures, in the history of French India. And is not history, after all, as Dr. Arnold says, "the biography of mankind"? It is in reality a colossal biography, whose great factors are Providence and Free Agency, the latter modified by the combination of the three primordial forces which produce all transformations in society—the race, the medium, and the moment. In Mme. Duplex' life all these forces were fully exemplified in its cyclical evolution.

I pass on now to the Marquise de Falaiseau. The great French Revolution which subjected a whole generation of women to severe trials of courage and endurance sent the Marquise into exile. The cyclic wave of the fortune of the French nobility had indeed begun to ebb back. The tide which was turning had stranded, along with some families of lordly arrogance and feudal egotism, a great many others, whose life was of high thought and noble endeavour, of lofty aspirations and pure devotion. Among the latter was the Marquise de Falaiseau, about whom the Vicomte

de Broc has lately published a fascinating monograph, entitled '*Lix Ans de la Vie d'une Femme pendant l'Emigration*,' a review of which has appeared in the *National Review*, for June 1893, from the pen of the Baroness de Zuylen de Nyevelt. The Vicomte de Broc says: "Madame de Falaiseau truly belonged to that epoch, when moral strength proved superior to misfortune; she personifies its sentiments and character, and more than one family will find its history in the scattered leaves which I have collected."

But Madame de Falaiseau was not a typical Frenchwoman. Her father was M. de Kerjean, the nephew of Duplex, who followed his uncle to Pondichery, served with distinction under Bussy, blockaded Fort St. David, and was a French Commissioner at the Sadras Conference in 1754. And her mother was an Indo-Portuguese lady, Carvalho, one of those numerous Portuguese families scattered throughout India, who were drawn by their common faith and the Latin racial affinities to the French, in preference to the other European settlers in the country. M. de Kerjean shared in his uncle's good and bad luck, and after his death returned to India, leaving his family at home, to retrieve his broken fortune. But he died here, leaving his widow and three children, a son and two daughters, in straitened circumstances. The king gave a pension to Madame de Kerjean in acknowledgment of her husband's services, and soon after the family became dispersed. The son was sent to school, the eldest daughter to her grandmother at Brest, and the mother with Adelaide, the coming Marquise de Falaiseau, lived in a convent in Paris.

Adelaide de Kerjean married the Marquis de Falaiseau in 1787. The marriage was happy; two sons, one of whom died in early infancy, and one daughter, were born. The young couple divided their time between the Châteaux belonging to the Marquis, situate in Orléanais, and Paris. In 1790, however, they had to emigrate, and their property was confiscated.

Amidst all their privations and discomfort of exile, they seem to enjoy life. In fact, in the most adverse circumstances there is always a ray of hope, as in the most solemn situations there is an element of comedy, which renders life droll and tolerable. In the midst of the most placid surroundings it is often hard to preserve a grave countenance. The French émigrés gave themselves up to happiness while facing the grim realities of exile and persecution. They all behaved like the unfortunate members of the Royalist party, of whom the Comte Melchior de Vogüé says: "Si vous voulez être juste, cherchez la caste et le parti sur les échafauds, où l'on faisait son vieux métier, de mourir en souriant." They laughed at their own misfortunes even at the moment of being guillotined. But, like Christophe's *Le Masque* in the Tuileries Gardens, they had, indeed, two faces—the smiling mask and the real head which breathed out agony from behind it.

M. de Falaiseau earned some money while abroad by giving lessons in shorthand, while his wife did the same by colouring plates for Buffon's *Histoire Naturelle*. Her widowed sister, Mme. du Camper, also a very brave and energetic woman, very narrowly escaped the guillotine. She was put into prison and owed her deliverance to a romantic incident. A friend, M. Leger, claimed the release of her as his wife, taking care to let her know that she might safely sign the needful papers, as he would consider them null and void, as far as their mutual relations were concerned. She signed, but when M. Leger wished to return her the important document "her gratitude and her devotion," to use her own words, "prevented her doing so." And the marriage proved happy. Such were these two Franco-Portuguese women of India. Simple faith in God and deep family affections formed the basis of their strong and fine character. "In the midst of privations, poverty, and distress, these women of the French aristocracy remained great ladies in manners, spirit and heart."

Faith and love were their heritage, which never shone brighter than in the course of the sufferings inflicted by exile and by the frantic populace of the time. Madame de Falaiseau's only son, Alexis, injured his knee by a fall. He was taken, after trying various treatments at Hamburg and Aix-la-Chapelle, to Paris, where he was attended, in a lonely lodging, by his devoted father. He died, at 13 years of age, in 1801. While in bed he was found to be reading the *Imitation of Christ*, the intense spirituality of which is said to have answered the poor boy's aspirations, loosened his hold on earth, and prepared him for death. The severe lessons of adversity had not been in vain, both in his case and in that of many others, whose sufferings had ennobled and refined their character. Although so young he had the innate worth of his race. One may well say of him with Corneille:—

“ * * * Dans les âmes bien nées
La valeur n'attend pas le nombre des années. ”

M. de Broc describes the general effect of the emigration on the French aristocracy thus:—“ By dint of privation they had become detached in spirit from the riches which they no longer possessed. They found enjoyment in trifles and were satisfied with little, since they had learnt to do without everything. The stern necessities of life forced them to submit to the great law of work, which neither classes nor individuals can transgress with impunity. In their new simplicity they had acquired a moral dignity which is unknown in times when men bow before money and material enjoyment has taken the place of the pleasures of the mind and the delicate feelings of the heart.”

M. de Falaiseau recovered his rights in 1801, but he was then nearly ruined, and was glad to accept a small post under the new Government. He lived now in France with his wife and the daughter born in exile on the 21st of January 1794.

This daughter was destined to live for eighty-four years. The Marquise de Falaiseau died in 1812, leaving a memory beloved and revered by her descendants; and I cannot do better than conclude this memoir with the words dedicated to her memory by the Vicomte de Broc:—"A woman of the eighteenth century by virtue of her charm and grace, she had the courage of the generation that bore exile and misery with fortitude and faced the scaffold without flinching. Her strength of mind was the result—not of stoicism, but—of those beliefs which prepare for death and comfort in life."

PROCEEDINGS OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

(AUGUST 1889 TO MAY 1891.)

A general meeting of the Society was held on Tuesday, the 3rd December 1889, for the revision of the list of newspapers and periodicals taken by the Society.

Mr. C. E. Fox, one of the Vice-Presidents, in the Chair.

It was resolved to discontinue from the beginning of 1890—

The Bombay Guardian,
Native Opinion,
Investors' Monthly Manual,

and to subscribe from the same date to—

The Advocate of India,
The Quarterly Journal of Veterinary Science in India,
The English Historical Review,
The Indian Standard:

A meeting of the Society was held on Monday, the 15th July 1890.

Mr. C. E. Fox in the Chair.

The Hon'ble Mr. Justice Telang read a paper entitled "Gleanings from the Shariraka Bhashya of Śāṅkarāchārya."

The Hon'ble Mr. Javerilal Umiashankar Yajnik said, it seemed to him that the chief value of Mr. Justice Telang's paper consisted in the fact that it threw many side-lights on a very important, but much neglected, portion of Indian history, namely, the Hindoo period. In illustration of this remark he pointed to the instance of Śāṅkarāchārya, and asked what did they really know of Śāṅkarāchārya and of his times? It is quite true that Śāṅkarāchārya holds a pre-eminently high place in Indian domestic history, in Sanskrit literature and philosophy; that he was an earnest theologian and a great religious reformer. His commentaries, or Bhashyas, on the Brahma Sūtras of Vyas, on the ten Upanishads, and on the Bhagvadgita, as well as his numerous other works, all inculcating the Vedantic doctrine of the one true

God, are studied by Pandits in India from one end of the country to the other. His name and fame, as the expounder of the Advait philosophy, has been handed down to us from generation to generation. While such is the case, it is sad to relate that the incidents relating to his birth and the characteristics of the times in which he flourished are unknown to us. No doubt the learned author of the paper just read had, in another paper of his, ably discussed the question of the date of Śankarāchārya, and the conclusion he had come to was that Śankarāchārya must have flourished about the latter half of the sixth century of the Christian era. But the fact that scholars in India and Europe are still divided in opinion on this head shows the extreme uncertainty in which questions of chronology were left by Sanskrit writers. One might naturally look to the biography of Śankarāchārya for clearing up the question of his date. There were four such biographies of Śankarāchārya—all known under the name of "Śankaravijaya," or "The Victories of Śankar;" but while they gave accounts of Śankar's intellectual feats and religious campaigns, they have left this point of the date of his birth and death undetermined. To understand properly the nature of the times in which Śankara flourished you have to go upon circumstantial evidence, and this is what Mr. Telang has done. From the passages in the *Śrirak-bīdashya*, the learned author of the paper has given us an insight into the political, social, and religious condition of India at the period when Śankarāchārya flourished. Śankarāchārya, for instance, held that in his time there was no Śārvabhauma Rajah or Emperor of the whole of India, but kingdoms like Ayodhya, Magadha, and others existed. This statement is confirmed by Elphinstone in his history of India. But the fact receives further confirmation from what Hwen-Tsang—the Chinese traveller—says. Hwen-Tsang says that in his time there were seventy kingdoms in India. Other testimonies show that even at the commencement of the Mahomedan invasion India was parcelled out into many principalities. Another point brought out in the paper has reference to the custom of people making presents to the king, he extending his protection to them by furnishing guides, who thus remove the difficulties of travelling. It is noticeable that Śankara's opinion of idolatry was different from what it is at the present day. He held that the idol was not the deity it professed to represent, but a symbol. Mr. Telang thinks that the popular views that Śankara favoured Siva worship is not correct, but that Śankara was a Vaishnava. Mr. Javerilal

thought that Śankara was neither a Shaiva or a Vaiṣṇava, but that he accepted all that was best in either Shaivism or Vaiṣṇavism and that Siva, or Vishnu, or Brahma represented to him under either name that omnipotent or omnipresent Being who was not limited by space or time. It seemed to the speaker that Mr. Telang had very satisfactorily refuted by references to the *Śrirak-bhūṣhya* the notion held by Professor Tawney that the idea of veneration for the cow had been subsequent to the time of Bhavabhūti. The last point made in the paper was that the Vedantic doctrine had been handed down through *guruparamparā*, or an unbroken series of teachers, to Śankarāchārya. Mr. Telang holds that this is not quite correct, and the reason he assigns in support of his view is that Śāṅkara gives alternative interpretations to some of the Sūtras. But he (the speaker) did not quite see how this system of tradition about the Vedant doctrines being handed down through an unbroken series of teachers was at all inconsistent with the fact of alternative interpretations put upon Sūtras by Śāṅkara. On the whole, he was prepared to own that the paper elucidated many interesting points bearing on the political, social, and religious aspects of the period of Śankarāchārya. He moved that the thanks of the meeting were due to the Hon'ble Mr. Justice Telang for his very learned and interesting paper.

The motion, being seconded by Mr. W. A. Modak, was carried by acclamation.

A meeting of the Society was held on Monday, the 25th August 1890.

Mr. C. E. Fox in the Chair.

The minutes of the last meeting were read and confirmed.

The Honorary Secretary announced to the meeting that His Excellency Lord Harris had done the Society the honour of accepting the office of patron.

The Honorary Secretary then read a paper on "Mount Abu and the Jain Temples of Dailwada."

In response to a call from the chairman on the members present to discuss the paper which they had just heard read, Mr. W. E. Hart said he would not presume to attempt in any way to improve on or supplement the very interesting and valuable paper read by Mr. Yajnik. But with reference to his suggestion—no doubt a good one—that artists should be sent for the purpose of reproducing the treasures

of Dailwada in such manner as to make them accessible to all in Bombay, he must say that it was the duty of all in Bombay to go and see the originals for themselves. In all respects the journey was one full of interest and instruction to any person who took an intelligent interest in anything. As an instance he would mention that he had himself visited the Dailwada temples in company with Sir W. W. Hunter, Dr. Peterson, and the Bishop of Bombay. It would be hard to assort a quartette of educated men of more different opinions or more varied tastes, yet every one in his own way expressed equal delight and derived equal interest and instruction from his visit. Only with his urgent appeal to his hearers to make the journey themselves, the speaker would couple a caution that they should start from the Abu Road Station in good time to reach the summit before nightfall. Apart from the danger of contracting such a fever as he had himself caught in traversing those malarious jungles in the chill of the evening was the fear of being devoured by wild beasts. When the speaker himself made the journey, it was a terrible story, still fresh in his memory of how a popular Collector in those parts, benighted on the road up, was forced to climb a rock to escape a pair of bears who kept him a prisoner on that "bad eminence" all night, for whenever he tried to get down on the other side and run away, there was always one of the bears ready for him. Anxious to avoid such a fate, the speaker took care to start early in the afternoon to ride up the long winding road of which they had heard on a wonderfully dilapidated little pony. But such was the beauty of the way, he was compelled frequently to draw rein to admire it. On one such occasion he halted for a moment at the edge of a precipice looking into the densely-wooded ravine below, when suddenly he heard a low growl just beneath him. Remembering the Collector and the bears, and in a panic at the thought of panthers, he clapped spurs to his steed and cantered a good half mile further up the steep ascent. Thinking he must then have distanced the panther, he again stopped to enjoy a look round, when again that growl, now increased to a muffled roar, met his ear. Again he urged upon his wild career to escape the horrible fate that seemed to pursue him. Again he halted, and again that roar, which he then at last discovered not to be the voice of a hungry beast of the forest, but a sound proceeding from the internals of the steed he bestrode, which had a constitutional infirmity, aggravated by rapid travelling up-hill, that caused the strange rumblings beneath the saddle,

which he had mistaken for the roaring of carnivora in the jungle below the road. But let them once be free from the thought of perils such as these, and he thought every one present, no matter what his tastes, would find in almost every yard of the way a fresh interest, or a fresh pleasure, the very memory of which would abide with him through after years, *ktypeaesi, &c*, "a thing of beauty and a joy for ever." For the geologist there were those fantastic rocks of which Mr. Yajnik had just spoken, masses of some amygdaloidal granite or syenite, on which the first effect of the weather was to excavate the spots of softer substance, so that even a perpendicular face of the rock, after a few years' exposure to water trickling down its surface, was pitted as if with small-pox. Longer exposure resulted in the mass being irregularly weathered into strange fantastic shapes, for it was neither so compact nor so hard as granite proper. As instances of what he meant he would mention the "Toad Rock," which you saw on your left front as you entered the station of Mount Abu, squatted on an eminence above the lake. At the other end was the "Darwadja," a pair of colossal gate-posts of rock, between which wound the road down to the plains of Rajputana, beyond which on a clear day could be seen the Runn of Cutch. Again, on the Dailwada side, was the "Nun Rock," like a huge sculptured effigy of a long-robed female figure kneeling in prayer. Close by the roadside on the way to Dailwada were chambered rocks still used as human habitations, which reminded one of the dolmens of Europe: and beyond Dailwada, on the way to Guru Sikkur, was the "Elephant Rock"—a very faithful representation of the "snake-handed jungle monster." The harder portions the weathered masses of rock assumed these fantastic shapes. The softer, by their detrition, yielded the clay found in the hill-side valley which furnished to the potters of Abu the materials for their plastic art; and the speaker thought that, having regard to the granitic formation of the hill, it should be possible to find there felspar enough to improve the texture of our Bombay pottery, for the design and artistic finish of which Mr. Terry had done so much. But it was not the geologist alone who would be repaid by a visit to Mount Abu. For the zoologist the woods were full of interest; as were also the waters, for the speaker remembered seeing in the lake, while "not looking for anything particular and thinking of nothing at all," a species of otter, the exact like of which he had never seen elsewhere. Then the botanist would find in the fields and forests on the hill many

strange plants and beautiful flowers new to the dweller in the plains. Characteristic of the station was a beautiful sweet-scented single white rose, originally perhaps escaped from garden cultivation, but now growing everywhere in wild luxuriance. The same might be said of a handsome red hibiscus, with a narrow cream-coloured margin to its petals. But a very characteristic tree, and one evidently wild and indigenous, was an acacia with beautiful bright yellow flowers and cruel thorns. Then for the archæologist, architect, artist, sculptor, — nay, he would say for all and everyone alike, were those wonderful temples of which they had just heard at length from Mr. Yajuik, but of which he was bold to say no cultured man with eyes to see or ears to hear could ever see or hear too much. The fairy-like tracery of that delicate marble carving had been aptly described as “lace-like” in the paper which they had just heard. The speaker remembered himself comparing it to that fine filagree work in silver for which Malta is so famous—a comparison, by the way, which Sir W. W. Hunter was so pleased with that he instantly appropriated it. But, to whatever they compared it, such was the exquisite gossamer-like delicacy of its minute perfection that the last thing it suggested to the mind was the material in which it was really wrought—stone. It was not a thing that *deserved* to be seen, but a thing that *ought* to be seen, and so he would conclude, as he had begun, by saying “Go and see it!”

The chairman then moved a vote of thanks to Mr. Javerilal for the interesting paper he had read, which was carried by acclamation.

A meeting of the Society was held on Friday, the 26th September 1890; Dr. Atmaram Pandurang in the Chair.

The minutes of the last meeting were read and confirmed.

GEOLOGICAL AND MINERALOGICAL SPECIMENS IN THE SOCIETY'S MUSEUM.

The Honorary Secretary said that the Society had in its Museum some 10,000 to 12,000 geological and mineralogical specimens which had not been properly classified or catalogued. He accordingly wrote, under the directions of the Committee, to Government, enquiring whether they would be pleased to make the services of a competent geologist in the public service available for the purpose. He was glad to inform the meeting that Government had kindly permitted Mr. H. M. Page, Head Master in the College of Science, Poona, to

undertake the duty during the coming vacation of the College when the task would not interfere with his College work, the Society making the requisite arrangements with that gentleman. Mr. Page called at the Society's rooms and proposed arrangements for the work.

AN ILLUMINATED MS. COPY OF DANTE'S "DIVINA COMMEDIA."

The Honorary Secretary, in laying on the table an illuminated MS. copy in parchment of Dante's "Divina Commedia" in the possession of the Society, said that he had much pleasure in exhibiting the MS. to the meeting. The immediate occasion for its exhibition arose from an inquiry made by Sir George Birdwood as to the existence of this MS. copy in the Society's Library. Members were doubtless aware that in the July number of the "Journal of Indian Art" to hand by the mail before the last, Sir George Birdwood had published his valuable report on the old records and relics of the East India Company, with illustrations of charters, grants, facsimile letters, views, &c. Remarking on his discovery of a copy of D'Kerhelob's "Bibliothèque Orientale" out of a Parsee's godown in Bombay, Sir George Birdwood makes the following reference to the MS. copy now on the table:—"On becoming secretary to the Bombay Branch of the Royal Asiatic Society, I went up under the roof of the Town Hall and began kicking up my heels among the heaps of rubbish lying all about the place, just on the chance of stumbling on some 'hid treasure,' when presently I struck 'thud' against a large vellum quarto. It turned out to be an illuminated MS. of Dante's poems, with a miniature of the poet, all painted within thirty years of his death, and certified by the secretary of the Ambrosian Library at Milan to be one of the noblest MSS. of Dante extant. There was no record of the volume to be traced anywhere, until after going back for years in the minute-books of my predecessors I found that it had been presented to the Society in, if I remember rightly, 1827, by the Hon'ble Mountstuart Elphinstone." Mr. Javerilal said that in a letter, dated the 22nd August, he had from Sir George Birdwood, the learned Doctor asked to let him know if the copy was all right still. "It is worth," says Sir George, "a lakh of rupees, and I made a regular shrine of it, showing it to all distinguished strangers. Every learned Jesuit that passed through Bombay used to be shown it; and I recollect one of them saying that it was absolutely priceless, and that £10,000 would be given for it at once in Italy. I shall be very grateful, indeed, if you will take the trouble to inform me on the

subject." In reply to this inquiry, the speaker said he wrote back to Sir George to say that on receipt of his letter he (Mr. Javerilal) examined the MS. copy very carefully. It was also shown to the Hon'ble Mr. Justice Candy, Mr. Macdonell, of Messrs. Wallace and Co., Mr. W. E. Hart, and Mr. Westlake, who were probably not aware till then of the existence of this literary curiosity in the Library. They all thought that the MS., which was more than five hundred years old, was preserved in good order and condition. There were, indeed, a few pages in the beginning which had some holes here and there made into them, but the bulk of the copy was remarkably neat, clean, and free from the ravages of white ants. Powdered camphor was constantly put into the body of the leaves. The flyleaf of the copy bears on it the words: "To the Bombay Literary Society, presented by the Hon. Mountstuart Elphinstone, President of the Society." The inside of the leather binding has on it an inscription in Italian, of which Dr. DaCunha has kindly furnished the following translation:—

"Magnificent book in parchment of the *Divina Commedia* of Dante Alighieri which equals in preservation and in beauty those existing in the leading libraries of Europe, especially that existing in the Ambrosian Library of Milan, with which it has been compared. The form of the characters shows that its date is near the middle of the XIV. Century—that is, thirty years after the death of Dante, which took place in 1321, at the age of 56. The miniatures at the head of each canto allude to the contents of each canto, and indicate the style of the art of the XIV. Century in a way that renders this book highly precious."

Mr. Jivanji Jamshédji Mody read a paper on the game of Ball Bat among the ancient Persians as described in the epic of Firdousi.

Dustor Dorab Peshotan Sanjana supplemented Mr. Mody's paper with the following remarks:—

"The references to the game in question extracted by Mr. Mody from the '*Shahnameh*' cannot be regarded as the oldest indications of its existence among the ancient Persians. Pehlvi writings, which are much older than the epic of Firdousi, also point to this physical exercise; especially the old fragments entitled '*Karnamak-i-Artakhshir-i-Papakan*,' which record some of the meritorious feats of the famous Sassanian Kings, Ardeshir Shahpur and Hormuz. These fragments relate to three principal sports in which an Iranian prince or young warrior was trained, and whoever excelled in these three physical

acquirements, was reputed to be a prince or hero of high promise. These pursuits are named in Pehlvi (1) 'chupaan,' a species of hockey on horseback played by means of a ball and a concave staff or racket; (2) 'nakhchir,' the art of hunting, and (3) 'asbarih,' the art of riding (from which is derived the old Iranian title of honour 'aspobarkan,' knights or chevaliers). The game called 'chupaan' in Pehlvi, and alluded to in the 'Karnamak' mentioned above, was played between Artakhshir and the son of 'Ardwan.' In the heading, as well as throughout the whole paper, Mr. Mody uses the English word 'bat' or the modern Persian "chugan." I think that this word does not clearly convey to us generally the idea of a concave instrument suitable for holding or throwing the ball high up in the air while riding on an uneven surface. I would rather have the word 'racket' to signify the Persian 'chugan,' since the original game of Iran seems to be a combination of English polo and lawn-tennis. There is a philological interest also attached to the appellation of the game. The modern Persian name 'chugan' may well be identified with the Avesta word 'chakava,' which comes from a root 'chaku,' to resist. By an interchange of consonants this 'chakava' becomes 'chavak' or 'chuk' just as the Av. 'chakhra' and 'sukhra' become 'charkh' and 'surkh' in modern Persian. The Pehlvi form, when read 'chuvakan,' may also be traced from the same Avesta noun; but for its variant 'chupaan' a probable derivation could be suggested from the Pehlvi 'chipa,' or 'chibah,' which means a piece of timber or a stick. By-the-bye, I may mention that although no clear allusions to this game of rackets could be raked out from the Avesta, still there are some remarkable passages in which great stress is frequently laid upon the strict preservation of bodily strength and health. The angel Hauma is often implored to keep away sickness and death. Soundness of body and purity of spirit, which are merely the results of good physical and spiritual training, form the principal motive of Zoroastrian edification. The special importance given to physical strength is even manifested in the earnest entreaties of unmarried girls to 'Ardvi-sura' to procure for them strong and valiant men as husbands. Such was the vigour of the doctrine of Zoroaster that most of the present civilized habits of the West had no doubt obtained in Iran as well as India in prehistoric times."

On the proposition of Dustoor Dorab, seconded by the honorary secretary, a vote of thanks was passed to Mr. Mody for his paper.

A general meeting of the Society in accordance with article XX. of the rules was held on Friday, the 28th November 1890 for the revision of the list of newspapers and periodicals taken by the Society.

Mr. C. E. Fox, in the chair.

At the meeting it was resolved to discontinue the *Advocate of India* and to subscribe to *India*, *Indian Textile Journal* and *L'Art*, from the beginning of 1891.

A meeting of the Society was held on Monday, the 19th January 1891.

The Hon'ble Sir Raymond West, President, in the chair.

The minutes of the last meeting were read and confirmed.

The Honorary Secretary read the following paper :—

The "Sudarshana," or Beautiful Lake of the Girnar Inscriptions, B.C. 309—A.D. 450. By Khan Bahadur Ardeseer Jamshedjee, with introduction by Dr. Oliver Codrington.

At the conclusion of the paper the Honorary Secretary read the following note from Mr. J. M. Campbell, who was unable to attend the meeting on account of other engagements.

It seems to me highly satisfactory that the site, both of the earlier and of the later Sudarshana Lake, should be fully identified, and that Mr. Ardeseer's evidence should have been checked on the spot, and his conclusions confirmed by so good an authority as Dr. Codrington.

The Inscription Rock at Girnar is the most interesting and valuable monument in Western India. Mr. Ardeseer seems to me to have earned the thanks of our Society and of all interested in the antiquities of Western India by settling the puzzling and disputed question of the site of the Sudarshana Lake.

The details of the north bank sluices and conduits strike me as especially useful. They explain several passages in the inscriptions which were hard to understand, and of which the translations seem hopelessly at variance. It is a special satisfaction that the facts ascertained seem to bear out the correctness of the translation made by Pandit Bhagwanlal who, I am satisfied, would have welcomed Mr. Ardeseer's identification of the site of the lake, being aware what strong objections could be urged against the site in the Bhawanath Gorge.

The Dewan of Junagadh, Rao Bahadur Haridas Veharidas, with his usual care for all that may add to the interest of Junagadh, has had

photographs taken of the foundations of the dam and of the remains of the conduits. The photographs will be received in a few days and presented to the Society.

The interest shown by the Junagadh Durbar in the antiquities of their State is well-known. So far as possible they have secured the Inscription Rock against decay. Now that their importance has been established it may be hoped that the Durbar will prevent the removal of the remains of what is probably the oldest building in Western India. It may even be possible that the attention which Mr. Ardeser's discoveries have drawn to the suitability of the site may induce H. H. the Nawab to rival the achievements of ancient rulers, and for a third time to throw a dam across the river and turn the hollow of the Sourekha into a lake as fair as either of the Ancient Sudarshana, enriching his capital by an abundance of water and by adding the loveliness of a lake to the grandeur of the citadel crags and battlements, and the majesty of Girnar complete the beauty of the most picturesque scene in Western India.

The Hon. the President, in moving a vote of thanks to Khan Bahadur Ardeser Jamshedjee and to Dr. Codrington and Mr. J. M. Campbell, said that, though it was difficult for any one who had not visited the spot to offer any remarks on the paper, there was no doubt that it was a contribution of permanent value to the Society. The identification by Mr. Ardeser of the lake Sudarshana with the description given in the inscription on the Girnar rocks, two thousand years old, was very striking. This identification was confirmed by Dr. Codrington and Mr. Campbell, who were equally entitled to their thanks. As to the remark of Mr. Campbell that H. H. the Nawab of Junagadh would enter on a new enterprise of having another lake for the third time, he (the President) would say that, though the proposal would be viewed with satisfaction by the Public Works Department of the State, he trusted that the State would not venture to undertake an enterprise of the kind without making sure that the treacherous nature of the ground would not endanger its safety.

The annual meeting of the Society was held on Monday, the 2nd February 1891.

The Hon'ble Sir Raymond West, President, in the chair.

The Honorary Secretary read the Annual Report for 1890.

Rao Bahadur Y. M. Kelkar proposed that the report be adopted and thanks voted to the Committee of Management for their services during the year.

The President then made remarks on the report.

On the proposition of Mr. Jeewanji Jamsetji Mody, seconded by Mr. Vandravandas Parshotamdas, the following Committee of Management and auditors were appointed for 1891.

COMMITTEE OF MANAGEMENT, 1890.

President.—The Hon'ble Sir Raymond West, M.A., F.R.G.S., K.C.I.E.

Vice-President.—C. E. Fox, Esq., M.A., the Hon'ble Mr. Justice K. T. Telang, M.A., C.I.E., the Hon'ble Mr. F. L. Latham, M.A., and the Hon'ble Mr. Justice Birdwood, M.A.

Members.—The Hon'ble Javerilal Umiashanker Yajnik, Messrs. Kharsetji Rastamji Kama, Atmaram Paudurang, G.G.M.C., J. Gerson da Cunha, M.R.C.S., M.R.A.S., John Westlake, and D. MacDonald, M.D., Mrs. Pechey-Phipson, M.D., Messrs. Dastur Darab P. Sanjana, B.A., and J. Griffiths, Rev. Dr. D. Mackichan, M.A., Mr. M. Macmillan, B.A., and Mr. G. A. Kittredge, M.A.

Honorary Secretary.—The Hon'ble Javerilal Umiashanker Yajnik.

Joint-Honorary Secretary.—(Numismatics and Archæology).—Dr. J. Gerson da Cunha.

Honorary Auditors.—Rao Bahadur Yeshwant Moreshwar Kelkar and Mr. D. R. Chichgar.

A meeting of the Society was held on Thursday, the 5th March 1891.

The Hon'ble Sir Raymond West, President, in the chair.

The minutes of the last meeting were read and confirmed.

Mr. W. R. Macdonell read a paper on the MS. of Dante's "Divina Commedia" in the Library of the Society.

Dr. J. Gerson da Cunha, after proposing a vote of thanks to the author of the paper for his interesting contribution to the literature of the "Divina Commedia," said that he availed himself of this opportunity to enter a mild protest against the fuss that has for some months been made about this manuscript. In order to reduce to its due proportions the somewhat exalted notion prevailing here for some time regarding its rarity and high commercial value,—for in the statement of its being

worth £10,000 a little exaggeration may not unreasonably be suspected even by one not conversant with such matters,—it was necessary to give a few details. It was well known that the “*Divina Commedia*” had already secured for the famous Florentine the admiration of his contemporaries as great perhaps as that of posterity, which had rendered the work so highly popular. The elder Alexander Dumas writes that on completing the poem at Ravenna two thousand copies were made and distributed throughout Italy. His precise words are:—“Enfin il alla à Ravenne; c’est dans cette ville qu’il publia son poëme tout entier. Deux mille copies en furent faites à la plume et envoyées par toute l’Italie.” (*Revue des Deux Mondes*, 1836, p. 532.) This may be an exaggeration, and Corrado Ricci in his article “*La prima copia della Divina Commedia*” thinks so. (*Rassegna Settimanale*, 1880, p. 106). But the fact remains that the text was extensively copied both during the life and soon after the death of Dante Alighieri.

Then as early as 1373, or about 50 years after his death, a chair was established in Florence, first occupied by Boccaccio, for the express purpose of explaining the Dantesque philosophy, which must have certainly created some demand for copies, when the art of printing was not yet invented, and the monasteries were full of scribes.

Passing on now from the written to the printed copies, the earliest edition known is that of Milan of 1478. The Academicians of the Crusca in fixing the text had collected numerous copies for collating and giving various readings.

There are in this Library two editions—the Venetian of 1757 by Count Zapata, and the Florentine reprint of the Paduan edition, called “*Della Minerva*,” of 1830. Both contain foot-notes giving the variants and the commentary of the celebrated Lombardi. Each of these editions mentions many MS. copies, and Zapata says that “good men” in Italy, before the printing press was known, were too glad to make copies and scatter them throughout the world. These are his exact words: “Ne minore ossequio mostravono verso tanto Poeta quei buoni uomini, che prima della stampa applicavano a far copie a penna di questa divina opera, perchè sempre più si spargesse pel mondo,” P. XXI. Then he mentions 30 copies, which according to Inferigno are 49, in the Laurentian Library of Florence alone, the latter adding that the Academicians had consulted 52 others for their edition of 1592. The Paduan edition also mentions some other old copies extant, both in Italy and abroad, among others the *Codice Caelano*, of which

Dr. da Cunha said he would speak more at length hereafter, and the *Codice Vaticano*, said to have been written by Boccaccio and annotated by Petrarcha.

Now with regard to the present MS.; he thought that though it might be precious, it bore neither the date nor the name of the copyist. Its authenticity was guaranteed by a short note prefixed to the text, which is in semi-gothic characters in modern cursive letters, and was unsigned—stating that the codex from its writing and the style of the art of the allegorical miniatures at the beginning of each canto may be referred to the middle of the 14th Century. This statement was misleading, as the miniatures are only two or three. Nor had it any extrinsic merit, such as the illustrations of Michael Angelo, or the marginal notes of Petrarcha to justify the fabulous price of more than a lakh of rupees.

This copy was, moreover, examined both by Senator Mantegazza and Count De Gubernatis, when they were in Bombay some years ago, and it did not strike them as containing anything extraordinary. It may be added that they are both of them quite competent to judge of its value.

The later phase of the criticism of the “*Divina Commedia*” has brought to light several other new copies, such as the Chigian, belonging to the Prince Chigi of Rome, that of the *Bibliothèque du Roi*, which is one of the earliest, besides those mentioned in the Mortara Catalogue of the Italian MSS. in the Bodleian Library of Oxford, and many others, which were scarcely known until a few years ago.

The allusion made above to the *Codice Caetano* referred to the one possessed by Don Enrico, Duke of Sermoneta, which was transmitted in course of time to Don Michael Angelo Caetani, the next duke of the same name, who was a devoted student of Dante’s works. He published six extremely valuable tables, illustrative of the “*Divina Commedia*,” designed by his own hands, and three learned glosses or commentaries, copies of which, presented by the late Duke of Sermoneta to Dr. da Cunha, with the autograph of that great Roman Dantist,—a term that has the sanction of antiquity, for it has been found in use amongst scholars for more than 400 years,—were then shown to the members of the Society, as both these works are very rare, and they might interest some of the gentlemen present.

Dr. Gerson da Cunha concluded by saying that his remarks about the MSS. did not detract in the least from the merit of the very elaborate and instructive paper just read.

Mr. R. G. Oxenham, in seconding the motion of thanks observed that the Society should keep the MS. and not think of parting with it especially as it was presented to them by so great a statesman as the Hon'ble Mountstuart Elphinstone, and that steps should be taken to gradually make a collection, as suggested by Mr. Macdonell, of standard works on Dante.

The President then made remarks on the paper, and put the vote of thanks to the meeting, which was carried by acclamation.

A meeting of the Society was held on Monday, the 13th April 1891. The Hon'ble Mr. Justice K. T. Telang, C.I.E., Vice-President, in the chair.

The minutes of the last meeting were read and confirmed.

Mr. K. B. Pathak read a paper on Dharmakīrti and Shankarāchārya.

The chairman in moving a vote of thanks to Mr. Pathak for the interesting paper he had read, observed that it was full of a number of facts not known to scholars. So far they required to be carefully considered for the purpose of settling the date of Shankarāchārya, He himself was one of those who held a different view from that of the author of the paper and that was because the facts now brought forward were not available to him. The whole question would now have to be re considered in the light of the information supplied by Mr. Pathak. He had, however, no doubt, that whatever decision might ultimately be arrived at, the facts were of great value.

The vote of thanks was unanimously carried.

Mr. R. P. Karkaria then read his paper on the Assyrian Relics in the possession of the Society.

On the motion of the Honorary Secretary seconded by Mr. J. J. Mody, a vote of thanks was passed to Mr. Karkaria for his paper.

LIST OF PRESENTS TO THE LIBRARY.

(APRIL 1889 TO MAY 1891.)

- ACCOUNT of the Kurnool District. By the Madras Government.
- ACTS of the Governor-General of India in Council, 1889 and 1890.
By the Government of India.
- ADMINISTRATION Report, Baluchistan Agency, 1887-88. By the Government of India.
- Bengal, 1888-89 and 1889-90. By the Bengal Government.
- Baroda State, 1886-87. By the Baroda State.
- Bombay Presidency, 1888-89 and 1889-90. By the Bombay Government.
- Bombay Jails, 1888-89. By the Bombay Government.
- Central India Agency, 1889-90. By the Government of India.
- Central Provinces, 1888-89 and 1889-90. By the Chief Commissioner, C. P.
- Hyderabad Assigned Districts, 1888-89 and 1889-90. By the Resident, Hyderabad.
- Madras Presidency, 1888-89. By the Madras Government.
- Meteorological Department of the Government of India, 1888-89. By the Government of India.
- N. W. Provinces, 1889-90. By the Government N. W. P.
- P. W. D., Bombay, 1888-89 and 1889-90. By the Bombay Government.
- Punjab, 1888-89 and 1889-90. By the Punjab Government.
- Railways in India, 1888-89 and 1889-90. By the Government of India.
- Rajputana States, 1889-90. By the Government of India.
- Salt and Continental Customs Department, Bombay Presidency, 1888-89. By the Bombay Government.

- ADMINISTRATION** Report, Salt Department, Sind, 1888-89 and 1889-90. By the Bombay Government.
- ANGLO-INDIAN** Worthies; Principal Nations of India and other Pamphlets. By the Madras Christian Vernacular Society.
- ANNALES** de Musee Guimet, Vol. 4. By the Musee Guimet.
- ANNALS** of the Royal Botanical Gardens, Calcutta. Appendix to Vol. I. and Vol. II. By the Superintendent, Royal Botanical Gardens.
- ANTIQUITIES** of Dabhoi. J. Burgess and H. Cousins. By H. H. the Guicowad's Government.
- APPENDICES** to the Report of the Public Service Commission of 1886-87. By the Government of India.
- ARABIC** and Persian Coins. O. Codrington. By the Author.
- ARCHÆOLOGICAL** Survey of India, New Series, Vol. I., North-West Provinces and Oudh. By the Government of India.
- ARCHÆOLOGICAL** Survey of Mysore. Inscriptions at Shravan Belgola. By the Mysore Government.
- BALUCHISTAN** Code. By the Government of India.
- BENGAL** Code, Vol. II. By the Government of India.
- BOMBAY** Government, Selections from the Records of. Description of Arabia. C. Niebuhr. By the Bombay Government.
- BOTANY** of Socotra. Professor B. Balfour. By the Royal Society, Edinburgh.
- BRIEF** Sketch, Meteorology, Bombay Presidency, 1889-90. By the Bombay Government.
- BURMA** Code. By the Government of India.
- CATALOGUE** of Coins, Madras Museum. By the Madras Government.
- of Cuneiform Tablets, British Museum. Vol. I. By the Trustees of the Museum.
- of Hindustani Books in the Library of the British Museum. By the Trustees of the Museum.
- of Minerals, Ores, &c., in the Madras Museum. By the Government of Madras.
- of Oriental Coins, British Museum. Vol. IX. By the Trustees of the Museum.
- of Sanskrit MSS., Oudh. By the North-West Provinces Government.
- in the Library of the India Office. Part II. By the Secretary of State for India.

CATALOGUE of the Arabic MSS. in the Berlin Library. By the Berlin Library.

————— of the Turkish MSS. in do. By do.

CHRONOLOGY, with special regard to the Chinese computations of Time compared with the European. By Dr. H. Fritsche. By the Author.

CIVIL Service Commissioners' Report, 1890. By the Secretary of State for India.

CROP Experiments, Bombay Presidency, 1889-90. By the Director of Agriculture.

CYCLONE Memoirs, Part III. By the Government of India.

DICTIONARY of the Languages of the MicMac Indians. By the Government of Canada.

EAST India (Accounts and Estimates, 1890-91). Explanatory Memorandum. By the Secretary of State for India.

————— (Bombay Factory Commission's Report.) By the Secretary of State for India.

————— (Bombay-Burma Trading Corporation.) Return of Contract. By the Secretary of State for India.

————— (Kashmir.) Papers relating to Kashmere. By the Secretary of State for India.

————— (Cantonment Act.) By the Secretary of State for India.

————— (Benares Temples.) By the Secretary of State for India.

————— (Factories.) By the Secretary of State for India.

————— (Case of Three Medical Officers.) By the Secretary of State for India.

ECONOMIC Products of India. *Watt.* By the Government of India.

EXCISE Administration, Punjab, 1888-89. By the Punjab Government.

FINANCE and Revenue Accounts, Government of India, 1889-90. By the Government of India.

GRAMMAR of the Kwagutl Language. A. G. Hall. By the Royal Society of Canada.

GREAT Trigonometrical Survey of India Operations, Vols. 11-13. By the Surveyor-General of India.

HAND Book of Cyclone Storms in the Bay of Bengal. By the Government of India.

HISTORY of the Medical Women for India (Bombay Fund). By G. A. Kittredge, Esq.

HORSE Breeding Operations, Bombay Presidency, 1888-89 and 1889-90. By the Bombay Government.

HYMEN des Rig Veda. H. Oldenberg. Vol. I. By the Government of India.

IRRIGATION Revenue Report, Sind, 1887-88 and 1888-89. By the Bombay Government.

————— Bombay Presidency, 1889-90. By the Bombay Government.

LIFE of Sir Cowasji Jehangir. By Jehangir Cowasji Jehangir.

MAGNETICAL and Meteorological Observations, Bombay, 1887 and 1888-89. By the Bombay Government.

MANUAL of Sikkim and Bhutia Language. By G. Sandberg. By the Author.

MEMOIRS, Royal Astronomical Society. Vol. 49, Part II. By the Society.

MODERN Vernacular Literature of Hindustan. G. A. Grierson. By the Asiatic Society, Bengal.

MONOGRAPH of the Horny Sponges. By the Royal Society, Edinburgh.

————— on Wood Manufactures, Punjab. By the Punjab Government.

————— Gold and Silver Works, Punjab. By the Punjab Government.

N.-W. P. and Oudh Provincial Museum Minutes, 1883-88. By the Government of N.-W. P. and Oudh.

NORWEGIAN North Atlantic Expedition, 1876-78. Report, Parts 19 and 20. Zoology. By the Expedition Committee.

NOTES on Pearl and Chank Fisheries and Marine Fauna in the Gulf of Manaar. By the Madras Government.

PAPERS relating to Discipline and Moral Training in Schools and Colleges in India. By the Government of India.

————— to Revision Survey Settlement of villages in Shrigonda Taluka, Ahmednagar. By the Bombay Government.

————— to Revision Survey Settlement, 38 villages, Peint Taluka, Nasik. By the Bombay Government.

————— to Revision Survey Settlement, 123 villages, Daskroi Taluka, Ahmedabad. By the Bombay Government.

————— to Revision Survey Settlement of 5 villages, Bhimthadi Taluka, Poona. By the Bombay Government.

PAPERS relating to Revised Survey Settlement of 275 villages, Amalner Taluka, Khandesh. By the Bombay Government.

————— to Revision Survey Settlement of certain villages in three talukas, Bijapur Collectorate. By the Bombay Government.

————— to Revision Survey Settlement of villages in Copergaon and Sangamner Talukas, Ahmednuggar Collectorate. By the Bombay Government.

————— to the Original Survey Settlement of 61 villages, Siddpur Taluka, Kanara Collectorate. By the Bombay Government.

————— to Revision Survey Settlement of 123 villages, Daskroi Taluka, Ahmedabad. By the Bombay Government.

PARSEE Prakash. By Sir Dinshaw M. Petit, *Part*.

PHILOSOPHIE Hymnen der Rig and Atharva Veda Sabhita. Dr. L. Schedman. By the Author.

POLICE Administration, Punjab, 1888 and 1889. By the Punjab Government.

———— Report, Bombay Presidency, 1888. By the Bombay Government.

PROGRESS Report, Archæological Survey, Western India. By the Bombay Government.

PROCEEDINGS, Legislative Council, Bombay, Vols. 27 and 28, 1889-90. By the Bombay Government.

REPORT, Abkari Administration, Bombay Presidency, 1887-88 and 1888-89. By the Bombay Government.

REPORTS and Returns, Municipal Administration and Accounts, 1888-89, Punjab. By the Punjab Government.

REPORT, Bombay Chamber of Commerce, 1888, 1889 and 1890. By the Bombay Chamber of Commerce.

———— Millowners' Association, 1888-89. By the Association.

———— Veterinary College, 1888 and 1889-90. By the Bombay Government.

———— Civil Justice, Punjab, 1889. By the Punjab Government.

———— Criminal Justice, Punjab, 1889. By the Punjab Government.

———— Conference on Indian Wheat Impurities. By the Secretary of State for India.

- REPORT, Customs Administration, Port of Bombay, 1888-89 and 1889-90. By the Bombay Government.
- Dispensaries, Punjab, 1888-89. By the Punjab Government.
- Director of Land Records, Bombay Presidency, 1889-90. By the Director of Land Records.
- Director of Public Instruction, Bombay Presidency, 1888-89 and 1889-90. By the Director of Public Instruction.
- East India (Civil Servants), 1890. By the Secretary of State for India.
- Excise Administration, Punjab, 1889-90. By the Punjab Government.
- External Land Trade, Sind, 1889-90. By the Bombay Government.
- Punjab, 1889-90. By the Punjab Government.
- Forest Administration, Bombay Presidency, 1888-89 and 1889-90. By the Bombay Government.
- Forest Administration, Punjab, 1888-89 and 1889-90. By the Punjab Government.
- Forest Department, Madras Presidency, 1888-89. By the Madras Government.
- from Select Committee on East India (Civil Servants). By the Secretary of State for India.
- Income-tax Administration, Bombay Presidency, 1887-88 and 1888-89. By the Bombay Government.
- Punjab, 1888-89 and 1889-90. By the Punjab Government.
- India Office Records. By Sir George Birdwood.
- Government Central Museum, Madras, 1889-90. By the Madras Government.
- Khandesh Experimental Farm, 1890. By the Bombay Government.
- Internal Land Trade, Sind, 1888-89. By the Bombay Government.
- Land Revenue Administration, Punjab, 1887-88 and 1888-89. By the Punjab Government.
- Lunatic Asylums, Punjab, 1888-89. By the Punjab Government.

- REPORT, Lunatic Asylums, Bombay, 1888. By the Bombay Government.**
- **Meteorology of India, 1883. By the Government of India.**
- **Municipal Commissioner, Bombay, 1889-90. By the Municipal Commissioner.**
- **Northern India Salt Revenue Department, 1888-89 and 1889-90. By the Government of the North-West Provinces.**
- **Opium Department, Bombay Presidency, 1887-88 and 1888-89. By the Bombay Government.**
- **of the Chemical Analyser to Government, 1888. By the Bombay Government.**
- **of the Sanitary Commissioner for the Government of Bombay for 1888 and 1889. By the Bombay Government.**
- **of the Talukdari Settlement Officer, 1888-89 and 1889-90. By the Bombay Government.**
- **on Civil Hospitals and Dispensaries, Bombay Presidency. By the Bombay Government.**
- **on Municipal Taxation, Bombay Presidency, 1887-88, and 1888-89. By the Bombay Government.**
- **on Publications issued and registered in British India, 1888 and 1889. By the Government of India.**
- **on Public Instruction, Punjab, 1888-89 and 1889-90. By the Punjab Government.**
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PROCEEDINGS OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

(FROM JULY 1891 TO AUGUST 1892.)

A meeting of the Society was held on Wednesday, the 29th July 1891. The Hon'ble Mr. Justice K. T. Telang, C.I.E., Vice-President, in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. Peterson read a paper on Courtship in Ancient India.

The Chairman made some remarks on the paper and moved a vote of thanks to Dr. Peterson for his paper, which was carried by acclamation.

A meeting of the Society was held on Monday, the 31st August 1892. The Hon'ble Mr. Justice K. T. Telang, Vice-President, in the Chair.

The minutes of the last meeting were read and confirmed.

THE LATE RAJA RAJENDRALAL MITRA, LL.D.

Dr. Peterson said :—Before Mr. Karkaria reads his paper, I ask leave to discharge a duty which the Honorary Secretary has laid upon me by moving the Society to put on its records its sense of the loss it has sustained in the death of Raja Rajendralal Mitra. Dr. Rajendralal's career has been the theme of many pens since his lamented death, and I will not endeavour to do more than glance at the main features of his life. A scholar and the son of a scholar, he was early appointed to the office of Librarian of the Asiatic Society, Calcutta, and it was there that he laid the foundations of his wide reading, and there that he began a long career of patient study. He died at the age of 67, after a life of single devotion to the studies he has done so much to adorn. I will ask leave to quote the words used by the Vice-Chancellor of the Calcutta University on the occasion of Dr. Rajendralal's obtaining the honorary degree of LL.D. The Hon'ble Sir Arthur Hobhouse, the then Vice-Chancellor, said :—“There is no European Society of Oriental scholarship to whom he is

not honourably known, and there are many who have been glad to admit him as a member and a colleague. He has thrown light on many a dark corner of the history, antiquities, and language of this country." Max Müller also has written thus of Rajendralal: "He is a Pandit by profession, but he is, at the same time, a scholar and a critic in our sense of the word. He has edited Sanskrit texts, after a careful collation of manuscripts, and in his various contributions to the Journal of the Asiatic Society of Bengal, he has proved himself completely above the prejudices of his class, freed from erroneous views on the history and literature of India in which every Brahman is brought up, and thoroughly imbued with those principles of criticism which, men like Colebrooke, Lassen, and Burnouf have followed in their researches into the literary treasures of his country. His English is remarkably clear and simple, and his arguments would do credit to any Sanskrit scholar in England * * * Our Sanskrit scholars in Europe will have to pull hard if, with such men as Raja Rajendralal in the field, they are not to be distanced in the race of scholarship." His countrymen do well to honour such a career and such a man; and if I have been willing to be their spokesman here, it is partly because my own studies and occupations have given me special opportunities of appreciating the solid character of Raja Rajendralal's work; partly, I will confess, because Raja Rajendralal, in my opinion, did not always receive from English critics the courtesy and consideration to which his honesty of purpose and his devotion to learning entitled him. I do not think that Raja Rajendralal so much as replied to the attacks on him to which I am referring; and I think the dignity with which he bore the abuse heaped on him by archæologists, whose fantastic theories he had presumed to criticise, was in marked and dignified contrast to the spirit in which they dealt with him. Mr. Chairman, I beg to move "that the Society puts on record their sense of the loss which they and the Parent Society, as well as the country generally, have sustained in the death of Raja Rajendralal Mitra, honorary member of the Society."

The Hon'ble Mr. Javerilal, in seconding the proposition, said he had the pleasure of knowing Raja Rajendralal personally. He made the Raja's acquaintance when the Raja was in Bombay about twelve years ago. He remembered a meeting held by this Society on the 4th November 1879, under the presidency of General White, R.E., of Her Majesty's Mint. Dr. Rajendralal was invited to this meeting

and an Address of welcome was presented to him. This Address recounted his multifarious labours in Oriental researches, in Sanskrit literature, and Indian archæology. The meeting at the same time did him the honour of electing him an honorary member of the Society. Dr. Rajendralal had an important share in the publication of that extremely useful series of Oriental works, the *Bibliotheca Indica*, which was undertaken under the auspices of the Asiatic Society of Bengal. This series was the means of disseminating a knowledge of the most standard works on religion and history in Sanskrit, Arabic, Persian, and Urdu. In this series Dr. Rajendralal edited the text and published the translation into English of the *Chândogya Upanishad* and other useful works. The contributions he made to the *Journal of the Bengal Asiatic Society* from time to time he collected and published in two volumes under the title of "Indo-Aryans." They are perhaps the most valuable contributions to the history of ancient and mediæval India. By scholars in India and Europe he was held in high esteem. Scholars in Europe found it difficult to successfully combat his views. The University of Calcutta recognised his eminent claims by conferring on him the honorary degree of LL.D. as soon as the power to confer such distinction was granted to it by the Legislature. The Government of India also conferred on him various distinctions from time to time. That one should have done so much work in the interests purely of literature and scholarship was a marvel to most people. Our Society pays, in my opinion, a humble but just tribute to the memory of this distinguished scholar when it places on record this resolution of the country having sustained an irreparable loss by his death.

The Chairman, in putting the proposition to the vote, remarked that he fully concurred in the observations made by the proposer and seconder in support of it. He knew Dr. Rajendralal personally, and could therefore bear his own testimony to the scholarship and worth of the deceased.

The proposition was unanimously carried.

Mr. Karkaria then read a paper on Carlyle's hitherto unpublished lectures on the periods of European culture as preserved in the Anstey MS. in the possession of the Society.

In proposing a vote of thanks to Mr. Karkaria for the interesting paper he had read, Prof. Macmillan said he hoped the lectures would some day be printed.

Dr. J. Gerson da Cunha seconded the proposition, which put to the vote, was carried by acclamation.

A meeting of the Society was held on Tuesday, the 29th 1891. Dr. P. Peterson was in the Chair.

The minutes of the last meeting were read and confirmed.

The Hon'ble Mr. Justice K. T. Telang read a paper on "and Kumarila."

The Hon'ble Mr. Javerilal Umiashankar Yajnik moved thanks to Mr. Telang for the interesting and learned paper read, which, on being seconded by the Chairman, was acclamation.

A meeting of the Society was held on Tuesday, the 10th 1891. Dr. J. Gerson da Cunha was in the Chair.

The minutes of the last meeting were read and confirmed.

Mr. R. P. Karkaria then read the second part of his paper on Anstey MS. of Carlyle's Lectures in the Library of the Society.

The Honorary Secretary moved a vote of thanks to Mr. Karkaria for the interesting paper he had read, which, on being put to the vote, was carried by acclamation.

A general meeting of the Society was held on Tuesday, November 1891, in accordance with Article XX. of the Rules for the revision of the List of Newspapers and Periodicals taken up by the Society. Mr. C. E. Fox in the Chair.

At the meeting it was resolved to subscribe to the *Reviews; Forum; International Journal of Ethics; Economics; London, Edinburgh and Dublin Philosophical and Sanitary Record.*

A meeting of the Society was held on Tuesday, the 1st 1891. Mr. C. E. Fox in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. J. Gerson da Cunha read a paper entitled "A Brief History of the Portuguese and their Language in the East."

On the motion of Dr. Peterson, seconded by Mr. Penn, thanks was passed to Dr. da Cunha for the interesting paper he had read.

A meeting of the Society was held on Friday, 4th 1892.

The Hon'ble Sir Raymond West, K.C.I.E., President in the Chair.

The minutes of the last meeting were read and confirmed.

Mr. Jivanji J. Modi read a paper entitled "The Divine Comedy of Dante, and the Viraf-nameh of Ardai Viraf."

Dr. J. Gerson da Cunha offered a few remarks on the paper, which he said was a valuable contribution to Dante Literature, and hoped that it would be published in the Journal of the Society.

The President then made observations on the paper, and moved a vote of thanks to Mr. Mody for the interesting paper he had read.

A meeting of the Society was held on Monday, the 4th April 1892.

Mr. C. E. Fox in the Chair.

The minutes of the last meeting were read and confirmed.

The business before the meeting being the election of a Trustee of the Society's Government Paper in the place of Mr. C. E. Fox, who is retiring from the Trusteeship, the Honorary Secretary proposed that Mr. John Griffiths be appointed a Trustee in the place of Mr. Fox.

The proposition being seconded by Dr. Atmaram Pandurang was unanimously carried.

Mr. Fox then endorsed the notes amounting in all to Rs. 9,200 to the three Trustees and handed the same over to them.

A meeting of the Society was held on Thursday, the 14th April 1892.

Mrs. Pechey-Phipson in the Chair.

The minutes of the last meeting were read and confirmed.

The Honorary Secretary reported the proceedings of the Managing Committee in reference to a fund raised with a view to a memorial to the Hon'ble Sir Raymond West, K.C.I.E., and informed the Society that the fund up to that date amounted to Rs. 2,090.

The following propositions, proposed and seconded respectively by Mr. Dinshaw Edulji Vacha and Dastur Darab P. Sanjana, by Dr. Bhalchandra and Mr. J. J. Mody, and by Mr. B. N. Seervai and Mr. R. P. Karkaria, were placed before the meeting, and on being put to the vote were unanimously carried:—

(1) That the amount raised with a view to a memorial of the Hon'ble Sir Raymond West be devoted to the purchase for the use of the Society's Library of a collection of standard works in different

departments of literature, to be designated "The Sir Raymond West Testimonial," the selection of such works being made by Sir Raymond himself.

(2) That a farewell Address be presented to the Hon'ble Sir Raymond West before his departure, and that a Committee of the following gentlemen be appointed to draw up the Address:—

The Hon'ble Mr. Justice Telang, C.I.E., Mr. C. E. Fox, Mr. J. Griffiths, and the Honorary Secretary.

(3) That a meeting of the Society be called at an early date for the presentation of the Address to the Hon'ble Sir Raymond West.

A meeting of the Society was held on the 21st April 1892, for the purpose of electing the Hon'ble Sir Raymond West, K.C.I.E., who retired from the office of President of the Society, an Honorary Member of the Society, and of presenting him with a farewell Address. The Hon'ble Sir Raymond West occupied the Chair.

Mr. C. E. Fox said :—Mr. Vice-President and Gentlemen,—I have great pleasure in proposing, under Article 5 of the Rules and Regulations of the Society, that our retiring President, the Hon'ble Sir Raymond West, be elected an Honorary Member of the Society. There is a homely proverb that "Good wine needs no bush," and the career and attainments of Sir Raymond West are so well-known to all of you that it seems unnecessary for me to enlarge on them. A distinguished member of a distinguished service, he for many years held a high judicial office in this Presidency, and in addition to the exemplary discharge of his duties as a Judge, devoted himself to a profound study of Hindu Law, and is a much valued authority on all questions connected with it. For the last five years he has been a Member of the Council of the Government of Bombay. He has won the highest prizes open to his service, and has succeeded not by a courtier's arts, but by independence of character, honesty of purpose, and unremitting devotion to the service of the State. His motto has been "to scorn delights and live laborious days," and he has never spared himself in the performance of his public duties. But, gentlemen, while we are proud to have had as our President one of such distinction, our regard for him in view of the proposal now before the meeting is based mainly upon his intimate connection with this Society for many years past, and upon the great services rendered by him, both as President and Chairman of the Committee

of Management. As President, he has furthered the interests of the Society in every way in his power, while his culture and literary attainments have largely contributed to the discussion of papers read before the Society. As Chairman of the Managing Committee, his business capacity and ripe judgment have materially aided the prosperity of the Society. We must needs feel his severance from us, and in electing him an Honorary Member of the Society, we are not only conferring on him the small honor which it is in our power to bestow, but have the satisfaction of feeling that we are to some extent bridging over the distance which must for the future separate him from us. He will still be one of us, and we may hope that with renewed health and learned leisure he may be inclined now and then to remind us of his kindly interest by contributing to the Society's Journal. Gentlemen, I beg to propose that the Hon'ble Sir Raymond West, K.C.I.E., be elected an Honorary Member of the B. B. R. A. Society, and feel confident that the meeting will pass the proposal with acclamation.

The Hon'ble Mr. Justice Telang said he had occasion at a sister institution so recently to express the high opinion he had always held of the great services of Sir Raymond West to learning and education in Western India, that it was hardly necessary for him to address that meeting at any considerable length. As he said in the institution he had just mentioned, so he would say in the one in which they were present, he had had the pleasure and the privilege and the honour of being associated with Sir Raymond West in the administration of the affairs of the Bombay Branch of the Royal Asiatic Society, and he could not but bear testimony before the assembled members of the institution to the very great service which Sir Raymond West had rendered to that branch of the Society. In him they had a President whose wide culture, and extensive acquaintance with learning, had enabled him to throw considerable light on many matters in the course of the debates which had taken place at their meetings from time to time. He was sure that it would be very long indeed before they got a President of the Society able to perform the duties of the office, he would not say as well, but even nearly so well as he had discharged them. (Applause.) His extensive learning—not the extensive learning which was co-existent with superficiality, for his learning was both extensive and deep—had enabled him to discharge the duties much better than any one he could think of. The pursuits to which Sir Raymond West had applied himself had been pursuits kindred to

those with which that Society was in sympathy. His profound study of Hindu Law and the institutions connected with it was a field in which he had worked most successfully, and one with which this Society was very specially identified. In that field he stood first amongst all the workers they had had in Western India, indeed, in India generally. He thought those were grounds on which the motion Mr. Fox had moved should be accepted with enthusiasm. (Applause.)

Mr. R. P. Karkaria said it was his pleasing and honourable duty to support the motion as was required by the rules. He re-echoed the excellent sentiments of those gentlemen who had so ably moved and seconded the motion. Their learned President had received, and deservedly received, so many honours, that he was afraid the small honour they were conferring upon him would not have much attraction, but he hoped that what lacked in attractiveness was, perhaps, made up for by the lively sense of gratitude and loving admiration with which it was offered. What the old Roman poet said about his friend and patron might be applied to their President with peculiar appropriateness, and they might say that they lost in their retiring President their "*Præsidium et dulce decus*," and though as a *præsidium* he had unfortunately ceased to be, by the honour they proposed to confer upon him that evening, they might preserve him as their *dulce decus* for ever, or at least as long as their corporation should last. (Applause.)

The President then said he had great pleasure in announcing that the Committee had elected the Hon'ble Mr. Justice Telang as his successor until the next annual meeting, when, he had no doubt, he would be elected again in a more permanent way. He was sure they would all hail with pleasure the fact that Mr. Telang had been elected.

Sir Raymond West then vacated the chair, and the newly elected President commenced the duties of his office.

Mr. Javerilal Umiashankar Yajnik then read the Address, which was beautifully engrossed on parchment, surrounded by an artistically illuminated border. The Address was as follows :—

To the Hon'ble Sir Raymond West, LL.D., K.C.I.E.

Honourable Sir,—We, the undersigned Members of the Bombay Branch of the Royal Asiatic Society, beg, on the eve of your departure from India, to assure you of our regard and esteem for your character and abilities, and our regret at your retirement from the office of President which you have held for the last twelve years. We are well aware how much we are indebted to you as Chairman of the Managing

Committee for the advice you have, from time to time, given on questions which have arisen in regard to the management of the Society, and we are conscious that the activity of the Society owes much to the high literary attainments of you as its President. We are desirous that you who have done so much to uphold the reputation of the Society should not leave without some special acknowledgment of our appreciation of your acknowledged abilities and varied learning.

Accordingly, with a view to perpetuating your connection with the Society, the Committee of Management have invited the members of the Society to subscribe to a fund to be devoted to the purchase of books as a memorial of the important services rendered by you to the Society as its President for many years past, and subscriptions have been collected amounting to the sum of about Rs. 2,200.

At a general meeting of the Society, held on the 15th instant, the following resolutions were passed :—

“That the amount raised with a view to a memorial of the Honourable Sir Raymond West be devoted to the purchase, for the use of the Society's Library, of a collection of standard works in different departments of literature to be designated the ‘Sir Raymond West Testimonial,’ the selection of such works being made by Sir Raymond West himself.

“That a farewell Address be presented to the Honourable Sir Raymond West before his departure, and that a Committee of the following gentlemen be appointed to draw up the Address:—The Hon'ble K. T. Telang, C.I.E., Mr. C. E. Fox, Mr. J. Griffiths, and the Honorary Secretary. That a meeting of the Society be called at an early date for the presentation of the Address to the Hon'ble Sir Raymond West.”

While regretting your separation from us, we have the satisfaction of thinking that while absent you will continue to take as keen and kindly an interest in the welfare of the Society as you have always shown while in India, and in conclusion would express our earnest hope that you may have in store for you in England many years of health, happiness, and prosperity.

We have the honour to be,

Honourable Sir,

Yours faithfully,

Bombay, the 21st day of April 1892.

Sir Raymond West said : Amongst the many indications of kindly feeling and generous appreciation of my simple services, as a public man, of which I have been the recipient during the last few weeks of my career in this country, none has gone more deeply home to my feelings than the Address which has just been read to me, and the evidently hearty feeling by which the reading of the Address has been accompanied. I have indeed spent many happy hours in the rooms of this building, where we are now assembled, and if I could have imbibed one-tenth of the learning, archæological, historical, and literary, set forth in the various papers read before the Society during my presidency, I should be now in some measure deserving of a portion of the eulogiums which have been poured out on me by the mover, seconder, and supporter of the motion which immediately preceded my resignation of the chair. I am deeply grateful to those gentlemen for what they have said. Two of them, at least, are old associates of mine; we have toiled together on many occasions in what we trusted was a high and worthy purpose, sometimes succeeding, and then our joy has been in common, sometimes not quite succeeding or failing, and then in our mutual sympathy we have found a source of consolation and a source of hope for the future, because on considering our separate views and comparing notes with one another of what we expected and what we accomplished and discovering the reason of failure, we have generally arrived at a resolute purpose that what was good in what we had determined upon, should not be allowed to fail, and a hope and determination that so far as we could, we would still push on a good and worthy cause, whenever it had fallen into our keeping. These associations are the bonds of the truest and purest friendship, and I trust, however wide oceans may divide us, and however different our lots may be cast, still the kindly feelings which have associated me for so long with Mr. Telang and Mr. Fox will never part from our thoughts, and to the end of our lives be the same true friends as now. (Applause.) I thank also the kindly supporter of the motion, and I trust that the younger members of the Society, whom he so worthily represents, will maintain the traditions of this Society and be working members of it, and consider it their duty to contribute, so far as their vocations will allow, to the proceedings of the Society something which will make it live in history as a source of those materials on which historians build, and out of which the ideal frame-work of a society is developed and material found for those building to grasp all the circumstances under which men

grew, lived, and became a nation, or ceased to be a nation. These are grand studies to be engaged in, and I call upon the younger members of the Society to exert themselves in this field. It may have struck members that I am perhaps the last person who should offer advice of this kind, and I might be twitted and asked: "What have you done in this way?" I must confess that in the proceedings of the Society I have been barren and almost useless, except perhaps in offering a few words of criticism and comment on papers read by various members at meetings of the Society. But yet, as my honorable friend, Mr. Telang, has observed, it has not been for want of interest in archæology or the other matters in which the Society interests itself, but I have been something like the stars of which Matthew Arnold speaks, "In their own task all their powers pouring," and having taken up the study of Hindu Law I have from day to day and year by year poured into that study a miscellaneous mass of reading and light gathered from the Greek, Latin, English, and Continental languages which at any rate has brought me into close, kindred communion, and interest with the members of this Society. Many of the papers I have prepared for the work, which I look upon as the chief monument of my capability and lawyer-like capacity, and I may at some time be able to cull one or two papers for the Society, and I trust life and strength will be allowed me for the purpose, and nothing will give me greater pleasure than to renew my association with friends so dear to me, and to imagine in a distant land their faces kindling not only at what is laid before them in the way of views on subjects, but also with kindly recollections of their past President. (Applause.) Gentlemen, during the years I have presided over this Society, although from time to time it might have occurred to us that we were not doing much to justify our existence, yet if we take the aggregate we will find that we have had about seventy papers laid before the Society, and these seventy most important papers containing a mass of learning which in itself is to give the Society eminence amongst other societies of a like kind. I may be allowed to mention a few of our contributors during my time, and I am happy to say that when I read many of those names, the mere mention of them as associated with myself reflects a certain lustre and eminence on my own name as President of the Society, and makes me feel proud and happy to occupy that position, and occupy it to your satisfaction, so long. I will mention those contributors who have past from amongst us first. Everyone will

recognise a scholar and archæologist in Pandit Bhagvanlal. He contributed papers on the "Antiquarian Remains of Sopara," and on the remains in our Museum. These papers give us a position amongst scholars, antiquarians, and archæologists, which may well make us feel proud of our Society. He also gave us a paper on the "Copper-plate grant of the Chalukya dynasty from Nasik," and other papers, which I need not detail, but I mention his name to show the importance of the work done by the Society. Another member who has passed away, a man of remarkable learning, is the eccentric Mr. E. Rehatsek. We all remember several of the papers he read, for they took us into fields to which none of us had access and even very few living scholars had access. I will mention one or two of his papers just to recall the services which he rendered to our Society. There was his paper, for instance, "Alexander Myth of the Persians," and "Specimens of pre-Islamic Arabic Poetry," and "Emporia, Ports of Arab and Indian International Commerce before the Christian Era," the latter a paper of remarkable learning, and probably he was the only man living who could have produced it. Another most interesting and remarkable paper was "Metempsychosis and Incarnation among Mahomedan Sects." Undoubtedly the Society was greatly enriched by him, and we must regret that in the last years of his life he withdrew from us. He has carried with him to the grave a mass of learning of a peculiar kind which perhaps could not be supplied by the learning of any other man living. I next refer to some of the contributions by some of our office-holders. Dr. Codrington gave us some valuable papers on coins, notably on the hoard of coins found at Broach, and also on the coins in our own cabinet. Another of our secretaries, Dr. Peterson, contributed during recent years eight or ten different papers, all of them of great learning and full of interest. I may mention his "Three Reports on the Search for Sanskrit Manuscripts," and his varied and interesting remarks on Sanskrit literature, and his last paper on "Courtship in Ancient India" was particularly interesting and instructive. Another eminent member of the Society is Prof. Bhandarkar, whom I am happy to call one of my oldest friends in this Presidency and who has never written a paper for the Society which has not been of distinct value and worthy of preservation. His paper on the "Relations between Sanskrit, Pali, the Prakrits, and the Modern Vernaculars," is a most valuable and important paper, and another is his paper on the "Sanskrit Inscriptions from Central Java." Another member of our

Society contributing valuable papers is the gentleman on my right, Dr. da Cunha. He has given some valuable papers, seven or eight at least, four on "Indo-Portuguese Coins," and he made those coins the means of illustrating history in a happy and instructive manner. "The Marriage of Infanta D'Catherina of Portugal to Charles II," was a paper in which I felt personally interested, and other members recollect that paper very well, and still recall the glow of admiration with which they show the fruits of Dr. da Cunha's learning. Our present Secretary, Mr. Yajnik, has also contributed papers, one of which is worthy of mention, "Mount Abu and the Temples of Dailwada," which was gratefully received by the Society. We all remember the papers read by Dastoor Darab Sanjana, on the "Next of Kin Marriages in Old Iran." I may also mention Mr. Fleet, whose name is well-known in the Society, as having contributed many papers on copper-plate grants, and various other documents relating to Indian Archaeology and History, which have enriched the Proceedings of the Society. To go into another field outside India itself, Mr. Karkaria has given us some valuable papers on the Assyrian Relics of this Society, and showed his remarkable versatility by reading a paper on Carlyle before he committed those documents into book-form. Mr. Macdonell gave us a most interesting paper on the MS. of Dante in the Library, which we regard as one of our greatest treasures. Mr. Mody gave us a good paper on the "Game of Ball and Bat amongst the Ancient Persians," in which he showed good reason for thinking that the game of polo, so much in vogue now amongst our young military officers at such a cost of life and limb, took its rise from the Persians in ancient days, whose chief accomplishments were "to draw the bow, ride, and tell the truth." I trust their successors and descendants in this country will always continue to speak the truth, ride well, and when they draw the bow not to let it be the long bow. (Laughter.) One paper of immense interest I have not mentioned is M. E. Senart's paper on "A New Edict of Asoka," a newly-discovered inscription. The fact that that gentleman, during a residence of a few short months in this country, was able to make so remarkable and interesting a discovery, shows us that it is still possible to find a diannond in what appears to be an exhausted field, and all ought to resolve to search the field from time to time for such diamonds worthy of preservation in our archives. I have not yet by any means exhausted the list of papers read before me during my presidency, but I have indicated enough to show that this

Society has been doing a good or useful work which entitles it to a high rank amongst societies of the same class in other parts of the world. No one need bend his head or blush when he hears the Bombay Branch of the Royal Asiatic Society mentioned. We have done our share, and if any one should reproach us with having done less than he might, I should like a member to answer, "You master all the subjects dealt with in the last twelve years during the presidency of Sir Raymond West, and when you have mastered all those subjects, and are prepared to discuss the whole of them, then you may utter some reproach, but till then you may well be silent." There is one set of papers which I have reserved till the last—those papers read to the Society by my distinguished and honorable successor and President of this institution, Mr. Telang. I am sure you will feel that the author of papers such as those, and of such learning in Sanskrit literature, is in every way fitted for the office which he now occupies. I am sure he will be able to do much for this Society, and whenever he retires from the presidency, he will leave behind material enough to make the Society distinguished for generations to come. I congratulate the Society most heartily on my being succeeded by Mr. Telang, and my own light will shine dimmer by contrast with his. I identify myself so much with the honour and career of this Society that I have no feeling of envy, however much cause there may be for it, and I feel already in anticipation a glow of delight in feeling that this Society will be so worthily presided over and stimulated to work by this gentleman. For the kind words expressed towards me, I cannot sufficiently thank you. They are words which I feel I do not deserve, and that they spring from personal friendship and attachment. However that may be, it would be ungracious not to accept this testimonial to my worth, such as it is, which you have kindly presented to me. I accept it with deep gratitude, and I thank you from my heart, and assure you that I shall always look back to this time with kind and tender feelings and with great pleasure, and shall never fail for one moment to feel great interest in the prosperity of this Society, and shall not fail in doing whatever is in my power to further the interests and welfare of the Bombay Branch of the Royal Asiatic Society. (Loud applause.)

A meeting of the Society was held on Tuesday, the 28th June 1892.
The Hon'ble Mr. Justice K. T. Telang, C.I.E., President, in the Chair.

The Minutes of the last meeting were read and confirmed.

The following papers were then read :—

- (1) Bhartrihari and Kūmāṛila. By Mr. K. B. Pāthak, B.A.
- (2) The so-called Pehelvie origin of the story of the Sindibad-namah. By Mr. J. J. Modi, B. A.

The President made remarks on the papers and moved a vote of thanks to the writers, which was unanimously carried.

A meeting of the Society was held on Saturday, the 30th July 1892.

The Hon'ble Mr. Justice K. T. Telang, C.I.E., President, in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. R. G. Bhandarkar read a paper on Transcripts and Translations with remarks of the following copper-plate grants :—

- (a) Of Krishna III. of the Rashtrakūta dynasty of the Deccan, dated 862 Saka or 940 A.D., found near Wardha in the Central Provinces, and forwarded to the Society by the Deputy Commissioner, Wardha.
- (b) Of Indra II. or Nityavarsha of the same dynasty, dated 836 Saka or 915 A.D., found in the Naosari District, Baroda Territory.
- (c) Of Soma of the Kalachuri dynasty of the Deccan, dated Saka 1096, which was in the possession of the Desai of Kokalnur in the Belgaum District.

The Honorary Secretary with his observations moved a vote of thanks to Dr. Bhandarkar for the interesting and learned paper he has read.

The President then made remarks on the paper and put the vote to the meeting, and it was carried by acclamation.

A meeting of the Society was held on Tuesday, the 23rd August 1892.

The Hon'ble Justice K. T. Telang, C.I.E., President, in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. Peterson then read a paper on a First Century account of the Birth of Buddha.

The President made remarks on the paper, and moved a vote of thanks to Dr. Peterson, which was carried by acclamation.

At the conclusion of the proceedings, Dr. Peterson referred to the lamented death of Prof. V. S. Apté, of the Fergusson College, and suggested that a note be made of the loss Sanskrit Literature and higher education in Western India had suffered by the sad event.

The President also made sympathetic remarks.

LIST OF PRESENTS TO THE LIBRARY.

(JUNE 1891 TO AUGUST 1892.)

ARKARI Department, Bombay, Report, 1889-90. By the Bombay Government.

ACTS, Government of India, 1891. By the Government of India.

ADMINISTRATION Report, Baluchistan, 1888-89 and 1890-91. By the Government of India.

—————Bombay Presidency, 1890-91. By the Bombay Government.

—————Central Indian Agency, 1890-91. By the Government of India.

—————Central Provinces, 1890-91. By the Chief Commissioner, C. P.

—————Hyderabad Assigned Districts, 1890-91. By the Resident at Hyderabad.

—————Madras, 1890-91. By the Madras Government.

—————N.-W. Provinces and Oudh, 1890-91. By the Government, N.-W. P.

—————Punjab, 1890-91. By the Punjab Government.

—————Rajaputana, 1890-91. By the Government of India.

AMERICAN Politics. By G. A. Kittredge, Esq.

ANNALS, Royal Botanical Garden, Calcutta, Vol. III. By the Superintendent, Botanical Garden.

ARCHEOLOGICAL Survey, Southern India, Ancient Monuments of Madras. By the Madras Government.

—————of India (New Series), Vol. II., Monumental Antiquities and Inscriptions, N.-W. Provinces. By the Government of India.

—————(South Indian Inscriptions). By the Madras Government.

ASIATIC Journal, Vols. 38 and 39 (1842). By R. P. Karkaria, Esq.

BHAGAVATA Purana. Burnouf. Vol. IV. By the Imprimerie Nationale de France.

INCOME Tax Administration, Punjab, 1890-91. By the Punjab Government.

————— **Report, Bombay Presidency, 1890-91.** By the Bombay Government.

INDEX to Next of Kin, &c. By Messrs. Dougal & Co.

INDIAN Factory Workers. K. N. Bahadurji. By the Author.

————— **Meteorological Memoirs, Vol. IV., Part VII., 1891.** By the Government of India.

————— **Studies.** G. Bühler. By the Author.

INTERNATIONAL Law and Laws of War. By G. A. Kittredge, Esq.

IRRIGATION Revenue Report, Bombay Presidency, 1890-91. By the Bombay Government.

————— **Sind, 1889-90 and 1890-91.** By the Bombay Government.

JEYPORE Portfolios. By H. H. the Maharaja of Jeypore.

KARNATAKA Saldanusasanam. L. Rice. By the Mysore Government.

KHANDESH Experimental Farm, Report, 1890-91. By the Bombay Government.

LAND Records and Agriculture, Bombay Presidency, Report, 1890-91. By the Director, Land Records.

————— **Improvement in India.** A. T. Fraser. By the Author.

LOCAL Boards, Bombay Presidency, Report, 1889-90 and 1890-91. By the Bombay Government.

LUNATIC Asylums, Bombay Presidency, Report, 1890. By the Bombay Government.

————— **Punjab, Report, 1890-91.** By the Punjab Government.

MADRAS University Calendar, 1891-92. By the Madras University.

MAHABHARAT, English Translation. By the Director of Public Instruction, Bombay.

METEOROLOGICAL Department, Government of India, Report, 1890-91. By the Government of India.

METEOROLOGY, Bombay Presidency, 1890-91. By the Bombay Government.

MINUTES of the Managing Committee, Lucknow Museum, 1888-1891. By the Museum Committee.

MONOGRAPH on Fibrous Manufactures. Punjab. By the Punjab Government.

- MUNICIPAL Commissioner, Bombay, Report, 1890-91. By the Municipal Commissioner.
- Taxation and Expenditure, Bombay Presidency, 1889-90. By the Bombay Government.
- MUNICIPALITIES, Punjab, Report, 1890-91. By the Punjab Government.
- MUSIC and Musical Instruments, Southern India. By the Bombay Government.
- NIRA Canal Project Report. By the Bombay Government.
- OPIUM Department, Report, Bombay, 1890-91. By the Bombay Government.
- PAPERS, Lectures, &c., by J. J. Mody. By the Author.
- POLICE Administration, Punjab, 1890. By the Punjab Government.
- Report, Bombay, 1890 and 1891. By the Bombay Government.
- Bombay Presidency, 1890. By the Bombay Government.
- POOLE'S Index to Periodical Literature. By G. A. Kittredge, Esq.
- POSITION of Zoroastrian Woman in Remote Antiquity. Darab Dastur P. Sanjana. By the Author.
- PRÁCHIN Gujerathi Sahitya Ratna Mala. H. H. Dhruva. By the Author.
- PROCEEDINGS, Legislative Council, Bombay, 1891. By the Bombay Government.
- PROVINCIAL Museum, Lucknow, Report, 1890-91. By the Museum Committee.
- PUBLIC Instruction, Report, Punjab, 1890-91. By the Punjab Government.
- P. W. Department, Bombay, Report, 1890-91. By the Bombay Government.
- PUBLICATIONS, British India, 1890. By the Government of India.
- PUNJAB University Calendar, 1891-92. By the Punjab University.
- RAILWAYS in India, Report, 1890-91, Part I. By the Government of India.
- REFORMATORY School, Yerrowda, Report, 1890 and 1891. By the Bombay Government.
- REGISTRATION Department, Bombay, Report, 1890-91. By the Government of Bombay.

REGISTRATION Department, Punjab, Report, 1890-91. By the Punjab Government.

REPORT of Chemical Analyser to Government, Bombay, 1891. By the Bombay Government.

REPRESENTATIVE Men of India. Sorabji Jehanghier. By the Author.

RETURN of Wrecks and Casualties in Indian Waters, 1890. By the Government of India.

REVIEW of the Trade of India, 1890-91. By the Government of India.

REVISED Settlement Report, Sirsa District, Punjab. By the Punjab Government.

REVISION Survey Settlement of Villages, Jamner, Khandesh. By the Bombay Government.

—————Bhusaval, Khandesh. By the Bombay Government.

—————Barsi, and Karmala; Sholapur. By the Bombay Government.

—————Gogha, Ahmedabad. By the Bombay Government.

—————Sanand, Ahmedabad. By the Bombay Government.

RIG Veda, Hand Book. P. Peterson. By the Author.

SALT and Continental Customs Report, Bombay, 1890-91. By the Bombay Government.

—Revenue Department Northern India, Report, 1890-91. By the Commissioner, N. I., Salt Revenue.

SANITARY Administration, Punjab, 1890 and 1891. By the Punjab Government.

————Commissioner, Government of Bombay, Report, 1890 and 1891. By the Bombay Government.

————Measures in India, 1889-90. By the Secretary of State for India.

SCIENTIFIC Results, 2nd Yarkand Mission. By the Government of India.

SELECT Writings of the Rev. Dr. Meurin. By the Rev. Father Dalhoff.

SELECTIONS from Settlement Records, Sukrand Taluka. By the Bombay Government.

2

SETTLEMENT Records, Jerruk Division, Kurrachee. By the Bombay Government.

—————Rohri Division, Shikarpur, Sind. By the Bombay Government.

SIND Salt Department, Report, 1890-91. By the Bombay Government.

SMITHSONIAN Miscellaneous Collection. By the Smithsonian Institution.

—————Report, 1888. By the Smithsonian Institution.

STAMP Department, Bombay, Report, 1890-91. By the Bombay Government.

—————Punjab, Report, 1890. By the Punjab Government.

STATEMENT, Moral and Material Progress, British India, 1889-90. By the Secretary of State for India.

STATISTICAL Abstract, British India, No. 25. By the Secretary of State for India.

—————Tables, British India, 1891. By the Government of India.

SURVEY Settlement of Villages, Peint, Nasik. By the Bombay Government.

—————Malsiras, Sholapur. By the Bombay Government.

—————Devagad, Ratnagiri. By the Bombay Government.

—————Dholka. By the Bombay Government.

—————of India Department, Report, 1889-90 and 1890-91. By the Government of India.

TALUKDARI Settlement Officer's Report, 1890-91. By the Bombay Government.

TEZKEREH - i - Evlia. By the Imprimerie Nationale de France.

TRADE and Navigation British India, Monthly Accounts, 1890-91. By the Government of India.

—————Statement, 1890-91. By the Government of India.

—————Report, Bombay Presidency, 1890-91. By the Bombay Government.

—————Sind, Statement, 1890-91. By the Bombay Government.

TRADE of British India, 1886-87 to 1890-91. By the Secretary of State for India.

——— Internal, Punjab, 1890-91. By the Punjab Government.

——— Rail-borne and River-borne, Bombay Presidency, 1890-91. By the Bombay Government.

TRIBES and Castes of Bengal. H. Risley. By the Bengal Government.

UPANISHADS. By Tukaram Tatia, Esq.

UNITED STATES Coast, Survey Report, 1889. By the United States Coast Survey Department.

——— Geological Survey Report, 1888-89. By the United States Geological Survey Department.

VACCINATION Report, Punjab, 1890-91. By the Punjab Government.

VICTORIA Jubilee Technical Institute, Report, 1890. By the Institute.

VOYAGE of Francois Leguat, (Hak. Society.) By the Bombay Government.

YEAR Book of Australia, 1888-90. By Messrs. Kegan Paul, Trench, Trübner & Co.

PROCEEDINGS OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

(FROM SEPTEMBER 1892 TO MARCH 1894.)

A general meeting of the Society was held on Friday, the 18th November 1892, in accordance with Article XX. of the Rules for the revision of the list of Newspapers and Periodicals taken by the Society.

The Hon'ble Mr. Justice K. T. Telang, President, in the Chair.

At the meeting it was resolved to subscribe to the *Lancet* and to discontinue *International Journal of Ethics*, *Economic Journal* and *Sanitary Record*.

At the conclusion of the general meeting an ordinary meeting was held when the minutes of the last meeting were read and confirmed, and Mr. Jewanji Jamsetji Mody read a paper on the Irish Story of Cucullin and Conloch, and the Persian Story of Rustam and Sohrab.

Mr. James MacDonald moved a vote of thanks to Mr. Mody for the interesting paper he had read.

The President then made remarks on the paper and the motion was unanimously carried.

The Annual Meeting of the Society was held on Wednesday, the 22nd February 1893.

Dr. J. Gerson da Cunha, one of the Vice-Presidents, in the Chair.

The Honorary Secretary read the following Report of the Society for 1892.

ANNUAL REPORT FOR 1892.

MEMBERS.

Resident.—40 gentlemen were elected members of the Society during the year under review. 11 members withdrew, 16 retired, 7 died, and 4, having left Bombay, were placed on the list of

non-resident members. The total number of members at the end of the year was thus 219, including 12 life members, against 217 at the end of 1891. Of these, 24 are absent from India.

Non-Resident.—7 gentlemen were admitted as members under this class; 7 resigned, 1 died, and 4 were transferred from the list of Resident members. The number at the close of the year on the roll was 67, while that at the end of 1891 was 64.

OBITUARY.

The Society have to announce with regret the loss by death during the year of the following members:—

Resident.

Framji Nasserwanji Patel, Esq.

Brigade-Surgeon W. Dymock.

H. Curwen, Esq.

C. Taylor, Esq.

G. R. Kirloskar, Esq.

G. Carstensen, Esq.

W. E. Hart, Esq.

Non-Resident.

His Highness Bahadur Khanji, Nabob of Junagad.

Original Communications.

The following papers were contributed to the Society during the year:—

The Divine Comedy of Dante and the Viraf-Nameh of Ardai Viraf.
By J. J. Mody, Esq.

Bhartrihari and Kumarila. By K. B. Pathak, Esq.

The So-called Pehelvi Origin of the story of the Sindibad-Namah.
By J. J. Mody, Esq.

Transcripts and Translations with remarks of the following Copperplate Grants. By Dr. R. G. Bhandarkar :—

- (a) Of Krishna III. of the Rashtrakūta dynasty of the Deccan, dated 862 Saka or 940 A. D., found near Wardha in the Central Provinces, and forwarded to the Society by the Deputy Commissioner, Wardha.
- (b) Of Indra II. or Nityavarsha of the same dynasty, dated 836 Saka or 915 A. D., found in the Naosari district, Baroda Territory.
- (c) Of some of the Kalachuri dynasty of the Deccan, dated Saka 1096 or 1174 A. D., which was in the possession of the Desai of Kokahnur in the Belgaum district.

A First Century Account of the Birth of Buddha. By Dr. P. Peterson.

The Irish story of Cucullin and Conloch, and the Persian story of Rustam and Sohrab. By J. J. Mody, Esq.

LIBRARY.

ISSUES OF BOOKS.

The issues of books during the year under report were 15,174 volumes of new works, including periodicals and 9,439 of old books. The issues during the year preceding were 13,271 volumes of new books and 8,685 of the old.

A detailed statement of the monthly issues is given below :—

			Old Books.	New Books.				Old Books.	New Books.
			No. of Volumes.	No. of Volumes.				No. of Volumes.	No. of Volumes.
January	...	...	506	881	July	...	...	736	1,313
February	...	...	806	1,273	August	...	...	832	1,312
March	...	...	796	1,345	September	...	...	862	1,500
April	...	...	1,028	1,467	October	...	...	1,049	1,243
May	...	...	552	1,261	November	...	...	762	1,364
June	...	...	372	1,102	December	...	...	638	1,113

The issues of each class of books, new and old, during the year, are shown in the following table:—

CLASSES.	Old.	New.
Theology and Ecclesiastical History	185	147
Natural Theology, Metaphysics and Moral Philosophy ...	75	29
Logic, Rhetoric, and Works relating to Education ...	25	67
Classics, Translations and Works illustrative of the Classics	75	47
Philology, Literary History and Bibliography	71	115
History, Historical Memoirs and Chronology	403	458
Politics, Political Economy and Statistics	252	254
Jurisprudence	90	64
Public Records, Statutes, &c.	63	5
Biography and Personal Narratives	502	1,031
Antiquities, Numismatics, Heraldry and Genealogy ...	91	98
Voyages, Travels, Geography and Topography	393	714
English Poetry and Dramatic Works	210	402
Novels, Romances and Tales	4,904	2,523
Miscellaneous, and Works on several subjects of the same Authors	410	729
Foreign Literature	207	7
Natural Philosophy, Mathematics, Mechanics and Astronomy	81	47
Fine Arts and Architecture	84	55
Science of War and Works on Military Subjects	10	52
Natural History, Mineralogy, Geology and Chemistry ...	59	291
Botany, Agriculture and Horticulture	82	1
Medicine, Surgery, Physiology, &c.	71	160
Transactions of Learned Societies, Encyclopædias and Periodical Works	578	2
Dictionaries, Lexicons, Vocabularies and Grammatical Works	40	20
Oriental Literature	499	97
Periodicals, Magazines, &c.... ..	.....	7,704
	9,439	15,174

Additions to the Library.

The additions to the Library during the year comprise 907 volumes. Of these 702 were purchased and 205 were received as presentations.

Purchase of Books.

The total number of books purchased during the year was 622 in 702 volumes compared with 477 works in 532 volumes purchased in the year before.

Presents of Books.

187 works in 205 volumes were presented to the Society against 194 works in 228 volumes presented in 1891. The donors being the

Bombay Government, the Government of India, the Secretary of State for India, and other Governments and individual authors.

The number of volumes of each class of books added to the Library during the year under review by purchase and presentation is shown in the following table:—

CLASSES.	Purchased.	Presented.
Theology and Ecclesiastical History	16	.....
Natural Theology, Metaphysics and Moral Philosophy	7	.....
Logic, Rhetoric, and Works relating to Education	2	.....
Classics, Translation and Works illustrative of the Classics	3	.....
Philology, Literary History and Bibliography... ..	19	2
History, Historical Memoirs and Chronology	32	1
Politics, Political Economy and Statistics	43	2
Jurisprudence	2	4
Public Records, Statutes, &c.	12	140
Biography and Personal Narratives	90	.....
Antiquities, Numismatics, Heraldry and Genealogy	12	8
Voyages, Travels, Geography and Topography	47	4
English Poetry and Dramatic Works	34	.....
Novels, Romances and Tales	166	.....
Miscellaneous, and Works on several subjects of the same Authors	66	1
Foreign Literature... ..	6	.....
Natural Philosophy, Mathematics, Mechanics and Astronomy	6	.....
Fine Arts and Architecture	8	2
Science of War and Works on Military Subjects	10	.....
Natural History, Mineralogy, Geology and Chemistry	18	2
Botany, Agriculture and Horticulture	4	3
Medicine, Surgery, Physiology, &c.	25	1
Transaction of Learned Societies, Encyclopædias and Periodical Works	23	14
Dictionaries, Lexicons, Vocabularies and Grammatical Works	13	1
Oriental Literature... ..	19	15

Besides the books presented to the Society, Journals and Transactions of learned Societies, &c., in Asia, Europe and America are received in exchange for the Society's Journal.

NEWSPAPERS AND PERIODICALS.

The Newspapers, Periodicals and Journals of learned Societies subscribed for and presented to the Society during 1891 were:—

Literary Monthlies, 9; Illustrated, 11;

Scientific, 36; General, 4; Reviews, 12;

English Newspapers, 15; English Registers, Army Lists and Directories, 14; Foreign Literary and Scientific Periodicals, 19; American

Literary and Scientific Periodicals, 12; Indian Newspapers, 14; Indian Journals, Reviews, &c., 23; Australian Newspaper, 1.

In accordance with Article XX. of the Rules, a meeting of the Society was held in November for the revision of the list of Newspapers and Periodicals taken by the Society. At this meeting it was resolved to subscribe to "Lancet" and to discontinue "Sanitary Record," "International Journal of Ethics," and "Economic Journal" from the beginning of 1893.

Coin Cabinet.

42 Coins were added to the cabinet during the year under review. Only 5 of these were purchased and the rest were acquired under the Treasure Trove Act. Of the latter 4 were received from the Bombay Government, 7 from the Punjab Government and 26 from the Durbar of Gwalior through the Indian Museum. Of the total 42, 6 are gold, 35 silver, and 1 lead.

A detailed descriptive list is subjoined.

Presented by the Bombay Government :—

- 1 Gold Fanam of Southern India, found in the Dharwad District.
- 1 Lead Indo-Portuguese Coin, Roda of Tutenag, 16th Century A. D., found in the Thana District.
- 1 Silver Gaddhia Coin found in the Nasik District.
- 1 Silver Gupta, found in the Kheda District.

By the Punjab Government :—

- 3 Silver Gujarat Coins of Muzaffar Shah, found in the Saugor District.
- 4 Silver Pathan Coins of Shir Shah found in the Saugor District.

Presented by the Durbar of Gwalior through the Indian Museum :—

Silver coins of different types of the following Emperors found near Baugh, Central India :—

- 18 of Jehangir.
- 5 of Aurangzeeb.
- 2 of Shah Jehan.

Purchased—5 gold coins issued by the Kadamba dynasty of Banavasi, 7th Century A. D., found in the Bijapur District.

Journal.

Number 49, being Part II., of Volume XVIII. of the Journal is just published, and will be issued in a few days. It contains the following papers and the proceedings of the Society from July 1891

to August 1892, together with a list of books presented to the Society during the period :—

Courtship in Ancient India. By P. Peterson, M. A.

Carlyle's hitherto unpublished Lectures on the Periods of European Culture as preserved in the Anstey MS. in the possession of the Society. Part I. By R. P. Karkaria, B. A.

Subandhu and Kumarila. By the Hon'ble Mr. Justice K. T. Telang, M. A.

A brief sketch of the Portuguese and their Language in the East. By J. Gerson da Cunha, M. R. C. S., L. R. C. P., &c.

Divine Comedy of Dante and the Viraf Nameh of Ar dai Viraf. By Jivanji Jamshedji Modi, B. A.

The So-called Pehelvi Origin of the Sindibad-Namreh. By Jivanji Jamshedji Modi, B. A.

Bhartrihari and Kumarila. By K. B. Pathak, B. A.

Transcripts and Translations with remarks of Rashtrakuta and Kalachuri Copper-plate Grants. By Dr. R. G. Bhandarkar.

A First Century Account of the Birth of Buddha. By Dr. P. Peterson.

ACCOUNTS.

A detailed statement of the receipts and disbursements for 1892 is appended. The total amount of subscriptions received during the year, including arrears Rs. 537-8-0, was Rs. 8,941-13-4 against Rs. 9,005-0-4 in 1891. There were besides Rs. 620 received on account of life subscriptions from a Resident and a non-Resident member. This sum has been invested in Government securities as required by Article XVI. of the Rules.

The balance to the credit of the Society at the end of the year was Rs. 3,630-10-7, including Rs. 2,210 on account of the Sir Raymond West Testimonial Fund, and the arrears of subscription on the same date, Rs. 1,140.

The invested funds of the Society amount to Rs. 9,200.

Sir Raymond West Testimonial.

At the beginning of the year, when it was known that Sir Raymond West, President of the Society, was about to retire, a meeting of the Committee was called to consider whether any, and, if so, what steps should be taken to connect his name with the Society in some permanent form. At this meeting it was resolved that a fund be raised in connection with the Society for the purchase of books as a memorial of the Honorable Sir Raymond West's services to the Society as its President for a period of 12 years.

A subscription list was accordingly circulated among the members of the Society and Rs. 2,210 were collected.

The proceedings of the Managing Committee in reference to the fund were reported at a meeting of the Society held on the 14th April 1892, when the following resolutions were passed:—

That the amount raised with a view to a memorial of the Honorable Sir Raymond West be devoted to the purchase, for the use of the Society's Library, of a collection of standard works in different departments of literature, to be designated "The Sir Raymond West Testimonial," the selection of such works being made by Sir Raymond himself.

That a farewell address be presented to the Honorable Sir Raymond West before his departure, and that a committee of the following gentlemen be appointed to draw up the address:—

The Honorable Mr. Justice K. T. Telang, C.I.E., Mr. C. E. Fox, Mr. J. Griffiths, and the Honorary Secretary.

That a meeting of the Society be called at an early date for the presentation of the address to the Hon'ble Sir Raymond West.

A meeting was accordingly convened on the 21st April 1892, at which, on the proposition of Mr. C. E. Fox, Sir Raymond was elected an Honorary Member of the Society and a farewell address was presented to him. In acknowledging the address Sir Raymond made a long and eloquent speech, reviewing the literary progress of the Society during 12 years he had been its President.

A silver casket of exquisite workmanship for enclosing the address, prepared under the superintendence of Mr. J. Griffiths at the School of Art, is now ready, and it will shortly be forwarded to England.

Sir Raymond has been written to about the books to be selected for the Testimonial, and as soon as a reply from him is received, the books will be purchased.

OFFICE OF THE SECRETARIES.

Mr. Javerilal Umiashankar Yajnik was Honorary Secretary, and Dr. J. Gerson da Cunha, Joint Honorary Secretary, during the year. Mr. Gunpatrao K. Tiwareker has continued as Assistant Secretary and Librarian.

Surgeon-Captain Grayfoot, in proposing the adoption of the report, alluded to the death of Brigade-Surgeon W. Dymock, a former member, who always took very great interest in the Society. The members, no doubt, regretted his death, which deprived the

Society of one who they all felt was a great loss. Another gentleman, whom they had all known very well, was Mr. Curwen, late editor of the *Times of India*, whose ability as a journalist was so well-known in India that it needed no words on his (the speaker's) part to emphasize the great loss his death was to the Society. He thought they all had very good reasons to be exceedingly gratified with the annual report before them, and if they would look at the statistics of books they would see that a long list of romances and novels headed it. They ought to remember the fact that the unofficial members of the Society were very fond of this kind of reading. In fact, he thought they all appreciated a good novel. The additions to the Library, as they would see, had been exceedingly good as compared with past years, and when they looked at the statement of accounts they must feel specially grateful because it spoke volumes in praise of their Honorary Secretary to whom the sound financial condition of the Society was chiefly due. (Hear, hear.) Their Honorary Secretary took the utmost personal interest in the affairs of the Society, and his unsparing exertions spoke volumes for his ability, and certainly deserved their thanks. In alluding to the Hon'ble Sir Raymond West, Dr. Grayfoot said they could not help regretting, though his mantle had fallen upon the shoulders of the Hon'ble Mr. Justice Telang, the absence of one who had as President so ably guided the affairs of their Society. He (the speaker) would say one or two words in regard to one regrettable instance which they had, no doubt, read in one of the dailies. They were all doubtless aware that about two weeks ago there was a reference made to their Honorary Secretary in relation to the way in which he chose books for the Society. He did not know who the writer of the article was, but he evidently considered himself a judge of books, but we would require to know something more of him, before we could accept his *ipse dixit* on the subject of books. But they would no doubt agree with him that their Honorary Secretary had made a very good selection of books, since a very large number of persons took all the new books. There was hardly a new book on which there were not five or six names for a demand, and he, therefore, thought this was an exceedingly good test of the ability of their Honorary Secretary in respect of books chosen. No doubt, every one had his own ideas about choosing books, and when members came to the library, they, of course, would naturally look for some special kind of book. He felt confident that if it were possible to indent upon

the Almighty for a chooser of books, that some one of us would have the temerity to question the quality of the books chosen through Divine agency. There was one thing about the criticism in the paper, which he thought was manifestly unfair to their Honorary Secretary. (Hear, hear.) It had been the practice for years for the Honorary Secretary to choose the books for the Society, owing to the members leaving, through indifference, the whole matter in his hands, and after he had given us the benefit of his labour and brains in choosing our books, it was not fair for us to be captious. Their Honorary Secretary had really done his work well, and, in his opinion, it was unjust for some discontented member to rush into print and start a criticism which was unfair to their Honorary Secretary, who had devoted so much of his energy on behalf of the Society. He (the speaker) considered it was not right to hold up the Honorary Secretary to such criticism. As the report had been read, he hoped it would be approved and adopted, and they would express their perfect confidence in the Managing Committee and the Secretary for the way in which they had managed their affairs in every detail, especially in the choice of books.

Dr. Peterson said he should like to ask whether there was any precedent for a rider to this resolution. He did not believe there was a precedent for the purpose of adopting a vote of confidence, which, he thought, was somewhat of an injurious character. He thought it was out of order to consider the question of criticism which appeared anonymously in one of the dailies. For his part he was dissatisfied, as well as some of the other members, with the way in which the books were chosen, and if there was any support, he should be glad to move an amendment to only express their thanks to the Committee for the manner in which they had managed the business of the Society.

Mr. Marshall seconded the amendment.

Dr. Peterson asked to hear the vote passed last year in reference to the annual meeting.

Mr. Kittredge considered they should shut their eyes to any criticism which had appeared in the dailies against their Honorary Secretary, who should not take any notice of it.

Mr. Wacha was of the same opinion.

Mr. Javerilal explained to the meeting that in the selection of new books he was only following the practice of his predecessor (Dr. Peterson). But he went further. Before purchasing a new book he took care to see what the reviewers had to say on it. He read

the reviews upon it as they appeared in the *Academy*, the *Athenæum*, the *Times*, the *Spectator*, the *Saturday Review*, and other English papers, and made up his mind as to whether or not it would be useful to have it for the Society. He found from experience that this was a most suitable method to follow, because he saw that neither he nor the Managing Committee had received one single complaint throughout the year on the subject, and because he observed that no sooner were selected books placed on the shelf of the Society's table than there were applicants for almost every one of them. Such applicants at times numbered more than a dozen. He thought there could be no surer test of the soundness of the selections made than this. At all events he knew of no better test.

Dr. Grayfoot said that he was responsible for the wording of the resolution, and his object in proposing a vote of confidence was to invoke a discussion on the subject, and as that object had been accomplished, and every one seemed to agree with his remarks about the Honorary Secretary, he was quite willing to accept Dr. Peterson's amendment, as he had no wish to spring a new procedure on the members of the Society. He then moved that the report be adopted, and a vote of thanks be accorded to the Committee of Management and the Honorary Secretary for their services during the year.

Mr. J. MacDonald seconded the proposal, which was passed.

Mr. D. E. Wacha proposed that the following gentlemen form the Committee of Management for 1893:—

The Hon'ble Mr. Justice K. T. Telang, M.A., C.I.E., President; Dr. J. Gerson da Cunha, M.R.C.S., Mrs. Pechey-Phipson, M.D., Dr. P. Peterson, M. A., and the Hon. Mr. Justice Candy, Vice-Presidents; Mr. Javerilal U. Yajnik, Mr. Kharsetjee R. Kama, Dr. Atmaram Pandurang, Mr. J. Westlake, Dr. D. MacDonald, Dastur Darab P. Sanjana, Mr. J. Griffiths, Professor M. Macmillan, B.A., Mr. Geo. A. Kittredge, M.A., Mr. W. R. Macdonell, M.A., Rev. R. Scott, M.A., and Mr. James Macdonald, members; Mr. Javerilal Umiashankar Yajnik, Honorary Secretary; Dr. J. Gerson da Cunha, Joint Honorary Secretary (Numismatics and Archæology); Rao Bahadoor Y. M. Kelkar and Mr. D. R. Chichgar, Honorary Auditors.

At the suggestion of Dr. Peterson, Mr. J. M. Campbell, C.I.E., and the Rev. Mr. Gray were added to the list of the new Committee of Management.

The proposition being seconded by Mr. J. J. Mody was carried.

The usual vote of thanks to the Chairman concluded the proceedings.

ROYAL ASIATIC SOCIETY.

from 1st January to 31st December 1892.

Cr.

	Rs. a. p.	Rs. a. p.
Books purchased in Bombay	2,740 3 4	
Remittances to Messrs. Kegan Paul, Trench, Trübner & Co., on account of Books (£65-5-7) and English Newspapers and Periodicals (£115-13-9), in all (£180-19-4), equivalent of...	2,882 0 10	
Subscriptions to Newspapers paid in India	306 14 5	
Printing	453 6 0	
Binding	493 3 0	
General Charges (including Rs. 412-8-0 on ac- count of new shelves for newspapers)	623 3 11	
Stationery	106 9 3	
Postage and Receipt Stamps	67 0 4	
Shipping and Landing Charges	29 5 7	
Coins purchased.....	20 0 0	
Gas Charges	171 3 4	
Office Establishment.....	5,247 15 2	
Government 4 per cent. Paper purchased	600 0 0	
		13,801 1 2
Balance in Bank of Bombay, including Rs. 2,210 on account of Sir Raymond West Testimonial Fund Subscription.....	3,585 4 7	
Do. in hand	45 6 0	
		3,630 10 7
Total.....Rs.	.....	17,431 11 9
ARREARS.		
Ordinary Subscriptions	640 0 0	
Life Subscriptions.....	500 0 0	
		1,140 0 0

JAVERILAL UMIASHANKAR YAJNIK,

Honorary Secretary.

BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

Patron.

His Excellency the Right Honourable LORD HARRIS, G.C.I.E.,
Governor.

President.

The Hon'ble Mr. Justice K. T. Telang, M.A., C.I.E.

Vice-Presidents.

Dr. J. Gerson da Cunha, M.R.C.S.	Dr. P. Peterson, M.A.
Mrs. Pechey-Phipson, M.D.	The Hon'ble Mr. Justice Candy.

Committee of Management.

Javerilal U. Yajnik, Esq.	Prof. M. MacMillan, B.A.
Kharsetji R. Kama, Esq.	Geo. A. Kittredge, Esq., M. A.
Dr. Atmaram Pandurang.	W. R. Macdonell, Esq., M.A.
J. Westlake, Esq.	Rev. R. Scott, M.A.
Dr. D. MacDonald.	James MacDonald, Esq.
Dastur Darab P. Sanjana.	Rev. R. M. Gray.
J. Griffiths, Esq.	J. M. Campbell, Esq., C.S.

Honorary Secretary.

Javerilal Umiashankar Yajnik, Esq.

Joint Honorary Secretary.

(Numismatics and Archæology.)

Dr. J. Gerson da Cunha.

Honorary Auditors.

Rao Bahadoor Y. M. Kelkar.

D. R. Chichgar, Esq.

LIST OF MEMBERS.

Resident.

Year of
Election.

- 1855 Vinayakrao Wasudeva, Esq.
1862 Kharsetji Rastamji Cama,
Esq. (*Life Member*).
„ Kharsetji Fardunji Parak,
Esq.
„ Hon'ble Mr. H. M. Bird-
wood, M.A.
1864 Hon'ble Mr. Justice L. H.
Bayley.
„ G.A. Kittredge, Esq., M.A.
„ Nowroji Maneckji Wadia,
Esq.
„ R. G. Oxenham, Esq.
1865 Sorabji Framji Patel, Esq.
„ Atmaram Pandurang, Esq.
1866 Vandravandas Parshotam-
das, Esq.
„ E. B. Carroll, Esq.
1867 J. Westlake, Esq.
„ R. M. A. Branson, Esq.
1868 C. E. Fox, Esq., M.A.
„ Surgeon-General J. Pin-
kerton.
1869 L. P. DoRozario, Esq., M.
1870 Hon'ble Mr. Justice John
Jardine.
1873 J. Gerson da Cunha, Esq.,
M.R.C.S., M.R.A.S.
„ Sir Dinshah Manockji Pitit,
Bart.

Year of
Election.

- 1873 J. MacDonald, Esq.
1874 H. Conder, Esq.
„ Hon'ble Mr. Justice Kasi,
nath Trimbak Telang,
M.A., LL.B., C.I.E.
(*Life Member*).
„ Byramji Nusserwanji Ser-
vai, Esq. (*Life Member*).
„ G. A. Barnett, Esq.
„ P. Peterson, Esq., M.A.
D.Sc.
„ Pirozshah Merwanji Jiji-
bhai, Esq. (*Life Member*).
„ Javerilal Umiashankar
Yajnik, Esq.
„ Grattan Geary, Esq.
1875 Sir Jamsetji Jijibhai, Bart
„ Rev. Dr. D. Mackichan
M.A.
1876 The Right Rev. L.G. Mylne,
D.D., Bishop of Bombay
(*Life Member*).
„ J. M. Campbell, Esq.
1877 Maneckji Barjorji, Esq.
1878 Darasha Ruttonji Chichgar,
Esq.
„ J. Janni, Esq.
„ Dr. E. H. R. Langley.
„ James Jardine, Esq., M.A.
„ Bezonji Rattonji Kotewal,
Esq.

Year of Election.	Year of Election.
1879 Harischandra Krisna Joshi, Esq.	1884 Hon'ble Mr. Justice C. F. Farran.
„ D. MacDonald, Esq., M.D., B.Sc.	„ Bhaishankar Nanabhoy, Esq.
1880 N. S. Symons, Esq.	„ Perozsha Merwanji Mehta, Esq., M.A.
„ Rustam K. R. Cama, Esq., B.A. (<i>Life Member</i>).	„ Goculdas Kahandas, Esq., LL.B.
„ Rev. W. Black, M.A.	„ Jehangir Nasserwanji Mody, Esq. (<i>Life Member</i>).
„ Vijbhuckandass Atmaram, Esq.	1885 Dastur Darab Peshotan Sanjana, B.A.
„ H. C. Kirkpatrick, Esq., M.A.	„ Ganpatrao Shri Krishnaji, Esq.
1881 Damodar Thakarsi Mooljee, Esq.	1886 M. R. Wyer, Esq.
„ M. MacMillan, Esq., B.A.	„ Frank De Bovis, Esq.
„ Major G. Martin, F.C.S.	„ R. N. Mant, Esq.
„ C. H. B. Forbes, Esq.	„ F. Rathbone, Esq.
1882 Louis Penny, Esq.	„ Harkissondas Narotamdas, Esq.
„ A. F. Beaufort, Esq.	„ Rao Bahadur Yeshwant Moreswar Kelkar.
„ Rev. R. Scott.	1887 D. A. De Monte, Esq., M.D.
„ E. M. Slater, Esq.	„ J. Marshall, Esq.
„ A. Abercrombie, Esq.	1888 Hon'ble Mr. Justice H. J. Parsons.
„ Surgeon-Major K. R. Kir- tikar, L.R.C.P., M.R.C.S.	„ Sitaram Vishnu Sukathan- kar, Esq.
1883 Jehangir K. R. Cama, Esq., B.A. (<i>Life Member</i>).	„ Surgeon A. J. Collie.
„ J. M. Drennan, Esq.	„ John Black, Esq.
„ R. H. Baker, Esq.	„ Murarji Goculdas Dewji, Esq.
„ Major H. O. Selby, R.E.	„ Prince Shri Samatsingji.
1884 R. B. Sedgwick, Esq.	„ G. Cotton, Esq.
„ Mrs. Pechey-Phipson, M.D.	
„ J. Griffiths, Esq.	
„ Surgeon-Major T. S. Weir.	

Year of
Election.

1888 W. Bullock, Esq.
 „ J. Westall, Esq.
 „ R. V. Reid, Esq.
 „ F. A. Reddie, Esq.
 „ W. Murray, Esq.
 „ Karsandas Vallabhdas, Esq.
 „ Narondas Purshotamdas,
 Esq.
 „ J. H. Symington, Esq.
 „ Jiwanji Jamshedji Mody,
 Esq.
 „ C. E. Kane, Esq.
 „ J. Avent, Esq.
 „ R. S. Campbell, Esq.
 „ F. C. Remington, Esq.
 „ E. Wimbridge, Esq.
 „ J. B. K. Macbeth, Esq.
 „ Damodardas Tapidas, Esq.
 „ Gowardhandas Khatao
 Makanji, Esq.
 „ W. N. Fleming, Esq.
 „ Dr. K. N. Bahadurji.
 „ Rupsing Mathuradas Lowji,
 Esq.
 „ Framji Dinshaw Petit,
 Esq. (*Life Member*).
 „ Jeewandas Mulji, Esq.
 „ Bomanji Dinshaw Petit,
 Esq. (*Life Member*).
 „ Rev. R. McOmish.
 „ A. C. Parmenidas, Esq.
 „ J. P. Phythian, Esq.
 „ Badrudin Tyabji, Esq.
 „ Rao Saheb Wasudeva
 Jagonath Kirtikar.
 „ J. Stiven, Esq.
 1889 Lord Colin Campbell.

Year of
Election.

1889 W. Hughes, Esq.
 „ A. H. Nazar, Esq.
 „ C. H. Armstrong, Esq.
 „ Lieut.-Col. W. Osborn.
 „ Veerchand Deepchand, Esq.
 „ F. W. Stevens, Esq., C.I.E.
 „ Jagmohandas Vandrawan-
 das, Esq.
 „ W. R. Macdonell, Esq.
 „ Rastomji Pestonji Kar-
 karia, Esq.
 „ G. W. F. Playfair, Esq.
 „ Gowardhandas Goculdas
 Tejpal, Esq.
 „ J. C. E. Branson, Esq.
 „ Miss Macdonald.
 „ Rev. J. F. Gardner.
 „ N. S. Glazebrook, Esq.
 „ Dinshaw Edalji Vacha, Esq.
 „ I. O'Callaghan, Esq.
 „ Narayan Ganesh Chanda-
 warkar, Esq.
 „ J. Darling, Esq.
 „ Surgeon B. B. Grayfoot.
 „ Hon'ble Mr. Justice Candy.
 1890 His Excellency the Right
 Hon'ble Lord Harris,
 G.C.I.E.
 „ Manmohandas Ramji, Esq.
 „ H. A. Acworth, Esq.
 „ Rev. Dr. W. M. Alexander.
 „ Framji Rastamji Vicaji,
 Esq., LL.B.
 „ Philip B. Savile, Esq.
 „ Lieut. R. T. R. Lawrence,
 R.E.

Year of Election.	Year of Election.
1890 Lieut.-Col. R. V. Riddell, R.E.	1891 Shankar Prasad Hari Pra- sad, Esq.
„ Dharamsi Murarji Gocul- das, Esq.	„ W. G. Treacher, Esq.
„ Mulji Bhowanidas Bar- bhaiya, Esq.	„ Captain J. C. Swann.
1891 Rev. Dr. B. DeMonte.	„ Jamsetjee N. Tata, Esq.
„ Dharamsey Sundardas Mulji, Esq.	„ Fakirchand Premchand, Esq.
„ Arthur Leslie, Esq.	„ Ibrahim Ahmedi, Esq.
„ Hugh Rowbotham, Esq.	„ The Hon'ble Fazalbai Visram.
„ W. D. McKewan, Esq.	„ Surgeon-Major F. F. Mac- Cartie.
„ Daji Abaji Khare, Esq.	1892 C. K. Desai, Esq.
„ Dr. Balchandra Krishna Bhatawadekar.	„ Cawasji Dadabhoy Dubash, Esq.
„ Rev. R. M. Gray.	„ M. C. Turner, Esq.
„ A. M. Dhurumsey, Esq.	„ R. W. Playfair, Esq.
„ R. Gilbert, Esq.	„ Prabhuram Jivanram Vai- dya, Esq., (<i>Life Member</i>).
„ H. Kennard, Esq.	„ O. V. Muller, Esq.
„ J. H. Sleigh, Esq.	„ Nowroji Byram Suntooki, Esq.
„ F. York Smith, Esq.	„ W. Doderet, Esq.
„ Maneksha J. Talyarkhan, Esq.	„ Major I. Burne-Murdoch.
„ G. R. Johnston, Esq.	„ S. R. Bhandarkar, Esq.
„ W. Munro, Esq.	„ R. C. Chapman, Esq.
„ T. W. Cuffe, Esq.	„ Dababhoy Morwanji Dallal, Esq.
„ Sarabhai Vajeshankar, Esq.	„ F. W. Eicke, Esq.
„ Vajeshankar Gowrishan- kar, Esq.	„ Rahimtulla Khairaz, Esq.
„ N. A. Moos, Esq.	„ V. N. Bhagvat, Esq.
„ L. J. Robertson, Esq.	„ Tribhuvandas Varjivan- das, Esq.
„ W. H. Sharp, Esq.	„ H. R. H. Wilkinson, Esq.
„ W. L. Harvey, Esq.	„ Cursetji N. Wadia, Esq.
„ W. C. Rand, Esq.	
„ J. Y. Munro, Esq.	

Year of
Election.

- 1892 Major A. Hildebrand.
 „ H. W. Uloth, Esq.
 „ Karimbhai Ibrahim, Esq.
 „ J. L. Symons, Esq.
 „ Rao Saheb Dalpatram
 Pranjivanram.
 „ R. Gilbert, Esq.
 „ T. J. Bennet, Esq.
 „ Sadanand Trimbak Bhan-
 dare, Esq. (*Life Member*).
 „ C. H. Jopp, Esq.
 „ James Kenyon, Esq.

Year of
Election.

- 1892 A. H. King, Esq.
 „ K. B. Setna, Esq.
 „ Burjorji Nowroji Apyakh-
 tiar, Esq.
 „ A. M. T. Jackson, Esq.
 „ J. Douglas, Esq.
 „ Major C. J. Blomfield.
 „ R. E. Melsheimer, Esq.
 „ Captain T. J. Grier.
 „ John A. Douglas, Esq.
 „ L. R. W. Forrest, Esq.
 „ Hormasji Dorabji Padamji,
 Esq.

Non-Resident.

- 1865 Professor R. G. Bhandhar-
 kar, M.A.
 1868 G. B. Reid, Esq., C.S.
 „ J. C. Lisboa, Esq., G.G.M.C.
 „ H. H. the Thakore Saheb
 of Bhavnagar.
 „ H. H. the Jam Saheb of
 Nawanganar.
 „ H.H.Ramchandrarao Appa
 Saheb, Chief of Jamkhandi.
 „ Dr. G. Bühler.
 „ H. H. the Thakore Saheb
 of Morvi.
 „ H. H. Shriniwasraoji Pant
 Prathinidhi.
 „ The Hon'ble Krishnaji
 Laxumon Nulkar, C.I.E.
 1869 J. F. Fleet, Esq., C.I.E.
 „ Bomanji Jamaspji, Esq.,
 C.I.E.
 1871 R. E. Candy, Esq., C.S.
 1875 Cowasji Karsetji Jamsetji,
 Esq.

- 1876 G. C. Whitworth, Esq., C.S.
 „ J. A. Baines, Esq., C.S.
 „ Rev. Thomas Foulkes.
 1876 G. W. Forrest, Esq., B.A.
 1878 Sadashiya Vishwanath
 Dhurandhar, Esq., LL.B.
 1879 Sayad Hassan Bilgrami,
 Esq., B.A.
 1879 Surgeon-Major C. T. Peters,
 M.B., L.S.M.
 1882 W. P. Symonds, Esq., C.S.
 „ E. H. Moscardi, Esq., C.S.
 „ Kabi Raja Samuldas.
 „ W. W. Loch, Esq., C.S.
 „ E. H. Fulton, Esq., C.S.
 1883 Rev. J. H. Mackay.
 „ John R. Greaves, Esq.
 „ Yeshwant Wasudev Athale,
 Esq., M.A.
 1884 Lieut.-Col. J. Hibbert.
 1885 Nowroji Pestonji Vakeel,
 Esq.
 „ R. H. Gunion, Esq., B.A.

Year of Election.	Year of Election.
1886 A. A. de S. C. Continho, Esq.	1891 Rao Saheb Balwantrao Bhuskute.
„ Rao Bahadur Shankar Pandurang Pandit (<i>Life Member</i>).	„ Rev. Mr. Dobie.
„ Rev. J. Bambridge.	„ H. H. Dhruva, Esq.
1887 A. W. Crawley-Boevey, Esq., C.S.	„ Hon'ble M. G. Ranade, C. I. E.
1888 R. W. E. Parker, Esq.	„ Bal Gangadhar Tillak, Esq.
„ Francis Xavier Pereira, Esq.	„ Vinayacrao Yaddhow Va- nikar, Esq.
„ Prabhashankar Gowrishan- kar, Esq.	„ Shrimant Aba Saheb, Chief of Visalgad.
„ Syed Ikhal Ali, Esq.	„ Shrimant Narayanrao Go- vindrao Ghorepada, Chief of Ichal Caranji.
„ Khan Bahadur Dr. Bomanji Sorabji.	„ Kharsetji Rustomji Thana- wala, Esq.
„ Syed Ali Bilgrami, Esq.	1892 Sertorio Coelho, Esq. (<i>Life Member</i>).
1889 C. G. Dodgson, Esq.	„ T. W. Arnold, Esq.
„ Aziz Mirza, Esq.	„ C. Biddulph, Esq.
„ E. M. Pratt, Esq.	„ Vithalrao Narayan Natu, Esq.
„ M. H. Nazar, Esq.	„ Kavasaji Dadabhai Naigam- wala, Esq.
„ Mancharji Pestonji Khare- gat, Esq., C.S.	„ Surgeon-Major J. H. New- man.
1890 Raja Murli Manohar Baha- dur.	„ Rao Saheb P. B. Parakh.
„ P. P. De Andrade, Esq.	„ A. C. Logan, Esq., S C.
„ K. B. Pathak, Esq.	
1891 Arthur Hill, Esq., C.E.	
„ Charles E. J. F. Ferrière, Esq.	

Honorary.

1835 A. S. Walne, Esq.	1866 Dr. A. Weber.
1845 M. le Marquis de Ferrière de Vayer.	„ J. H. Rivara da Cunha.
1848 M. le Vicomte Eugène de Kerckhove.	1879 Olivet Codrington, Esq., M.D.
1849 B. Hodgson, Esq.	1892 Sir Raymond West, M. A., K.C.I.E.
1862 H. J. Catter, Esq., F.R.S.	

A meeting of the Society was held on Saturday, the 25th February 1893.

Dr. J. Gerson da Cunha in the Chair.

The Minutes of the last Meeting were read and confirmed.

Dr. Paul Deussen, Prof. of Philosophy, Kiel (Germany), then gave an address on the Philosophy of the Vedanta in its relation to Occidental Metaphysics.

Mr. Javerilal U. Yajnik, the Honorary Secretary and Prof. MacMillan, made remarks on the paper.

Mr. MacMillan then proposed a vote of thanks to Dr. Deussen for the learned discourse he had delivered, and it was carried by acclamation.

A Meeting of the Society was held on Tuesday, the 28th March 1893.

Rao Bahadoor Y. M. Kelkar in the Chair.

Mr. K. B. Pathak read a paper entitled—Was Bhartrihari a Buddhist?

Mr. Javerilal U. Yajnik, the Honorary Secretary, made remarks on the paper.

Mr. Kelkar then proposed a vote of thanks to Mr. Pathak for his interesting paper which was unanimously carried.

A Meeting of the Society was held on Friday, the 15th September 1893.

Dr. J. Gerson da Cunha in the Chair.

The Minutes of the previous Meeting having been read and confirmed.

The Hon'ble Mr. Javerilal Umiashankar Yajnik, the Hon. Secretary, read the following letter from Sir Raymond West:—East India United Service Club, St. James's Square, S. W., 30th June, 1893. Dear Mr. Yajnik,—Last Monday I received at the hands of H. H. the Maharaja of Bhownuggur the handsome address forwarded to me by the Bombay Branch of the Royal Asiatic Society. The occasion was a most happy one, especially as affording me an opportunity of publicly expressing the gratitude I feel towards the Society and my interest in its welfare and my hopes for its future. I can assure the Committee and the members at large that I shall never forget the time when we worked hand in hand or the too handsome

acknowledgment of my small services with which they have honoured me. To Mr. Griffiths I am especially beholden for the beautiful design and workmanship of the casket in which the address was enclosed. I shall preserve it as a token of his personal affection as well as of the kindness of the subscribers. Believe me, yours sincerely —(Sd.) R. WEST.

THE LATE MR. TELANG.

Professor Bhandarkar said it was his painful duty that evening to move the following resolution:—"That we place on record the Society's deep sense of the loss they have incurred in the death of their distinguished President, the late Mr. Justice K. T. Telang, C.I.E." So much, he observed, had been written and spoken with reference to the late Mr. Telang during the last fortnight that he need say nothing whatever to induce his hearers to adopt the motion he placed before them, and if he himself said anything at all, it would simply be to add his testimony to that of many others who had written and spoken of his numerous qualities. The first time he (the speaker) saw Mr. Telang was when he presented himself for his F.A. Examination in November 1866. His appearance then was boyish, but his countenance beamed with intelligence, and his performance at the examination did not belie what his countenance expressed. Question after question was put to him, and all were so satisfactorily and readily answered, that the examiners accorded him the highest marks. In the next year he passed his B.A. Examination; a year later he passed his M. A., and went on successfully through the course by about 1870. Then, after he had finished the whole course and passed his LL.D. and qualified himself to be admitted an advocate of the High Court, he turned his attention to antiquarian work and the work of making researches into the history of India, and into the development of Indian thought. The very fact of devoting himself to this subject and doing a great deal of work which would stand, involved much. In the first place one who entered into that field was required to be a man of exceptional intelligence; a man with a clear head and very acute and keen reasoning powers. The next requisite — and a very essential requisite — was that there must be curiosity in him; and the third requisite was that there must be a freedom from bias and a thorough impartiality in forming an opinion on any question that came forward. The difficulty of finding a combination of those qualities which was so essential to anyone who pursued those

studies was so great, that notwithstanding the fact that, during the last thirty or thirty-five years in which their University had admitted Sanskrit into its course of studies, they only had four or five graduates who had applied themselves to that branch, although there were about one thousand Sanskrit graduates in connection with the University. Therefore, to be one out of the four belonging to the thousand, as was Mr. Telang, was in itself a great honour, and implied that the man so honoured must be one of very high calibre. The speaker having referred at some length to Mr. Telang's many well-known contributions to the world of literature, proceeded to say that he did not remember any death that was so deeply, so sincerely, and so widely regretted as that of Mr. Telang, and that certainly was due to the rare combination of the best qualities of head and heart which he possessed. In the first place, he possessed a clear and powerful mind; in the next place, his manners were always very simple and gentle, but amiability and gentleness of manners were not always consistent with the strict exercise of the higher virtues of truth and justice. Mr. Telang, however, harmonised them both, and while he did not cease to be amiable and gentle, he never swerved from the right path. He was not an opinionated man, conceiving certain ideas and clinging to them to the last moment, but he always observed and was always ready to learn. After having worked for a long time in the political field, his views in that respect were a great deal sobered down, and he (the speaker) had no doubt that if he had been living at the present time he would have been of the greatest use in sobering down the views of other people who were sometimes very wild in giving expression to what they called their aspirations. Mr. Telang was deeply read in English literature and gave expression to his thoughts in elegant English, while his modesty of manner, combined with his vast accomplishments, accounted for his great popularity amongst Europeans, that popularity being of a kind which he (the speaker) did not remember any other Native having enjoyed.

Professor Peterson, in seconding the motion, said he was sure they were all very grateful to Professor Bhandarkar for the pains he had taken at the cost, no doubt, of some repressed emotion, to be their chief spokesman on that melancholy occasion, and it gave him a melancholy satisfaction to stand side by side with Professor Bhandarkar in the discharge of the sad duty that had fallen upon him. Mr. Telang was one of his oldest friends in this country. They had been drawn together by a common interest in the country's past, but

they soon discovered that they thought alike in this country's present and this country's future, than which Cicero had said there could be no stronger bond of friendship between men. But there was about the deceased a culture and winningness which would have rendered even that bond superfluous. He must not, however, linger on the thought that the eminent man, whose death they now deplored, was a close personal friend of his own, and he had many claims on his fellow-countrymen and those who were fellow-citizens with him in this great empire. Mr. Telang was one whose whole life was devoted with a single eye to the discovery of the truth, and he lived up to the measure of the truth he found. In the papers contributed by him to the Society's Journal and in the many important communications outside that Journal, they would search in vain for a passage in which it was not apparent that the writer's one aim was to find out the truth so far as it was ascertainable. It was his (the speaker's) privilege to work with him for many years in the University, and for a shorter space of time on the Corporation, and he could not recall a single occasion upon which he gave rise to a suspicion in the mind of anyone that there was any other motive actuating him than the desire of ascertaining what was the best course to be adopted in the interest of those he represented and of using an eloquence unsurpassed amongst them for the purpose of leading others to his own conclusions. It was no common man that they had lost. His life, and lives like his, formed a precious bond between the Hindoo and other communities. The things that divided them lay on the surface and caught the eye: the things in which they united lay deep down in the foundations of their common nature, and a life such as Mr. Telang had lived in the face of all of them was a slight testimony, if testimony were needed, that virtue and honour were the dearest things to the best men of all communities. He was the first Native President of their Society, and as such his name was added to a death-roll which contained more than one illustrious name, and he was persuaded, and he knew they would all agree with him, that it would be the duty and pride of the Society to hand down his name in equal honour and in equal fame. (Hear, hear.)

The motion was then carried.

The Hon. Mr. Javerilal Umiashankar Yajnik then moved—"That a letter enclosing a copy of the Society's resolution be forwarded to the father of the Hon'ble Mr. Justice K. T. Telang, with the expression of the Society's sincere sympathy with him and his family in their

bereavement." Mr. Javerilal said it seemed to him that it would be some consolation to the aged parents of Mr. Telang, in the midst of their overpowering grief, to know that their bereavement had evoked sympathy among a very wide circle of friends, admirers, and acquaintances. It was about sixteen months ago that Mr. Justice Telang succeeded Sir Raymond West as President of this Society. It was a rare good fortune for a Native gentleman in this Presidency to combine in himself the honours of two high offices of Vice-Chancellor of the University and President of this Society. In speaking of Mr. Telang's qualifications for the office of President, the retiring President, Sir Raymond West, bore testimony as under :—"There is one set of papers which I have reserved till the last—those papers read to the Society by my distinguished and honourable successor and President of this institution, Mr. Telang. I am sure you will feel that the author of papers such as those, and of such learning in Sanskrit literature, is in every way fitted for the office which he now occupies. I am sure he will be able to do much for this Society, and whenever he retires from the Presidency, he will leave behind material enough to make the Society distinguished for generations to come. I congratulate the Society most heartily on my being succeeded by Mr. Telang, and my own light will shine dimmer by contrast with his. I identify myself so much with the honour and career of this Society, that I have no feeling of envy, however much cause there may be for it, and I feel already in anticipation a glow of delight in feeling that the Society will be so worthily presided over and stimulated to work by this gentleman." To Sir Raymond West and to all of them here in that hall it must be a matter of the deepest regret that the hopes entertained of their new President were not destined to be realized owing to his being cut off in the midst of his useful career. But he had left to the Society enough of a legacy of very useful work in the shape of papers contributed to the journal of their Society to make it distinguished for many a long year to come. Mr. Telang joined the Society in 1874. It seemed to Mr. Javerilal that Mr. Telang's labours in the advancement of Sanskrit scholarship and original research might be classed under three heads. Under the first head he would include those contributions of Mr. Telang in which he reviewed points of divergency in the opinions of European and Indian Sanskrit scholars in respect of the origin and antiquity of works of established reputation in Sanskrit literature. in this category, he would, for instance, place two at least of

Mr. Telang's papers, one entitled, "Is the Ramayan copied from Homer?" and the other, the introduction appended to his translation into English blank verse of the Bhagvadgita. Mr. Telang went elaborately into arguments and proofs, and the conclusion at which he arrived was that the antiquity of the Ramayan yet remained to be disproved. And, similarly, in his introduction to the versified translation of the Bhagvadgita he combated the views of Dr. Lorinser that the author of the Bhagvadgita borrowed his doctrines from the New Testament. Under the second head, Mr. Javerilal included papers in which Mr. Telang indicated the results of the constructive method by attempting to fix the dates of important works and notable authors in Sanskrit literature, such as his note on the age of Kusumanjali, his note on the age of Madhusudan Saraswati, on Bādarāyan, and Shri Harsha. Under the third head he included Mr. Telang's critical editions of Bhartrahari's Nitisataka and Vairagysataka and Vishakhadatta's Mudrarākshasa in the Bombay series of Sanskrit classics. Here he would say that Mr. Telang was one of the two Sanskrit scholars in India who had the honour of being invited by Professor Max Müller to translate works from Sanskrit into English for his series of the Sacred Books of the East, the other being his learned and eminent friend, Professor R. G. Bhandarkar. One work in preparation, and the early publication of which was announced by Messrs. Longman, of London, had a melancholy interest. It was entitled, "The Mahrattas, or the History of the Deccan to the Fall of the Peishwa, 1818." Though a student all his life, Mr. Telang was not a recluse. He loved to study life in different grades and in different phases. In private life he was a dutiful son, a kind father, an affectionate brother, a generous friend, and a patriotic and enlightened citizen. In him great learning was combined with great humility and gentleness of character. If he had his weakness—and who had not?—his weakness leaned to virtue's side. Taking him all in all, it will be difficult to find his like again. It was not too much to say that India was much the poorer by the loss of a man so great and so good.

Mr. N. G. Chandavarkar seconded the motion, and in doing so referred especially to the vast and valuable influence the late Mr. Telang's example and advice had had upon the younger generation. There was a tendency on the part of some of the rising generation to jump at conclusions without examining thoroughly all the information and facts obtainable, and there were some people who thought that patriotism consisted in holding up their own possessions, customs and

manners as being superior to those of others, but Mr. Telang was one of the few men who always fought against that tendency, and, as far as possible, brought his influence to bear upon those classes who were attracted to him by his scholarly attainments, affability of manner, and the purity of his life. Scholarly as he was, Mr. Telang was always very humble in his conversation with his friends: he never tried to show that he was a very great man and to make it appear that those before him knew nothing. On the contrary, he entered into conversation with them as if he tried to learn more than to teach. In fact, the whole of his life might be summed up in the words "He died learning."

The proposition was then adopted.

Dr. J. Gerson da Cunha subsequently read a paper on "The Diary of a French Missionary in Bombay, from November 8th, 1827, to May 12th, 1828."

On the motion of Dr. R. G. Bhandarkar, seconded by Dr. P. Peterson, a vote of thanks was passed to Dr. da Cunha for the interesting paper he had read.

A General Meeting of the Society was held on Friday, the 24th November 1893, in accordance with Article XX of the Rules for the revision of the list of newspapers and periodicals taken by the Society. Dr. P. Peterson, President in the Chair.

At this meeting it was resolved to subscribe to the *Strand Magazine*; the *Pall Mall Magazine*; *Black and White*; the *Statist*; *Westminster Gazette*; *Dublin Quarterly Review*; and the *Economic Journal* from the beginning of 1894.

At the conclusion of the General Meeting, an Ordinary Meeting was held, when the minutes of the last Meeting were read and confirmed, and Dastur Dáráb Peshotnn Sanjána read a paper* on "the Existing MSS. of the Pahlavi Nirangistán."

A vote of thanks was passed to Mr. Sanjana for the paper he had read.

* The paper will be published in the next number of the Journal.

The Annual Meeting of the Society was held on Thursday, the 25th January 1894.

Present :

Dr. J. Gerson da Cunha, Vice President, in the Chair.

*Members :—*The Hon'ble Mr. H. M. Birdwood, the Hon'ble Mr. Justice Candy ; H. H. The Aga Khan ; Messrs. Geo. A. Kittredge, H. R. H. Wilkinson, K. R. Kama and James MacDonald ; the Hon'ble Mr. W. R. Macdonell ; Messrs. J. P. Phythean, J. J. Mody, R. P. Karkaria, O. N. Haridas and J. Avent ; Dr. De Monte ; Rev. Dr. B. De Monte, Mr. O. V. Muller ; Rev. Mr. Abbott ; Messrs. B. R. Kotewal, Darasha R. Chichgar, M. H. Nazar and H. S. Dixit ; Rao Saheb D. P. Kharkhar and Messrs. Robert Pescio and D. E. Vacha and the Hon'ble Mr. Javerilal U. Yajnik, Honorary Secretary.

The Honorary Secretary read the Report for 1893.

ANNUAL REPORT FOR 1893.

MEMBERS.

Resident.—37 gentlemen were elected members during the year under report, and 2 non-resident members came on the resident list, one of whom compounded for his future subscription by the payment of a lump sum of Rs. 500. Four members withdrew, three retired, four died, one was removed from the list, and one having left Bombay, was placed on the non-resident list. The total number at the end of the year was thus 245, including 13 life members, against 219 at the end of the preceding year. Of these 42 were absent from India.

Non-Resident.—6 gentlemen were elected under this class, and one was transferred from the list of resident members. Three resigned, one died, two were added to the resident list, and the names of seven were struck off the roll for non-payment of subscription. The number at the close of 1893 was 63, while that at the end of 1892 was 69.

Life Members.—His Highness the Chief of Ichalkaranji, Mr. Rastamji Nanabhai Byramji and Kumar Shri Buldevji, of Dharampore, became life members of the Society during the year.

OBITUARY.

The Society announce with regret the loss by death of the following members :—

Resident.

The Hon'ble Mr. Justice K. T. Telang, C.I.E., President
Damodar Thakarsi Mulji, Esq.

Rao Bahadur Yeshwant Moreshwar Kelkar.

Hugh Rowbotham, Esq.

Non-Resident.

The Hon'ble Mr. Krishnaji Laxuman Nulkar, C.I.E.

At a meeting held on 15th September last, the Society placed on record the expression of their deep sorrow for the great loss they sustained by the untimely death of their esteemed President, the Hon'ble Mr. Justice K. T. Telang, C.I.E., and their testimony to his brilliant talents, eminent abilities, and varied accomplishments, and to his valuable services in the elucidation of the literature, history, and antiquities of India. He always evinced the warmest interest in the affairs of the Society and advanced the cause of original research by contributions to its Journal.

These contributions consisted of the following papers :—

1. A New Chalukya Copper-plate with remarks.
2. A Note on the Age of Madhusūdan Saraswati.

3. Three Kadamba Copper-plates.
4. A Note on Bádaráyana, the Author of Brahma Sutra.
5. Purnavarmá and Sankarác'harya.
6. Gleanings from the Śáriraka Bháshya of Śankarác'harya.
7. Subandhu and Kumarila.

He joined the Society in 1874, was made a Member of the Committee of Management in 1879, and a Vice-President in 1887, and in 1892, when Sir Raymond West retired, was elected President in succession to him. Mr. Telang was the first native gentleman who was chosen for the important post of President of this Society.

Rao Bahadur Yeshwant Moreshwar Kelkar, who joined the Society in 1886, acted for several years as one of its Honorary Auditors.

Original Communications.

The papers read before the Society during the year were:—

(1) The Philosophy of the Vedánta in its relation to occidental metaphysics. By Dr. Paul Deussen, Professor of Philosophy, Kiel (Germany).

(2) Was Bhartrihari a Buddhist? By K. B. Pathak, B. A.

(3) The Diary of a French Missionary in Bombay from November 8th, 1827, to May 12th, 1828. By Dr. J. Gerson da Cunha.

(4) The extant MSS. of the Pahlavi Nirangistan. By Dastur Darab Peshotan Sanjana, B. A.

LIBRARY.

ISSUES OF BOOKS.

The issues of books during the year under report were 16,004 volumes of new works including periodicals and 9,976 of old books. The issues during 1892 were 15,174 volumes of new books and 9,439 of the old.

A detailed statement of the monthly issues is given below :—

	Old Books.	New Books.		Old Books.	New Books.
	No. of Volumes.	No. of Volumes.		No. of Volumes.	No. of Volumes.
January	700	1,346	July	899	1,509
February	863	1,552	August	729	1,594
March	804	1,479	September... ..	853	1,316
April	1,076	1,377	October	845	1,170
May	754	995	November	866	1,091
June	731	1,435	December	856	1,140

The issues of each class of books, new and old, during the year, are shown in the following table :—

CLASSES.	Old.	New.
Theology and Ecclesiastical History	249	160
Natural Theology, Metaphysics and Moral Philosophy... ..	98	63
Logic, Rhetoric, and Works relating to Education	40	106
Classics, Translations and Works illustrative of the Classics	116	49
Philology, Literary History and Bibliography	104	102
History, Historical Memoirs and Chronology	442	465
Politics, Political Economy and Statistics	276	304
Jurisprudence	85	18
Public Records, Statutes, &c.	94	24
Biography and Personal Narratives	414	1,040
Antiquities, Numismatics, Heraldry and Genealogy	130	49
Voyages, Travels, Geography and Topography	404	608
English Poetry and Dramatic Works	229	396
Novels, Romances and Tales	4,929	3,137
Miscellaneous, and Works on several subjects of the same Authors	567	645
Foreign Literature	147	90
Natural Philosophy, Mathematics, Mechanics and Astronomy	103	38
Fine Arts and Architecture... ..	61	57
Science of War and Works on Military Subjects	31	38
Natural History, Mineralogy, Geology and Chemistry... ..	115	257
Botany, Agriculture and Horticulture	89	1
Medicine, Surgery, Physiology, &c.	93	78
Transactions of Learned Societies, Encyclopædias and Periodical Works	577	6
Dictionaries, Lexicons, Vocabularies and Grammatical Works	82	5
Oriental Literature	501	82
Periodicals, Magazines, &c. ... ..	.....	8,186
	9,976	16,004

Additions to the Library.

The total number of volumes added to the Library during the year was 840. Of these 541 were purchased and 299 presented, compared with 702 volumes purchased and 205 presented in the year before. The presents of books were received chiefly from the Bombay Government, the Secretary of State for India, the Government of India, the other local Governments and individual authors.

The number of volumes of each class of books added to the Library during the year under review by purchase and presentation is shown in the following table:—

CLASSES.	Purchased.	Presented.
Theology and Ecclesiastical History	14	.....
Natural Theology. Metaphysics and Moral Philosophy	6	.....
Logic, Rhetoric, and Works relating to Education ...	2	... ..
Classics, Translations and Works illustrative of the Classics	7	3
Philology, Literary History and Bibliography ...	12	.....
History, Historical Memoirs and Chronology ..	36	.....
Politics, Political Economy and Statistics	74	23
Jurisprudence	5	3
Public Records, Statutes, &c.	11	213
Biography and Personal Narratives	58	.....
Antiquities, Numismatics, Heraldry and Genealogy.	12	8
Voyages, Travels, Geography and Topography ...	32	3
English Poetry and Dramatic Works	19	2
Novels, Romances and Tales	115	.....
Miscellaneous, and Works on several subjects of the same Authors	42	4
Foreign Literature	11	1
Natural Philosophy, Mathematics, Mechanics and Astronomy	6	2
Fine Arts and Architecture	7	.....
Science of War and Works on Military Subjects ...	2	.....
Natural History, Mineralogy, Geology and Chemistry	13	2
Botany, Agriculture and Horticulture	4	.....
Medicine, Surgery, Physiology, &c.	13	2
Transactions of Learned Societies, Encyclopædias and Periodical Works	21	20
Dictionaries, Lexicons, Vocabularies and Grammatical Works	2	3
Oriental Literature	17	10

NEWSPAPERS AND PERIODICALS.

The Newspapers, Periodicals, and Journals of learned Societies subscribed for and presented to the Society during 1892 were :—

Literary Monthlies	...	...	...	...	9
Illustrated	...	...	...	...	14
Scientific	...	...	...	...	35
General	...	...	...	...	3
English Newspapers	...	...	...	...	15
Reviews	...	...	...	...	12
English and French Registers, Army Lists, Directories, &c.	...	...	...	...	14
Foreign Literary and Scientific Periodicals	...	...	...	...	19
American Literary and Scientific Periodicals	...	...	...	...	12
Indian Newspapers	...	...	...	...	15
Indian Journals, Reviews, Army Lists, Directories, &c.	...	...	...	...	24
Australian Newspaper	...	...	...	...	1

At a meeting of the Society held under Article 20 of the Rules, in November last, it was resolved to subscribe to the following additional Newspapers and Magazines from the beginning of 1894 :—

Strand Magazine.
Pall Mall Magazine.
Black and White.
Statist.
Westminster Gazette.
Dublin Quarterly Review.
Economic Journal.

COIN CABINET.

The Society's Coin Cabinet received an accession of 137 coins during the year under review. Of these, 65 were presented by Lt.-Col. Hunter, Political Agent, Mahikanta, and the rest were received from different Governments under the Treasure Trove Act—

4 from the Bombay Government.
13 from the Bengal Government.

- 4 from the Government of Assam.
- 32 from the Punjab Government.
- 19 from the Government, Central Provinces.

Of the total 137, 7 are gold, 36 silver, 88 copper, and 6 of mixed metal.

A detailed descriptive list is subjoined :—

Presented by the Bombay Government—

- 1 silver coin of Shah Jehan, found at Nasurpur, Sind.
- 1 silver coin of Aurangzeeb, found at Nasurpur, Sind.
- 1 silver coin of Jehangir, found at Nasurpur, Sind.
- 1 silver coin of Mahamad Shah, Mogul Emperor, found buried in a house at Ahmedabad.

By Lt.-Col. J. M. Hunter, Political Agent, Mahikanta,
65 copper coins of the Mahomedan kings of Gujarat, mostly of Mahomad Shah, of dates varying from 888 to 920 Hijra, found at Barmuvádá in the Mahikanta State.

By the Bengal Government :—

- 6 silver coins of Jehangir, found in the Champaran District, Bengal.
- 3 silver coins of Shah Jehan, found in the Champaran District, Bengal.
- 1 silver coin of Shah Jehan, found in the Cuttack District, Bengal.
- 2 silver coins of Akbar, found in the Champaran District, Bengal.
- 1 silver coin of Nasir-ud-din Mahammad Shah, found in the Bhagalpur District, Bengal.

By the Government of Assam :—

- 1 silver coin of Sikandar Shah of Bengal, found in the Kamrup District, Assam.
- 2 silver coins—
(Imperial Delhi Issue), of Ala-ud-din Mahamad Shah,
(Independent Bengal Issue), of Ala-ud-din Husan Shah,
found in the Sibsagar District, Assam.

By the Government of Assam:—

1 silver coin of Ghiyas-ud-din Azam Shah, found in the Kamrup District, Assam.

By the Punjab Government:—

3 silver old Hindu coins (Kuninda variety), found in the Kangra District, Punjab.

10 copper coins of the following Pathan Sultans of Delhi, found in the Hissar District, Punjab:—

Ghiyas-ud-din.

Ala-ud-din Mahamad Shah.

Qutub-ud-din Mubarak Shah.

Ghiyas-ud-din Taghlak Shah.

1 silver Bactrian of Apollodotus, found in the Kangra District, Punjab.

1 Moghul gold coin of Jehangir, found in the Delhi District, Punjab.

1 silver coin of Muzz-ud-din Kaigobad, Pathan Sultan of Delhi, found in the Palaman District, Punjab.

8 silver and copper coins of the following Pathan Sultans of Delhi, found in the Hissar District:—

Ala-ud-din Mahamad Shah.

Qutub-ud-din Mubarak Shah.

Ghiyas-ud-din Taghlak Shah.

Mahammad II. bin Taghlak.

4 gold coins of Aurangzeeb, found in the Delhi District, Punjab.

2 silver old Hindu coins (Kuninda variety), found in the Kangra District, Punjab.

2 gold coins of Shah Jehan, found in the Delhi District, Punjab.

By the Government, Central Provinces :—

13 copper coins of the Āndhrabhṛitya dynasty, found in the Chanda District, C. P.—

Shri Satakani Gotamiputra.
Shri Padumavi Vasethi Putra.
Shri Satakani Gotamiputra II.

6 coins of mixed metal, of the following kings of the so-called Kalachuri dynasty of Chedi, found in the Chhatisgarh District, C. P.—

Jajalla Deva.
Ratna Deva.

Journal.

Number 49, forming Part II. of Volume XVIII. of the Journal, was issued during the year. Number 50 is in the Press. This would complete the Volume, and will be issued with an index and title page and the facsimiles to accompany Dr. Bhandarkar's paper on copperplate grants, appearing in No. 49, which have now been received from the Photozincographic Office.

Accounts.

A statement of receipts and disbursements during 1893 is appended. It will be seen from it that the total amount of subscriptions, including arrears of Rs. 265 collected during the year, was Rs. 9,423-5-4, against Rs. 8,941-13-4 in 1893. There were, besides, Rs. 1,620 received on account of life subscriptions from one non-resident and three resident members. Of this, Rs. 600 have been duly invested in Government Securities as required by Article XVI. of the Rules, and Rs. 1,000 received towards the close of the year will shortly be invested.

The balance to the credit of the Society at the end of the year was Rs. 3,162-0-0 (including Rs. 952 on account of the Sir Raymond West Memorial Fund and Rs. 1,000, the amount

of life subscriptions, which remains to be invested), the net balance being Rs. 1,149-12-4 and the arrears of subscriptions Rs. 280.

Sir Raymond West Memorial.

As stated in the last year's report, the Address voted by the Society to Sir Raymond West was enclosed in a silver casket prepared at the School of Art and forwarded to him in March last.

H. H. the Maharaja of Bhownugger, who is a member of the Society, and who happened to be in England at the time, presented on June 26th, at 46, Queen's Gate, his temporary residence, the Address of the Society to Sir Raymond, in the presence of a select assembly of ladies and gentlemen, whom he had specially invited for the occasion.

A list of books suggested for the Memorial, which was sent to Sir Raymond, has come back from him with his approval, which is communicated in the following letter to the Honorary Secretary :—

“I have been giving a good deal of attention lately to the list of books you sent to me as proposed for purchase and inclusion in the Memorial collection. I shall, I assure you, feel highly honoured by having my name attached to such a collection as your list indicates, and I do not on consideration think I should do any material good by attempting to re-cast the list. I found when I attempted speculating to frame a better list in my mind that I was drawn off towards a multitude of works, the cost of which would be far beyond any sum you can have to dispose of. I will only, therefore, venture to suggest as additions, should additions be possible, two or three works as indications of my interest in economic science. These might be

Dictionary of Political Economy. I. Palgrave.

Public Finance. Bastable.

Philosophy of Political Economy. Bonar.

Agricultural Insurances. Pillayet.

All these are valuable books, and if there is money enough, will be useful elements of the collection."

An order has been given to Messrs. A. J. Combridge & Co. for the purchase of the books, which will be received in the course of a month or two. These will be placed in a case by themselves headed the "Sir Raymond West Memorial."

Proposed by Mr. J. Avent and seconded by Prof. O. V. Müller and carried unanimously—

That the report be adopted, and a vote of thanks accorded to the Committee of Management, the Honorary Secretaries and the Auditor for their services during the year.

The Hon'ble Mr. Justice Candy proposed that the following gentlemen form the Committee of Management for 1894 :—

President.

The Hon'ble Mr. H. M. Birdwood, M.A.

Vice-Presidents.

Dr. P. Peterson, M.A.
Dr. J. Gerson da Cunha.
The Hon'ble Mr. Justice Candy.

The Hon'ble W. R. Macdonell,
M.A.

Committee of Management.

The Hon'ble Mr. J. U. Yajnik.
Kharsetji R. Kama, Esq.
Dr. Atmaram Pandurang.
J. Westlake, Esq.
Dr. D. Macdonald.
J. Griffiths, Esq.
Prof. M. MacMillan, B.A.
Geo. A. Kittredge, Esq., M.A.
Rev. R. Scott, M.A.

James MacDonald, Esq.
Rev. R. M. Gray.
Dr. J. M. Campbell, C.I.E.
The Hon'ble Mr. Justice M. G.
Ranade, C.I.E.
N. G. Chandawarkar, Esq., LL.B.
Major A. B. Mein.
Surgeon-Captain B. B. Grayfoot.

Honorary Secretary.

The Hon'ble Mr. Javerilal Umiashankar Yajnik.

Joint Honorary Secretary.

(*Numismatics and Archæology.*)

Dr. J. Gerson da Cunha.

Honorary Auditors.

Darasha Rattanji Chichgar, Esq.

H. R. H. Wilkinson, Esq.

The proposition being seconded by Mr. R. Pescio, was
unanimously carried.

BOMBAY BRANCH OF THE**Dr.****GENERAL STATEMENT of Receipts and Disbursements**

	Ra. a. p.	Ra. a. p.
Balance of last year (including Rs. 2,210 on account of Sir Raymond West Testimonial Fund Subscription) ... ..	.....	3,030 10 7
Subscription of Resident Members	8,460 13 4	
Do. of Non-Resident Members	697 8 0	
Do. in Arrears..	265 0 0	
Do. of Life Members	1,620 0 0	
Government Contribution	4,200 0 0	
Sale-proceeds of Journal Numbers	50 13 0	
Do. of Waste Papers	2 0 0	
Do. of Catalogues	9 12 0	
Do. of Duplicate Books	30 0 0	
Interest on Society's 4 per cent. Government Paper	178 2 8	15,514 1 0
Total.....Ra.	.....	19,144 11 7

Examined and found correct.

DARASHA RATTANJI CHIOHGAR,**Auditor.**

ROYAL ASIATIC SOCIETY.

from 1st January to 31st December 1893.

Cr.

	Rs. a. p.	Rs. a. p.
Books purchased in Bombay	3,901 13 0	
Remittances to Messrs. Kegan, Paul, Trench, Trübner & Co. on account of Books (£ 34.15.8) and English Newspapers and Periodicals (£ 122.5.6) in all (£ 157.1.2), equivalent of...	2,504 15 4	
Subscriptions to Newspapers paid in India ...	40 14 8	
Printing, including Rs. 358.10.0 on account of Supplementary Catalogue for 1892 and Supple- ments from 1874 to 1880	781 4 0	
Binding	808 11 0	
General Charges	653 8 10	
Stationery	100 13 0	
Postage and Receipt Stamps	74 5 6	
Shipping and Landing Charges	51 0 5	
Gas Charges	118 4 9	
Office Establishment	5,539 7 0	
Government 4 per cent. Paper purchased ...	600 0 0	14,725 1 6
Sir Raymond West Testimonial Fund—		
Amount advanced to Messrs. Cambridge & Co. on account of Books ordered for the Memorial	1,000 0 0	
Amount paid for Silver Casket and for forwarding the same to England ...	257 10 0	1,257 10 0
Balance in Bank of Bombay, including Rs. 500 on account of Life Subscription and Rs. 952.6.0 on account of Sir Ray- mond West Testimonial Fund Sub- scription	2,602 2 4	
Do. in hand	559 13 9	3,162 0 1
Total.....Rs.	.....	19,144 11 7
Arrears of Subscriptions	230 0 0	230 0 0
INVESTED FUNDS.		
Government 4 per cent. Paper of the Society ...	6,800 0 0	
Premchand Roychand Government 4 per cent. Loan Fund	3,000 0 0	9,800 0 0

JAVERILAL UMIASHANKAR YAINIK,

Honorary Secretary.

BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

Patron.

His Excellency the Right Honourable LORD HARRIS, G.C.I.E.,
Governor.

President.

The Hon'ble Mr. H. M. Birdwood, M.A.

Vice-Presidents.

Dr. P. Peterson, M.A.
Dr. J. Gerson da Cunha.
The Hon'ble Mr. Justice Candy.

The Hon'ble W. R. Macdonell,
M.A.

Committee of Management.

The Hon'ble Mr. J. U. Yajnik.
Kharsetji R. Kama, Esq.
Dr. Atmaram Pandurang.
J. Westlake, Esq.
Dr. D. MacDonald.
J. Griffiths, Esq.
Prof. M. MacMillan, B.A.
Geo. A. Kittredge, Esq., M.A.
Rev. R. Scott, M.A.

James MacDonald, Esq.
Rev. R. M. Gray.
Dr. J. M. Campbell, C.I.E.
The Hon'ble Mr. Justice M. G.
Ranade, C.I.E.
N. G. Chandawarkar, Esq., LL.B.
Major A. B. Mein.
Surgeon-Captain B. B. Grayfoot.

Honorary Secretary.

The Hon'ble Mr. Javerilal Umiashankar Yajnik.

Joint Honorary Secretary.

(*Numismatics and Archæology*).

Dr. J. Gerson da Cunha.

Honorary Auditors.

Dárashá Ratanji Chichgar, Esq.

H. R. H. Wilkinson, Esq.

Assistant Secretary and Librarian.

Mr. Ganpatrao K. Tiwarkar.

LIST OF MEMBERS

Resident.

Year of Election.	Year of Election.
1855 Vinayakrao Wasudeva, Esq.	1874 P. Peterson, Esq., M. A., D.Sc.
1862 Kharsetji Rastamji Câmá, Esq. (<i>Life Member</i>).	„ Pirozshah Merwanji Jiji- hhai, Esq. (<i>Life Member</i>).
„ Kharsetji Fardunji Parak, Esq.	„ The Hon'ble Mr. Javerilal Umiashankar Yajnik.
„ Hon'ble Mr. B. M. Bird- wood, M. A.	„ Grattan Geary, Esq.
1864 Hon'ble Mr. Justice L. H. Bayley.	1875 Sir Jamsetji Jijibhai, Bart.
„ G. A. Kittredge, Esq., M.A.	„ Rev. Dr. D. Maokichan, M.A.
„ Nowroji Maneckji Wadia, Esq.	1876 The Right Rev. L. G. Mylne, D. D., Bishop of Bombay (<i>Life Member</i>).
„ The Hon'ble Mr. R. G. Oxenham.	„ J. M. Campbell, Esq.
1865 Sorabji Framji Patel, Esq.	1877 Maneckji Barjorji, Esq.
„ Atmaram Pandurang, Esq.	1878 Darasha Ruttonji Chichgar, Esq.
1866 Vandravandas Purshotam- das, Esq.	„ Dr. E. H. R. Langley.
„ E. B. Carroll, Esq.	„ James Jardine, Esq., M.A.
1867 J. Westlake, Esq.	„ Bezonji Rattonji Kotewal, Esq.
„ R. M. A. Branson, Esq.	1879 Harischandra Krishna Joshi, Esq.
1869 L. P. De Rozario, Esq., L.M.	„ D. MacDonald, Esq. M. D., B.Sc.
1870 Hon'ble Mr. Justice John Jardine.	1880 N. S. Symons, Esq.
1873 J. Gerson da Cunha, Esq., M.R.C.S., M.R.A.S.	„ Rustam K. R. Cama, Esq., B.A. (<i>Life Member</i>).
„ Sir Dinshah Manockji Petit, Bart.	„ Rev. W. Black, M.A.
1873 J. MacDonald, Esq.	„ Vrijbhuckandass Atmaram, Esq.
1874 H. Conder, Esq.	
„ Byramji Nusserwanji Sir- vni, Esq. (<i>Life Member</i>).	
„ G. A. Barnett, Esq.	

Year of Election.	Year of Election.
1880 H. C. Kirkpatrick, Esq., M.A.	1886 Harkissondas Narotamdas, Esq.
1881 M. MacMillan, Esq., B. A.	1887 D. A. De Monte, Esq., M.D.
„ Major G. Martin, F. C. S.	„ J. Marshall, Esq.
1882 Louis Penny, Esq.	1888 Hon'ble Mr. Justice H. J. Parsons.
„ A. F. Beaufort, Esq.	„ Sitaram Vishnu Sukathan- kar, Esq.
„ Rev. R. Scott.	„ Surgeon A. J. Collie.
„ E. M. Slater, Esq.	„ John Black, Esq.
„ A. Abercrombie, Esq.	„ Murarji Goculdas Dewji, Esq.
„ Surgeon-Major K. R. Kir- tikar, L.R.C.P., M.R.C.S.	„ Prince Shri Samatsingji.
„ E. H. Fulton, Esq.	„ G. Cotton, Esq.
1883 Jehangir K. R. Cama, Esq., B.A. (<i>Life Member</i>).	„ W. Bullock, Esq.
„ J. M. Drennan, Esq.	„ J. Westall, Esq.
„ R. H. Baker, Esq.	„ R. V. Reid, Esq.
„ Major H. O. Selby, R.E.	„ F. A. Reddie, Esq.
1884 R. B. Sedgwick, Esq.	„ W. Murray, Esq.
„ Mrs. Pechey-Phipson, M.D.	„ Karsandas Vallabhdas, Esq.
„ J. Griffiths, Esq.	„ Narondas Purshotamdas, Esq.
„ Surgeon-Major T. S. Weir.	„ J. H. Symington, Esq.
„ Hon'ble Mr. Justice C. F. Farran.	„ Jiwani Jamshe'tji Mody, Esq.
„ Bhaishankar Nanabhoy, Esq.	„ C. E. Kane, Esq.
„ The Hon'ble Mr. Perozsha Merwanji Mehta, M. A.	„ J. Avent, Esq.
„ Goculdas Kahandas, Esq., LL.B.	„ R. S. Campbell, Esq.
„ Jehangir Nasserwanji Mody, Esq. (<i>Life Member</i>).	„ F. C. Remington, Esq.
1885 Dastur Darab Peshotan Sanjana, B.A.	„ E. Wimbridge, Esq.
1886 M. R. Wyer, Esq.	„ J. B. K. Macbeth, Esq.
„ Frank De Bovis, Esq.	„ Damodardas Tapidas, Esq.
„ R. N. Mant, Esq.	„ Gowardhandas Khatao Ma- kanji, Esq.
„ F. Rathbone, Esq.	„ Dr. K. N. Bahadurji.
	„ Framji Dinshaw Petit, Esq. (<i>Life Member</i>).

Year of
Election.

- 1888 Jcewandas Mulji, Esq.
 „ Bomanji Dinshaw Petit, Esq.
 (Life Member).
 „ Rev. R. McOmish.
 „ A. C. Parmeindes, Esq.
 „ J. P. Phythian, Esq.
 „ Badrudin Tyabji, Esq.
 „ Rao Saheb Wasudeva
 Jagonath Kirtikar.
 „ J. Stiven, Esq.
 1889 Lord Colin Campbell.
 „ W. Hughes, Esq.
 „ A. H. Nazar, Esq.
 „ C. H. Armstrong, Esq.
 „ Lieut.-Col. W. Osborn.
 „ Veerchand Deepchand, Esq.
 „ F. W. Stevens, Esq., C.I.E.
 „ Jagmohandas Vandrawan-
 das, Esq.
 „ The Hon'ble Mr. W. R.
 Macdonell.
 „ Rastom Pestonji Karkaria,
 Esq.
 „ G. W. F. Playfair, Esq.
 „ Gowardhandas Goculdas
 Tejpal, Esq.
 „ J. C. E. Branson, Esq.
 „ Miss Macdonald.
 „ Rev. J. F. Gardner.
 „ N. S. Glazebrook, Esq.
 „ Dinshaw Edalji Vacha, Esq.
 „ I. O'Callaghan, Esq.
 „ Narayan Ganesh Chanda-
 warkar, Esq.
 „ J. Darling, Esq.
 „ Surgeon-Captain B. B.
 Grayfoot.
 „ Hon'ble Mr. Justice Candy.

Year of
Election.

- 1890 His Excellency the Right
 Hon'ble Lord Harris,
 G. C. I. E.
 „ Maumohandas Ramji, Esq.
 „ H. A. Acworth, Esq.
 „ Rev. Dr. W. M. Alexander.
 „ Framji Rastamji Vicaji,
 Esq.
 „ Philip B. Savile, Esq.
 „ Lieut. R. T. R. Lawrence,
 R.E.
 „ Lieut-Col. R. V. Riddell,
 R.E.
 „ Dharamsi Murarji Gocul-
 das, Esq.
 „ Mulji Bhowanidas Bar-
 bhaiya, Esq.
 1891 Rev. Dr. B. DeMonte.
 „ Dharamsey Sundardas
 Mulji, Esq.
 „ Arthur Leslie, Esq.
 „ W. D. McKewan, Esq.
 „ Daji Abaji Khare, Esq.
 „ Dr. Balchandra Krishna
 Bhatawadekar.
 „ Rev. R. M. Gray.
 „ A. M. Dharamsey, Esq.
 „ H. Kennard, Esq.
 „ J. H. Sleigh, Esq.
 „ F. York Smith, Esq.
 „ Maneksha J. Talyarkhan,
 Esq.
 „ W. Munro, Esq.
 „ T. W. Cuffe, Esq.
 „ Sarabhai Vajeshankar, Esq.
 „ Vajeshankar Gowrishankar,
 Esq.

Year of Election.	Year of Election.
1891 N. A. Moos, Esq.	1892 Dadabhoy Merwanji Dallal, Esq.
„ L. J. Robertson, Esq.	„ F. W. Eicke, Esq.
„ W. H. Sharp, Esq.	„ Rahimtulla Khairaz, Esq.
„ W. L. Harvey, Esq.	„ V. N. Bhagvat, Esq.
„ W. C. Rand, Esq.	„ Tribhuvandas Varjivandas, Esq.
„ J. Y. Munro, Esq.	„ H. R. H. Wilkinson, Esq.
„ Shankar Prasad Hari Pra- sad, Esq.	„ Cursetji N. Wadia, Esq.
„ W. G. Treacher, Esq.	„ Major A. Hildebrand.
„ Captain J. C. Swann.	„ H. W. Uloth, Esq.
„ Jamsetjee N. Tatn, Esq.	„ Karimbhai Ibrahim, Esq.
„ Fakirchand Premchand, Esq.	„ J. L. Symona, Esq.
„ Ibrahim Ahnedi, Esq.	„ Rao Saheb Dalpatram Pranjiwauram Kharkhar.
„ The Hon'ble Fazalbhaj Visram.	„ R. Gilbert, Esq.
„ Surgeon-Major F. F. Mac- Cartie.	„ T. J. Bennet, Esq.
„ Shrimant Narayanrao Go- vindrao Ghorapaday, Chief of Ichalkaranji (<i>Life Member</i>).	„ Sadanand Trimbak Bhan- dare, Esq. (<i>Life Member</i>).
1892 Cawasji Dadabhoy Dubash, Esq.	„ C. H. Jopp, Esq.
„ M. C. Turner, Esq.	„ James Kenyon, Esq.
„ R. W. Playfair, Esq.	„ A. H. King, Esq.
„ Prabhuram Jivanram Vai- dya, Esq. (<i>Life Member</i>).	„ K. B. Setna, Esq.
„ O. V. Muller, Esq.	„ Burjorji Nowroji Apyakh- tiar, Esq.
„ Nowroji Byramji Suntook, Esq.	„ A. M. T. Jackson, Esq.
„ Major I. Burne-Murdoch.	„ Major C. J. Blomfield.
„ S. R. Bhandarkar, Esq.	„ R. E. Melsheimer, Esq.
„ R. C. Chapman, Esq.	„ Captain T. J. Grier.
	„ John A. Douglas, Esq.
	„ L. R. W. Forrest, Esq.
	„ Horinasji Dorabji Padamji, Esq.
	1893 F. T. Rickards, Esq.
	„ Rev. J. Sellar.
	„ Ouchavaram Nanabhaj Haridas, Esq.

Year of
Election.

- 1893 Jijibhoy Edalji Modi, Esq.
 „ Ven'ble Archdeacon Gold-
 wyer-Lewis.
 „ Shamrao Vithal, Esq.
 „ Shapurji Baijorji Barucha,
 Esq.
 „ Tribhuwandas Mangaldas
 Nathubhoy, Esq.
 „ A. Stephen, Esq.
 „ Rao Saheb Ellapa Ballaram.
 „ G. C. Plinston, Esq.
 „ J. R. Greaves, Esq.
 „ Rastamji Nanabhoy Byram-
 ji Jijibhoy, Esq. (*Life*
Member).
 „ Tullockchand Maneck-
 chand, Esq.
 „ Hari Sitaram Dixit, Esq.
 „ Major A. B. Mein.
 „ A. Hill, Esq., C. F.
 „ W. W. Squire, Esq.

Year of
Election.

- 1893 Surgeon-Col. D. E. Hughes.
 „ A. M. Tod, Esq.
 „ Capt. Chandler.
 „ R. C. Lees, Esq.
 „ Robert Pescio, Esq.
 „ Merwanji Dhanjibhoy Jiji-
 bhoy, Esq.
 „ Norman R. Oliver, Esq.
 „ G. H. Townsend, Esq.
 „ Mir Zulficar Ali, Esq.
 „ Major Crawford-Leathem.
 „ G. H. McCausland, Esq.
 „ Balvantrai Kalianrai, Esq.
 „ Henry Bruce, Esq.
 „ Geo. A. F. Berends, Esq.
 „ B. H. J. Rastamji, Esq.
 „ His Highness Aga Khan.
 „ Col. Empson, R. A.
 „ J. W. Brown, Esq.
 „ E. H. Elsworthy, Esq.

Non-Resident.

- 1865 Dr. R. G. Bhandharkar,
 M. A.
 1863 G. B. Reid, Esq.
 „ J. C. Lisboa, Esq., G. G.
 M. C.
 „ H. H. the Thakore Saheb
 of Bhavnagar.
 „ H. H. the Jam Saheb of
 Nawanagar.
 „ H. H. Ramchandrarao Appa
 Saheb, Chief of Jam-
 khandi.
 „ Dr. G. Bühler.

- 1868 H. H. the Thakore Saheb
 of Morvi.
 1869 J. F. Fleet, Esq., C. I. E.
 „ Bomanji Jamaspji, Esq.,
 C. I. E.
 1875 Cowaji Karsetji Jamsetji,
 Esq.
 1876 G. C. Whitworth, Esq.
 „ J. A. Baines, Esq.
 „ Rev. Thomas Foulkes.
 1878 Sadashiva Vishwanath Dhur-
 randhar, Esq., LL.B.

Year of
Election.

- 1879 Sayad Hassan Bilgrami,
Esq., B.A.
1879 Surgeon-Major C. T. Peters,
M.B., L.S.M.
1882 W. P. Symonds, Esq.
,, E. H. Moscardi, Esq.
,, Kabi Raja Samuldas.
,, W. W. Loch, Esq.
1883 Rev. J. H. Mackay.
,, Yeshwant Wasudev Athale,
Esq., M.A.
1884 Lieut. Col. J. Hibbert.
1885 Nowroji Pestonji Vakeel,
Esq.
1886 Rao Bahadur Shankar
Pandurang Pandit (*Life
Member*).
,, Rev. J. Bambridge.
1887 A. W. Crawley-Boevey,
Esq.
1888 Prabhashankar Gowrishan-
kar, Esq.
,, Syed Ikhal Ali, Esq.
,, Khan Bahadur Dr. Boman-
ji Sorabji.
,, Syed Ali Bilgrami, Esq.
1889 C. G. Dodgson, Esq.
,, Aziz Mirza, Esq.
,, E. M. Pratt, Esq.
,, M. H. Nazar, Esq.
,, Mancharji Pestonji Khare-
gat, Esq.
1890 Raja Murli Manohar Baha-
dur.
,, K. B. Pathak, Esq.

Year of
Election.

- 1891 Charles E. J. F. Ferrière,
Esq.
,, Rao Saheb Balwantrao
Bhukute.
,, H. H. Dhruva, Esq.
,, Hon'ble M. G. Ranade,
C. I. E.
,, Bal Gangadhar Tillak, Esq.
,, Vinayakrao Yadhav Vani-
kar, Esq.
,, Shrimant Aba Saheb, Chief
of Visalgad.
,, Kharsetji Rustamji Thana-
wala, Esq.
1892 Sortorio Coelho, Esq. (*Life
Member*).
,, T. W. Arnold, Esq.
,, C. Biddulph, Esq.
,, Vithalrao Narayan Natu,
Esq.
,, Kavasji Dadabhai Naigam-
wala, Esq.
,, Surgeon-Major J. H. New-
man.
,, Rao Saheb P. B. Parakh.
,, A. C. Logan, Esq.
,, W. Doderet, Esq.
1893 Sorabji Manekji Cawasji,
Esq.
,, Lalubhai Samaldas Desai,
Esq.
,, Kumar Shri Baldevji of
Dhnrampur (*Life Member*).
,, H. E. M. James, Esq.
,, Hari Narayan Apte, Esq.
,, W. H. Luck, Esq.

Life Members.

Kharsetji Rastamji Cama, Esq.	Prabhuram Jivanram Vaidia, Esq.
Byramji Nasserwanji Sirvai, Esq.	Sadanand Trimbak Bhandare, Esq.
Pirozsha Merwanji Jijibhoy, Esq.	Rastamji Nanabhoy Byramji Jijibhoy, Esq.
The Right Rev. L. G. Mylne, D.D., Bishop of Bombay.	Rao Bahadoor Shankar Pandurang Pandit.
Rustam K. R. Kama, Esq.	Sortorio Coelho, Esq.
Jehangir K. R. Kama, Esq.	Kumar Shir Baldevji of Dharampur.
Jehangir Nasserwanji Mody, Esq.	
Framji Dinshaw Petit, Esq.	
Bomanji Dinshaw Petit, Esq.	
Shrimant Narayenrao Govindrao Ghorepaday, Chief of Ichalkaranji.	

Honorary.

Year of Election.	Year of Election.
1835 A. S. Walne, Esq.	1866 Dr. A. Weber.
1845 M. le Marquis de Férrière de Vayer.	„ J. H. Rivara da Cunha, Esq.
1848 M. le Vicomte Eugène de Kerckhove.	1879 Oliver Codrington, Esq., M.D.
1849 B. Hodgson, Esq.	1892 Sir Raymond West, M.A., K.C.I.E.
1862 H. J. Carter, Esq., F.R.S.	

A meeting of the Society was held on Tuesday, the 20th March 1894.

Professor O. V. Muller in the chair.

Minutes of the last meeting were read and confirmed.

Dr. J. Gerson da Cunha read a paper "Madame Duplex" and the "and the Marquise de Falaiseu."

On the motion of the honorary Secretary a vote of thanks was passed to Dr. J. Gerson da Cunha for the interesting paper he read.

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A meeting of the Society was held on Friday, the 30th March 1894.

Dr. J. Gerson da Cunha, Vice-President, in the chair.

Minutes of the last meeting were read and confirmed.

Mr. H. H. Dhruva then read the following Papers* :—

(1) Párasara Grihya Satras.

(2) A Nadole Inscription of King Alhanadeva, of Vikram Samvat year 1218.

On the motion of the Honorary Secretary, seconded by Mr. J. J. Modi, a vote of thanks was passed to Mr. H. H. Dhruva for the interesting paper he read.

* The papers will be published in the next Number of the Journal.

LIST OF PRESENTS TO THE LIBRARY

(FROM SEPTEMBER TO DECEMBER 1892).

<i>Titles of Books.</i>	<i>Donors.</i>
ADMINISTRATION of Warren Hastings.	Government of India.
————— Report, Baluchistan, 1891-92.	Bombay Government.
————— Rajputana State, 1891-92.	Government of India.
————— Central India Agency, 1891-92.	Government of India.
ANALYSIS of Examples of Oriental Metal Works, South Kensington Museum.	Bombay Government.
BOMBAY University Calendar, 1892-93.	Bombay University.
CATALOGUE of Coins, Lahore Museum.	Punjab Government.
CENSUS of India, 1891, Kashmir State.	Bombay Government.
CLINICAL Lectures on Diseases of the Eye.	By Dr. DaGama. The Author.
CRIMINAL Justice, Punjab, 1891-92.	Punjab Government.
CROP Experiments, Bombay Presidency, 1890-91.	Director of Agriculture.
EAST India, (Behar Correspondence).	Secretary of State for India.
————— (Civil and Military Engineers, P. W. D.) 1892.	Secretary of State for India.
————— (Silver Question).	Secretary of State for India.
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TO
MY UNWEARIED ASSISTANTS
RAMCHANDRA DINANATH
AND
BHAGWANDAS KEVALDAS.

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ERRATA.

- P. 9, l. 10. *For* "Śrīchandrasūri, Vibudhachandra and Tinni(?)"
read "Vijayasinha, Śrīchandrasūri and Vibudhachandra."
P. 10, l. 7. *For* "Sirināhachariya" *read* "Santināhachariya."

Ajitasinha—

Mentioned as pupil of Sinhaprabha and guru of Devendra-sinha in the Anchala gachchha. 3, App. p. 220. Born, in Samvat 1283, of Jinadeva and Jinadevi. Klatt, Specimen eines Jaina-Onomastikons, p. 23, with a reference to the paṭṭāvalī of that gachchha given at the end of the Vidhipak-shagachchhiyapratikramanāsūtra, Ed. Bombay, 1889, p. 508.



INDEX OF AUTHORS.

Ajātasatru upādhyāya—

Author of a Pushpabhāshya. He wrote it for his pupil Vishnuyāśas. 3, Appendix p. 350. See Weber, I. p. 76.

Ajita sūtri—

Mentioned as one of the glories of the Brihad gachchha. 3, App. p. 80.

Ajitadeva sūtri—

Author, in Samvat 1273, of a Yogavidhi, which is quoted in the Vichāraratnasangraha. Ajitadevasūtri mentions his predecessor Śrī Bhānuṣṭrābhaguru, and names with honour Śilagaṇa (? Śilagaṇa, Samvat 1250. See Weber, II, pp. 956 and 1001), Mānatunga, Malayasūtri, and Bhadrāgupta, all of the Chandra kula. 3, App. p. 306. The Cambay palm-leaf MS. of Mānatunga's Siddhajayantīcharita was written and presented to Ajitadevasūtri in Samvat 1261. 3, App. p. 45.

Ajitaprabha gaṇi—

Mentioned as one of three teachers who were lecturing in Vījāpūra (Gujarat) in Samvat 1292. 3, App. p. 36.

Ajitasinha—

Mentioned as pupil of Sinhaprabha and guru of Devendrasinha in the Anchala gachchha. 3, App. p. 220. Born, in Samvat 1283, of Jinadeva and Jinadevi. Klatt, Specimen eines Jaina-Onomastikons, p. 23, with a reference to the paṭṭāvalī of that gachchha given at the end of the Vidyāpakshagachchhiyapratikramasūtra, Ed. Bombay, 1889, p. 508.

Ajitasena sūri—

Of the Rāja gachchha, pupil of Jineśvara, who was pupil of Abhayadevasūri (author of the Vādamahārnavā), who was pupil of Pradyumnasūri, with whom that gachchha began. 3, App. p. 159. "In Samvat 1213 originated the Anchalikamatam." Klatt, Ind. Ant. XI. p. 249. Compare Weber, II. p. 1047.

Anchala gachchha—

The following succession list of this gachchha is given in the Tīrthamālāstavana of Munichandra. 3, App. p. 219:—
 (1) Āryarakshita. (2) Jayasinha. (3) Dharmaghosha. (4) Mahendrasinha. (5) Siuhaprabha. (6) Ajitasinha. (7) Devendrasinha. (8) Dharmaprabha. (9) Siuhatilaka. (10) Mahendraprabha. (11) Merutunga. (12) Jayakīrti. (13) Jayakeśarin. (14) Siddhāntasāgara. (15) Bhāvasāgara. (16) Guṇanidhāna. (17) Dharmamūrti (so correct, writing Dhammamutti). (18) Kalyāṇasāgara. (19) Amarasāgara. Compare Vidhipakshagachchhiyapratikramasūtra, pp. 504 to 516.

Ananta—

Author of the Kāmasamūha. Son of Mandana. 3, App. p. 366. He wrote this book in A. D. 1457. Aufrecht in Ox. Cat. and C. C.

Ananta bhaṭṭa—

Author of the Rāmakalpadrūpa. Son of Kamalākarabhaṭṭa, who was the son of Rāmakṛṣṇabhaṭṭa, who was the son of Nārāyaṇabhaṭṭa. He wrote his book at the request of Śrī Garibādāsa, minister of Mahārāja Rājāsinha. 1, p. 107.

Anantakīrti—

Apparently another name for Dharmadāsagani, author of an Uvāsamālā. 3, App. p. 131. v. 2.

Anantadeva—

Author of the *Kṛṣṇabhaktichandrikānāṭaka*. Son of Āpadeva. 2, p. 104. Anantadeva was a client of Bajabahadur Chandra. His father Āpadeva was the son of a previous Anantadeva, and grandson of a previous Āpadeva. Aufrecht in C. C.

Aparājita—

Mentioned as third in the list of five "śrutapāragas" (śrutakevalins), the five being Nandin, Nandimitra, Aparājita, Govardhana, and Bhadrabāhu. The Śrutakevalins were called by that generic name as being conversant with the whole of the sacred lore, including the twelfth anga. Compare Bhandarkar's Report, 1883-4, p. 122, where the Digambara list (in which Vishnu is substituted for our Nandin) is given. 3, App. p. 256.

Abhayadeva sūri—

Pupil and successor of Pradyumnasūri, of the Rāja gachchha. Compare above, under Ajitasena. Described as a lion that roamed at ease in the wild forest of books on logic. That the rivers of various conflicting opinions might not sweep away the path of the good Abhayadeva wrote his *Vādamahārṇava* (an ocean into which all these rivers emptied themselves). He was succeeded by Jineśvara. 3, App. pp. 158-9: 162, vv. 6, 7, 29, 30, where Māṇikyachandra, author, in 1276, of the *Pārśvanāthacharitra* claims to be 9th in descent from him. The same as the Abhayadevasūri, author of a *Vādamahārṇava*, who is mentioned by Siddhasenasūri (wrote in Samvat 1242) as his ninth predecessor, in a line according to which Abhayadeva was succeeded by Dhaneśvarasūri, who was a contemporary of King Munja. Weber, II. p. 851, vv. 1, 2, pp. 121, 4-5. This Abhayadeva also wrote a commentary on the *Sammatisūtra*, which he styled *Tattvabodhavidhāyinī*. See R. Mitra, X. pp. 39, 40. The *Katipayasūtravyākhyā* mentioned by Klatt perhaps is not a distinct book from this. This Abhayadevasūri is probably to be identified with the "world-renowned" sūri of that name who was one of the two teachers of Śāntisūri (died Samvat 1096). See Bhandarkar's Report, 1883-4, p. 440, and Weber, II. p. 827.

Abhayadeva sūri—

Founder of the Brihat Kharatara gachchha. See Weber, II. p. 626. Commonly called the Navāṅgavṛittikṛit, from the commentaries composed by him on nine of the angas (3 to 11). He was born at Dhārā, the son of Dhana, a merchant of that place, and Dhanadevi his wife. His name, before his conversion, was Abhayakumāra. He obtained the position of āchārya at the age of sixteen. He was made sūri by Jineśvarasūri, at the request of Vardhamanasūri, in Samvat 1088. He died at Kappaḍavanijagrāma in Gujarat in Samvat 1135, or, according to other authorities, Samvat 1139. See Klatt, Ind. Ant. XI. pp. 248 and 253. Vardhamāna, Jineśvara, Jinachandra and our Abhayadeva (Jinachandra's laghugurubhrātar) are Nos. 39, 40, 41 and 42 with Klatt. Abhayadeva is known to have written the following works:—

1. A commentary on the Sthānāṅga. 3, App. p. 100. Abhayadeva wrote this work in Samvat 1120 at Anahilapaṭṭana, in the house of the merchant Achchhupta, for an assembly of pandits under the leadership of Dronāchārya. Yaśoderagani, pupil of Ajitasinhāchārya assisted him. See Weber, II. p. 401, and Indische Studien, XVI. p. 277.

2. A commentary on the Samavāyāṅga. 3, App. p. 176. Written in the same year and at same place. See Weber, II. p. 420.

3. A commentary on the Bhagavatisūtra. 3, App. p. 172. Abhayadeva wrote this work at Anahilapaṭṭana, in the house of the merchant Achchhupta, in Samvat 1128. See Weber, II. p. 464.

4. A commentary on the Jnātādharma-kathāṅga. Abhayadeva finished this book on the Dussarah of Samvat 1120. 1, App. p. 35; 3, App. pp. 60, 73, 146. See Weber, II. p. 482.

5. Commentaries on the Upāsakadaśa, the Antakṛid-
daśa, and the Anuttaraupapātika, the 7th, 8th and 9th
angas. 1, App. p. 36. For the ascription of these commen-
taries, which are anonymous, to Abhayadeva, see Weber, II.
pp. 490, 491, notes. And note that in this MS. they are
bound together, so to say, with Abhayadeva's commentary

on the 6th anga. Compare 3, App. p. 73, where the anonymous commentaries on the 7th, 8th and 9th angas make in the same way one book with Abhayadeva's commentaries on the 10th and 11th angas, the whole being apparently ascribed to him. The MS. of the commentary of the 9th anga at 1, App. p. 36 (written in Samvat 1184), has the two verses, given in the *Editio Princeps*, which fail in the Berlin MS. (Weber, II p. 507), but without the ascription to Abhayadeva, which the edition has. It is apparently an interpolation there.

6. A commentary on the *Praśnavyākaraṇaṅga*. 3, App. pp. 70 and 73. Abhayadeva states that this was submitted to the revision of the company of pandits under Droṇa's leadership already referred to. Weber, II. p. 524.

7. A commentary on the *Vipākasūtra*, the eleventh anga. 3, App. p. 73.

8. A commentary on the *Uvāṣūtra*. 3, App. p. 59. See Weber, II. p. 544, where a reference to Droṇa's company of pandits is again given.

9. *Ārāhanapagarāṇa* (*Ārāhanaprakaraṇa*). 1, App. pp. 17 and 84; 3, App. p. 24.

10. A Commentary on the *Panchāśaka* of Haribhadra. That Abhayadeva wrote such a commentary is mentioned in the *Vichārāmṛitasangraha*. See Weber, II. p. 889, l. 22, and p. 920, l. 14. Abhayadeva composed this commentary at Dhavalakkapura (Dholka) in Samvat 1124. My entry at 3, App. p. 45 of a separate book of the same name as Haribhadra's work is therefore a mistake. The book must be a copy of Abhayadeva's commentary. The passage quoted by Weber from the *Vichārāmṛitasangraha* shews that the collection of prakaraṇas, called the *Panchāśaka*, took its name from the fact that each prakaraṇa consisted of fifty gāthās. The number of prakaraṇas was nineteen. See 1, App. pp. 16 and 68.

11. *Jayatihuyanastotra* (*Pārśvanāthastuti*). See 3, p. 25; and App. p. 245. Composed in Samvat 1111 (Klatt, On.).

12. A Commentary on the *Navatattapagarāṇa* of Jina-

chandrakaṇi. 3, App. p. 280. No. 1275 of this Report's Collection is a copy of this book.

13. Nigodashatrinśikā. 3, App. p. 212. No. 283 of my collection of 1882-3 is a copy of this book. Compare also Weber, II. p. 937, where, however, the work is not ascribed to Abhayadevasūri.

14. Panchanigranthavichārasangrahaṇi. Government of Bombay Collection of 1879-80, No. 387.

15. Padgalashatrinśikā. Klatt, On.

16. A Sangrahaṇi on the third pada of the Paṇṇavaṇa (the fourth upāṅga). GBC. Collection of 1882-3, No. 295.

17. A commentary on the Viśeshāvaśyakabhāṣya of Jinabhadra.

18. A commentary on Haribhadra's Shoḍaśaka. GBC. Collection of 1880-1, No. 407. This Report's Collection No. 1355 is a copy of this book.

19. A Commentary (in gāthās) on the Sattari (the Sattarikaprakaraṇa or Saptatikā) of Devendra. See Weber, II. p. 838.

Abhayadeva sūri—

Called Maladhārin, a title (biruda) he got from Karna, King of Gujarat (Samvat 1120-50). Mention is made of his influence with Khengar, King of Surāshtra, (Sorath), Forbes, Ras Mala, 1, pp. 154-70, whom he converted, and who, at his instigation, remitted the taxes levied on pilgrims to Girnar. Of the Praśnavāhana kula, Kotika gaṇa, Madhyama sākha, Sthulibhadramuni vaṇśa, Harshapuriya gachchha. Pupil of Jaysinhāsūri, and guru of the Hemachandrasūri who composed the Bhavabhāvanā in Samvat 1170. Having converted to the Jain faith more than a thousand Brahmins, "and the yaksha Kadamaḍa," he caused a temple of Mahavira to be built in the city Medaṭṭā (near Ajmere). 3, App. p. 156: p. 133: p. 274. See also Kielhorn's Palm-Leaf MSS. Report, p. 43.

Abhayadeva sūri—

Pupil of Bhadrēśvarasūri, and guru of the Āśaḍa, who, in Samvat 1248, composed the Vivekamanjari. 3, App. p. 101.

At 3, App. p. 7, v. 1, Paramānanda says that his teacher Abhayadevasūri was the pupil of Śāntisūri, who was the pupil of Bhadrēśvarasūri. These then are the same.

Abhayadeva sūri—

Pupil of Vijayachandrasūri (Vijayendu), and guru of Devabhadrāsūri. He was third in succession from Jināśekhara, (Jināśekhara, Padmachandra, Vijayachandra, Abhayadeva), who is known to have flourished in Samvat 1204. Styled a second Abhayadeva, not inferior to the first. The Rudrapalliyagachchha rose to great eminence under him. Cf. Klatt in Ind. Ant. XI. p. 248. "In Samvat 1234 at Rudrapalli the Rudrapalliyakharatarasākhā was founded by Jinasekharāchārya,—this was the second gachchhabheda." I, p. 93. In Weber, II. p. 1089, it is mentioned that this writer got from the King of Kāśī the title (biruda) of Vādisinha. He was the author of a Jayantavijayakāvya, a copy of which is in this Report's Collection, No. 1248. This was composed in Samvat 1278.

Abhayadeva sūri—

A contemporary of Guṇākarasūri, who in Samvat 1426 composed, in Sarasvatīpattana, a Bhaktāmarastotraṭīkā. Jacobi's MS. (Klatt, On.). A copy of this commentary has been bought for Government this year. Klatt says that this Abhayadevasūri composed a Tijayapahuttastotra in Samvat 1451.

Abhinanda—

Quoted by Kshemendra, in his Suvṛittatilaka, where he mentions that Abhinanda loved the anusṭubh metre.

Amarachandra sūri—

Twin pupil and successor (with Ānandasūri) of Śāntisūri, who was the successor of Mahendra in the Nāgendra gachchha. Ānandasūri and Amarachandrasūri were styled Vyāghraśīśuka and Sinhaśīśuka respectively by Siddharāja (ascended the throne Samvat 1150). They were succeeded by Haribhadrasūri, Haribhadrasūri by Vijayasenasūri, who was the guru of Udayaprabhasūri, author of the Dharmābhyudayamahākāvya. 3, App. p. 17.

Amarachandra —

Author of the Jinendracheritra, otherwise called the Padmānandakāvya. Pupil of Jinadattasuri. 1, p. 58: App. p. 2. My conjecture about this Jinadatta is wrong. See Bhandarkar's Second Report, p. 6, and the entry Jinadatta of the Vāyāḍa gachchha in this Index. Amarachandra completed the Kāvyaakalpalatā of his friend Arisinha, and wrote a commentary to the whole book, which he styled Kaviśikshāvṛitti. He wrote also the Chhandoratnāvali, the Kalākalāpa, and the Bālabhārata. "Arisinha and Amarachandra were fellow students, and lived, according to the account given by Rājasekhara, in the Prabandhachaturvinśati, in the time of Viśaladeva, before he got possession of the throne of Patan, i. e., about the middle of the thirteenth century." Bhandarkar.

Amaraprabha sūri—

Author of a Commentary on the Bhaktāmarastotra of Mānatungasūri. He wrote this at the request of his "vāchanāchārya" Devasundara. 3, App. p. 228. Guṇasāgara, author of a commentary on the Kalyāṇamandirastotra of Kumudachandra, tells us that he succeeded Sāgarendu (Sāgarachandra), who succeeded Amaraprabha, who succeeded Devasūri. This, is probably the same Amaraprabha. His teacher Devasundara was born Samvat 1396, took vrata 1404 at Maheśvaragrāma, and became sūri in Samvat 1420 at Anahilapaṭṭaṇa. Klatt, Ind. Ant. XI. p. 255. See also Weber, II. p. 938, note 2.

Amarasāgara—

Mentioned as pupil of Kalyāṇasāgara in the Anchala gachchha. In the paṭṭāvali of that gachchha, Bomb. Ed. p. 516, the dates for this teacher are given as follows: born, Samvat 1694 in Oodeypore; dikshā, Samvat 1705; āchāryapada, Samvat 1714, in Cambay; gachchheśapada, Samvat 1718 in Bhooj; died, Samvat 1762 in Dholka. Vidyāsāgara succeeded him. Mentioned as pupil of Śivasindhusūri (= Kalyāṇasāgara) who was pupil of Dharmamūrti of the Vidhipaksha gachchha, in the Chandra kula. He was succeeded by Vidyāsāgara, who was succeeded by Udayābdhi (Udayāsāgara), author of a Snātṛipanchāśikā. 3, App. p. 238.

Amara sūri—

Mentioned among the yugapradhānas. 3, App. p. 308.

Amalachandra gaṇi—

Wrote at Broach in Samvat 1158 the first copy of Devabhadrasūri's Kathāratnakośa. 3, App. p. 141.

Amitagati—

Author of the Dharmaparīkṣhā. He was the pupil of Mādhasena, who succeeded Nemishena, who succeeded Amitagati, "gaṇanātha," who succeeded Devasena, who succeeded Vīrasena, "śrī-mathurāṇaṃ yamināṃ garishṭhaḥ." All these writers were Digambara Jains. 3, p. 11; App. p. 294. Amitagati's name is known as the author of the Subhāshitaratnasandoha, a book written in Samvat 1050. Bhandarkar's Report, 1882-83, p. 45. In a manuscript bought for Government this year the date of the Dharmaparīkṣhā is given as "Samvatsarāṇaṃ vigate sahasre samaptataṃ (sic. correct saśaptataṃ) vikramapārthivasya." Our author is therefore to be identified with the author of the Subhāshitaratnasandoha. For the description of Vīrasena as 'head of the Mathura ascetics' see Weber's notice of the Dharmaparīkṣhā, II. p. 1110, and the passage referred to there at II. p. 182, where the sects of the Digambara Jains are said to be four: (1) Kāśhṭāsangha, (2) Mūlasangha, (3) Māthurasangha, and (4) Gopyasangha.

Amṛtachandra sūri—

Author of a Commentary on the Samayasāra of Kundakundāchārya. 1, App. p. 86; 2, p. 161. The name of the commentary is Ātmakhyāti. No. 1485 in this Report's Collection is a copy of text and commentary of this work. According to a Digambara paṭṭāvalī procured this year Amṛtachandrasūri lived in Samvat 962, and wrote, besides his Samayasāraṭīka,

- (2) Pravachanasāraṭīkā.
- (3) Panchāstikāyaṭīkā.
- (4) Tattvārthasāra.
- (5) Purushārthasiddhyupāya.
- (6) Tattvadīpikā.

No. 1458 in this Report's Collection is a copy of No. 2, and No. 1454 a copy of No. 5.

Ambadeva—

The chief pupil of Uddyotanasūtri, pupil of Nemishandraśūtri.
3, App. p. 68.

Arahamitta—

Mentioned among the yugapradhānas. 3, App. p. 308.

Arihimitta—

Mentioned among the yugapradhānas. 3, App. p. 308.

Arjuna yati (Ajjana jai)—

At his death, 1350 years after Mahāvira, the Jnātasūtra in its original shape was lost. 3, App. p. 22.

Ananta—

Author of a Commentary on the Kātyāyanaśrautasūtra. 2, p. 10. He was the author also of a Pratijñāparisishtabhāṣya. L. 2578. "He is quoted by Devabhadra and by Yājñikadeva, and quotes on his part, Vasudeva, Karka, Pitribhūti, Yaśogopin and Bhartriyajna." Aufrecht in C. C.

Alaka—

Author of the Vishamapadoddyota to Ratnākara's Haravijaya. 1, p. 13. He was the son of Rājānaka Jayānaka. He finished the Kāvyaaprakāśa, left incomplete by Mammata. 2, p. 15. He wrote a commentary on the Alankārasarvasva. 2, p. 17.

Anandameru—

Guru of Padmameru, who was guru of Padmasundara, who wrote the Rāyamallābhyudayamahākāvya in Samvat 1615. 3, App. p. 257.

Ananda rājānaka—

Author (in A. D. 1665) of the Kavyaprakāśanidāna. 1, p. 21 ; 2, p. 15. He was the author also of a Naishadhīyaṣṭikā. Bühler's Kashmir Report, p. X. Weber, II. p. 143.

Anandavira gaṇi—

Guru of Sanghaviragaṇi, who was guru of Udayaviragaṇi, who was guru of Udayasinghamuni, who wrote out, in Samvat

1644, a copy of Ratnaśekharasūri's Śrāddhapratikramana-sūtravṛtti. 3, App. p. 227.

Ānanda sūri—

Twin pupil, in the Nāgendra gachchha, with Amarachandra-sūri, of Santisuri. Styled Vyāghraśisūka by Siddha Rāja. 3, App. p. 17.

Ānanda sūri—

Mentioned as a famous writer in the Brihad gachchha. 3, App. p. 80.

Amradeva sūri—

Wrote, in Samvat 1190, a Commentary on the Ākhyānakamāṇiśa of Nemichandra. Nemichandra is known to have written his Uttarādhyayanavṛtti in Samvat 1129. Our author was the pupil (or perhaps only in the line of: but compare the dates) of Jinachandra, who was the pupil of Nemichandra. 3, App. p. 81; see also 1, App. p. 89, v. 609.

Āryanandila (Ajjanandila)—

Author of the Vairatṭastotra (Vairatyastavana). 3, App. p. 329. Compare Weber, II, pp. 674 and 919.

Āryamahāgiri—

3, App. p. 177. Eighth in the Tapāgachchhapattāvali: tenth in the Kharataragachchhapattāvali. "Āryamahāgiri and his laghugurubhrātar Āryasuhastin: the former, of the Elāpatyagotra, lived thirty years in griha, 40 in vrata, 46 as sūri, and died at the age of 100, 249 V." Klatt, Ind. Ant. XI. p. 246.

Āryarakshita—

Mentioned as a yugapradhāna. 3, App. p. 308. Cf. pp. 51, 271-2. "At the same time [as Chandra, eighteenth in the Kharataragachchhapattāvali] lived Āryarakshita, son of the purohita Somadeva, and Rudrasomā, dwelling at Daśapura. He learnt from Vajra nine purvas and a fragment of the 10th, and taught them to his pupil Durbalikapushpamitra." Klatt, Ind. Ant. XI. p. 247.

Āryarakshita—

Founder of the Anchala or Vidhipaksha gachchha. Guru of Jayasinha, who was guru of Dharmaghosha. 3, App. p. 219. This Dharmaghosha wrote in Samvat 1263. 1, App. p. 12. In Merutunga's Satapadisāroddhara (Nos. 1340—1, of this Report's Collection) it is stated that this Āryarakshita was born in Samvat 1136, in the village Dantani, that he took vrata in Samvat 1142, and that he died, at the age of 91 in Samvat 1226. He was called Goḍu by his father, Vijayachandra by his guru, and Āryarakshita by his sūri. In the paṭṭāvalī of the Anchala gachchha (Bombay Ed. 1889) it is stated that Āryarakshita founded the gachchha in Samvat 1169.

Āryasuhaṣṭin—

A contemporary of Āryamahāgiri. 3, App. p. 177.

Āsaḍa—

Author of the Vivegamanjari (Vivekamanjarī). This book he composed in Samvat 1248. 1, App. pp. 56, 75; 3, App. pp. 12-23, 31, 100. For Āsaḍa see 3, p. 39.

Indurāja (Bhaṭṭendurāja)—

Quoted by Kshemendra in his Suvṛittatilaka. 1, p. 7. Also in the same writer's Auchityavichāracharchā, Peterson "The Auchityālankāra of Kshemendra, &c." p. 20. Indurāja is quoted in Abhinavagupta's Dhvanyālokaṭīkā, Bühler's Kashmir Report, p. 66: and at the end of his Bhagavadgītāṭīkā Abhinavagupta says he was his teacher, and adds that he was son of Sribhūtirāja, and grandson of Sauchaka, of the Kātyāyanagotra, p. 80. Verses by Indurāja are found in the Sārṅgaddharapaddhati and the Subhāshitāvalī.

Indradinna—

Mentioned as belonging to the Suhasti vanśa. 3, App. p. 303. Indradinna is thirteenth in the Kharatara gachchha, and tenth in the Tapā gachchha in Klatt's tables.

Indranandin—

Mentioned as, with Bharatanarapati and 'Srāddhadeva, author of thirty-six Upanishads (vedas, vedānta). 3, App. p. 332. Author of a Pārśvanāthāṣṭaka. 3, App. p. 264.

Indrabhūti—

Or Gautama. The first gaṇadhara. 3, App. p. 38. See Weber, II. pp. 983 and 1030. "Mahāvīra's first disciple was Gautama, also called Indrabhūti, of the Gautamagotra, son of the brahman Vasubhūti and his wife Prithvī, born in Govara-grāma in Magadha, died at Rājagṛha at the age of 92, twelve years after Mahāvīra's nirvāṇa." Klatt, Ind. Ant. XI. p. 246,

Indrāchārya—

Mentioned as the author of a Yogavidhi. 3, App. p. 286.

Isāna—

Mentioned among the yugapradhānas. 3, App. p. 308.

Utpalarāja—

Or Utpalarājadeva. Quoted by Kshemendra in his Suvṛit-tatilaka. 1, p. 7. Quoted also in the same writer's Kavikaṇ-ṭhābharāṇa and Auchityavichāracharchā.

Udayadharma sūri—

Of the Āgama gachchha. Apparently mentioned as the author of the Dharmakalpadruma. 3, App. p. 235.

Udayaprabha sūri—

Author of the Dharmābhyudayamahākāvya. Udayaprabhasūri gives his spiritual genealogy as follows :—

- (1) Mahendraprabhu. Of the Nāgendra gachchha.
- (2) Śāntisūri.
- (3) Ānandasūri and Amarachandrasūri. Contemporaries of Siddharāja.
- (4) Haribhadrasūri. Called Kalikālagautama.
- (5) Vijayasenasūri.
- (6) Udayaprabhasūri. Our author.

3, App. p. 16. See also 3, p. 31. He was the author also of an Ārambhasiddhi, for which see Weber, II. p. 306. The "saṅghāpati" whom he honours here is his patron Vastupāla,

minister of Viradhavala (died 1241 A. D.). No. 874 in this Report's Collection is a copy of the Ārambhasiddhi. 1, App. p. 33; 3, App. p. 16. Udayaprabha is mentioned in an inscription, dated Samvat 1287. Wilson, *Asiatic Researches*, XVI. p. 309; Weber, II. p. 942, note.

Udayaprabha sūri—

Author of a Vishamapadavyākhyā to Nemichandra's Prava-chanasūroddhāra. He gives his spiritual genealogy as follows:—

- (1) Dharmaghosha. He conquered his opponents in the presence of the King of Sapādalaksha.
- (2) Yaśobhadra.
- (3) Raviprabha.
- (4) Our author. He was assisted by Jayaprabhamuni. 3, App. pp. 126 and 262.

Udayaratna gaṇi—

Of the Āgama gachchha. Pupil of Munisinhasūri. He wrote out, in Samvat 1430, a copy of the Śrīpālācharita of Ratnaśekhara, a work composed in Samvat 1428. Udayaratna-gaṇi wrote it out in the city Madhumatī of Saurāshtra. 3, App. p. 203.

Udayavallabha—

Pupil of Ratnasinha, and one of the three gurus of Labdhisāgara, who wrote the Śrīpālākathā in Samvat 1557. These writers belonged to the Tapā gachchha. 3, App. p. 220.

Udayavira gaṇi—

Guru of Udayasinghamuni, who wrote out, in Samvat 1646, a copy of Ratnaśekharaśūri's Srāddhapratikramanāsūtravṛtti. See under Udayasinghamuni. 3, App. p. 227.

Udayasāgara—

One of the three gurus of Labdhisāgara, author, in Samvat 1557, of the Śrīpālākathā. 3, App. p. 220.

Udayasāgara—

Author of the Snātṛipanchāśikā. "Vidhipakshagachchhādhi-rājavājyabhaṭṭarakah." Udayasāgara, who composed this book

in Samvat 1804 (? wrote perhaps "varshe 'bdhikhâstîndumite") in Pâdalîpta city (Palitana) of Surâshtra (Sorath), gives his spiritual genealogy as follows :—

- (1) Dharmamûrti. Of the Chandra kula and the Vidhipaksha gachchha. See Weber, II. p. 257.
- (2) Sivasindhusûri.
- (3) Amârâbdhisûri (Amarasâgarasûri).
- (4) Vidyasâgara. "upakeśavanśajanushah."
- (5) Udayodadhi (Udayasâgara). Our author. Sivasindhusûri in this list is a synonym of Kalyâṇasâgara (see that entry: śiva=kalyâṇa, and sindhu=sâgara). His guru was Dharmamûrti (Dhammagutti at 3, p. 220, must be a mistake for Dhammamutti).

Udayasâgara wrote at the request of Vimalasâdhu. 3, App. p. 236.

Udayasingha muni—

Wrote out in Viśvala city (Visnagar), in Samvat 1646, a copy of Ratnasêkharasûri's Srâddhapratikramapasâtravrittî. Udayasinghamuni gives his spiritual genealogy as follows :—

- (1) Somavimalasûri. Of the Tapâ gachchha.
- (2) Hemasomasûri.
- (3) Ânandavîragani.
- (4) Saṅghavîragani.
- (5) Udayavîragani.
- (6) Our scribe. 3, App. p. 227.

Uddyotana sūri—

Pupil of Nemichandrasûri, who was pupil of Devasûri (Klatt, Kharatara gachchha Nos. 36, 37, 38). Guru of Vardhamâna (Klatt, No. 39). 3, App. pp. 68, 314. "Uddyotana, with whose pupils originated the 84 gachchhas now existing. He died on a pilgrimage which he had undertaken from Mâlavakadeśa to Satrunjaya to worship Rishabha Uddyotana consecrated, 1464 Vira or Samvat 994, Survadevasûri; according to others, eight sūris, under a large fig tree (vata) in the boundary of the village Teli on Mount Arbuda (Abu). Thence originated the Vṛihad- or Vada- (Vṛṣa-) gachchha." Klatt, Ind. Ant. XI. pp. 248 and 252. See also Weber, II. pp. 1004 and 1035.

Umāsvāti—

Author, among many other works, of the *Tattvārtha*. See 3, p. 35. Siddhasenagaṇi, who wrote a commentary on the work, gives the following information about his author (3, App. p. 83, corrected with the help of a copy of Siddhasena's book bought for Government this year). In his "pravṛājā-kānvaya" his "pitāmaha" was Śivaśrī. The pupil of Śivaśrī was Ghoshanandikshamaṇa (so correct p. 84, l. 4. Klatt, *Onomasticon*, had already corrected Ghoshanandikshamāśramaṇa). His pupil was Umāsvāti. In his "vāchanāchāryānvaya" his "pitāmaha" was Muṇḍapāda "mahāvāchanakshamaṇa." Muṇḍapāda's pupil was Mūlavāchaka. His pupil was Umāsvāti. Our author was born in Nyagrodhikā grāma, but was residing in Pāṭaliputra or Kusumapura, when he wrote the *Tattvārtha* (write viharatā in l. 8) His gotra name was Kuabhiṣhanin. His father was Svāti. He was known as Svātitanaya, because Svāti was the name of his father, and as Vatsāsuta, because his mother was Umā of the Vatsa gotra (read Vatsāsutena in l. 9). He was called Nāgaravāchaka by reference to his sākḥā, and we are apparently to understand that that name is used in the text which Siddhasenagaṇi has before him.

In the *Digambara paṭṭāvalī* published by Hoernle, *Indian Antiquary*, XX. p. 341, Umāsvāmin (sic : but this must be an erroneous correction from Umāsvāti) is put down as the sixth sūri of the Sarasvatī gachchha, between Kundakunda and Lohāchārya. Compare 2, p. 163. "19 years grihastha, 25 dīkshā, 48 years 8 months 1 day paṭṭastha, 5 days viraha, sarvāyuh, 84 years 8 months 6 days, Samvat 101 kāti sudi 8 till 142 āśadhā sudi 14." Klatt, *Onomasticon*, from Hoernle.

(N. B.—Hoernle conjectures, p. 344, that the term viraha in these paṭṭāvalis means the time which intervened between the death of one pontiff and the enthronisation of his successor, but I am told that the interval referred to is the interval between the nomination by a dying pontiff of his successor and the death of the former.) "With the biruda gridhrapichohha, see Bhand. Rep. 1883-4, p. 417, l. 12, fr. b. Quoted in *Ārhata-darśana* of Mādhava's *Sarvadarśanasangraha*, Ed. Bibl. Ind. p. 34, l. 8 "yad avochad Vāchanācharyaḥ," see Hall, *Bibliogr.*

p. 162 ; Aufrecht, Cat. Bodl. p. 247, l. 1 ; Ind. Stud. 16, 371-2.' Klatt, Onomasticon. In the Tirthakalpa of Jinaprabhasāri (No. 1256 of this Report's Collection) it is stated that Umāsvāti was the author of 500 Sanskrit prakaraṇas, and also of the Tattvārtha and the commentary to it. In Indian Antiquary, XII. p. 20, n. 7, Pathak says that our author was born at Girinagara near the Ujayantagiri in Saurashtra, but he does not give his authority for this.

"Umāsvātivāchakaśramaṇa composed Śrāvaka-prajñapti, Tattvārtha, Prasamarati, see Vichārāmṛitasangraha, Weber, II. p. 919, l. 14, fr. b., 920, l. 2, 500 Sanskrit works, see Gaṇadhara-sārdh. v. 50, 51, ib. p. 986, Tattvārtha sabhāshya, Peterson, II. Rep. p. 79, 86, l. 1, Digambarapaṭṭ. v. 5 p. 163, Pratiśthākalpa, Weber, II. p. 837, l. 9, Vichāravallabhā, attributed to Umāsvāti by the Kharataras, Bhand. Rep. 1883-4, p. 152, ll. 22-23, Daśasūtrīkā, Buhler, Rep. n. 606. Siddhasenadivākara's (470 Vira) commentary on Tattvārtha, see Decc. Coll. p. 195, n. 7. Quoted in Śrutasāgara's (about S. 1550) Yasodharacharita, see Mitra, No. VIII. p. 84, l. 3, in Sakalabhūṣana's Upadeśaratnamālā composed Samvat 1627, Weber, II. p. 1090, l. 14, fr. b." Klatt, Onomasticon.

The Daśasūtrīkā of this list is the Tattvārtha with its commentary. The commentator here, Siddhasenagaṇi, is to be identified with Siddhasenadivākara. See the entry Siddhasenagaṇi.

Uvāṭa (Ūvāṭa, Uṭa)—

Mentioned as author of a Nigamabhāshya (his Commentary on the Yajurveda) 2, p. 94. For this writer see Bhandarkar's Report, 1882-83, p. 3. "He composed the Mantrabhāshya while living in Avanti and while Bhoja was ruling over the country." The Bhoja referred to ruled from 996 to 1051 A. D.

Kakka sūri—

Mentioned as the pupil of Devagupta and the guru of Siddhasūri, of the Ukeśa gachchha, 3, App. p. 283 : mentioned again as the guru of Siddhasūri, 3, App. p. 193. He is third in ascent from writers who wrote in Samvat 1174 and Samvat 1192 respectively. He is therefore No. 52 in the paṭṭāvali

published by Hoernle. "In the year 1154 (A. Vikr.) Sri Siddhasûri was succeeded by Sri Kakkasûri. On the advice of Hemasûri (the well-known Hemachandra) and Kumârapâla he expelled the munis who neglected their religious duties (kriyâhîna)," *Indian Antiquary*, XIX. p. 241. In both our passages Kakkasûri is succeeded by Siddhasûri and Devagupta in that order. The *patāvallī* puts Devagupta before Siddhasûri. In 3, App. p. 283, this Kakkasûri is said to have been the author of a *Mīmāṃsa*, a *Jinachaityavandanavidhi*, and a *Panchapramāṇī*.

Kanakaprabha sūri—

Guru of Pradyumnasûri. The latter assisted Bâlachandra with his commentary on the *Vivekamanjarī* of Āśaḍa. See under Bâlachandra. In 1, App. p. 5 it is stated that Kanakaprabhasûri was the pupil of Devānandasûri, and that fact seems also to be mentioned in our first passage, v. 15.

Kapardisvāmin—

The Vedic commentator. Mentioned 2, p. 102, v. 3.

Kamalākara—

"Kamalākara bhaṭṭa son of Rāmakṛishna bhaṭṭa, son of Nārāyana bhaṭṭa, son of Rāmesvara bhaṭṭa: younger brother of Divākara bhaṭṭa: father of Ananta bhaṭṭa: wrote the *Nirṇayasindhu* in 1616 (A. D.)" Aufrecht in *Catalogus Catalogorum*, 1, p. 107.

Karka—

The Vedic commentator, 2, p. 10.

Kalaba (Kalabaka)—

Quoted by Kshemendra in the *Suvṛittatilaka*. 1, pp. 7 and 86. See the entry in Introduction to *Subhāshitavallī*.

Kalyāṇa—

Mentioned among the *yugapradhānas*. 3, App. v. 308.

Kalyāṇavijaya—

Mentioned by Yaśovijaya, the author of the Jñānabinduprakaraṇa. Yaśovijaya gives his spiritual lineage as follows:—

In the gacchha of Vijayadeva there arose—

- (1) Kalyāṇavijaya (śrīmahopādhyāya).
- (2) Lābhavijaya.
- (3) Jitavijaya, and hisgurubhrātar Nayavijaya.
- (4) Yaśovijaya.

The Vijayadeva of this list is the sage of the name who is No. 60 in the Tapāgacchhapattāvali. "Born, Samvat 1634: dīkshā, 1643: pañnyāsapada, 1655: sūripada, 1656: received from the emperor Jehanghir the birudha Mahātāpā, died Samvat 1713, Āshada sudi 11, at Umnānagara." Klatt in Indian Antiquary, XI. p. 256. 3, App. p. 192.

Kalyāṇasāgara muni—

Mentioned as pupil of Dharmamūrti (so correct) and guru of Amarasāgara in the Anchala gacchha. 3, App. p. 220.

Kālaka—

Mentioned among the yugapradhānas. 3, App. p. 308. Born 336 Vira. 3, App. p. 285, where his title Syāmārya is mentioned. "Kālikāchāryakathā." 3, App. p. 27. This second Kālikāchārya, about whom the tale is, was born 453 Vira. 3, App. p. 286. A third sage of the name changed the paryūshaṇa from the fifth to the fourth day of the month, 993 Vira in the time of Śālivāhana, and put the Chaturdaśī of the chaturmāsa in place of the purnimā, at beginning and end of chaturmāsa. 3, App. p. 285. Born 990 from Vīramoksha. 3, App. p. 272.

Kālidāsa—

His love for the mandākrānta metre noticed by Kshemendra. 1, p. 10. Lakshmaṇa praises his "kāvyatrayī" (Raghuvansā, Kumārasambhava and Meghadūta). 3, App. p. 55.

Kīrtimittra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Kundakunda āchārya—

In a Digambara pattāvali purchased for Government this year the spiritual lineage of this teacher is given as follows:—

- (1) Bhadrabāhu.
- (2) Guptigupta.
- (3) Māghanandin. He belonged to the Balātkāra gāṇa, which arose in the Nandi sangha, which was an offshoot of the Mūla sangha. "Pārvaḍapādāṇśavedin."
- (4) Jinachandra.
- (5) Padmanandin. He had five auspicious names: Kundakunda, Vakraḡriva, Elāchārya, ḡṛidhrapicheḡha, and Padmanandin. His successor was—
- (6) Umāsvatī. 2, pp. 80 and 163. He made a stone image of Sarasvatī, and caused it to speak. 2, p. 166.

No. 277 of my 1883-4 Collection is a MS. of Kundakundāchārya's *Shatpāhuḍa* with a commentary by *Sri Srutaśāgara*. The commentator gives the same five names for his author, 2, p. 160. In the *Sarasvatīgachchhapatṭāvalī* (*Indian Antiquary*, XX. p. 351) Kundakunda is said to have succeeded in *Samvat* 49, *grihastha*, 11 years: *vrata*, 33 years: *sūripada*, 51 years, 10 months, 10 days: *viraha*, 5 days: died having lived 95 years, 10 months and 15½ days. The *patṭavālī* also gives his five names. No. 1441 of this Report's Collection is a copy of Kundakundāchārya's *Panchāstikāya*, with a commentary in which it is stated that Kundakundāchārya wrote the work for the edification of *Sivakumāra Mahārāja*,

Compare the statements with regard to Kundakunda found in inscriptions, *Rice's Inscriptions at Sravana Belgola* (*Index to Introduction, Padmanandin*).

Kumāra kavi—

"*Nṛipākshapaṭalādhyaksha*." Corrected carefully for his friend *Muniratnasūri* that author's *Amamasvāmicharita*, a work written in *Anahilapattana* in *Samvat* 1252. 3, App. p. 99.

Kumudaachandra—

Another name for *Siddhasenadivākara*, author of the *Kalyāṇamandirastotra*. See *Durgaprasāda, Kāvya-mālā, Part VII.* p. 10. Compare *Weber, II.* p. 938, note. 3, App. p. 227. Referred to. 3, App. p. 39.

Kulachandra paṇḍita—

Flourished at Vijāpurapattana (in Gujarat) in Samvat 1295.
3, App. p. 124.

Kulaprabha sūri—

To a writer, or writers, of this name are attributed an Ārāha-
ṇasattari, 3, App. p. 12, and a Shadāvaśyakalaghuvṛitti, 3,
App. p. 31.

Kulamandana—

Mentioned as the second of the five pupils of Devasundara.
3, App. p. 226. According to the Tapāgachchhapattāvalī,
Kulamandana, pupil of Devasundara, was born in Samvat
1409 : "vrata, 1417 : sūripada, 1442 : died, 1445 Chaitre. His
works are Siddhāntālāpakoddhāra, &c." Klatt, Ind. Ant.
XI. p. 255. Cf. v. 3 of our passage. No. 628 in my 1884-6
Collection is a Vichārasaṅgraha by this writer.

Krishna kavi—

Son of Nṛsinha. Author of the Murārivijayanāṭaka. 3,
p. 21 (where he is wrongly identified with Kṛishnapaṇḍita or
Seshakṛishna), App. p. 337. "End of 16th century." Aufrecht
in Catalogus Catalogorum. No. 1017 Ulwar is a Mukṭāchari-
tanāṭaka by Kṛishnakavi.

Krishnadatta—

Son of Sadārāma and Ānandadevi. Author of the Sāndraku-
tūhalaprahasana. 3, App. p. 359. No. 365 in my collection of
1884-6. Author also of the Rādhārahasyakāvya. He was
an inhabitant of the village Trāmaṣīya in the Vājjaḍa district.
3, App. p. 362. He was apparently a contemporary of a king
called Dharmavarman, and wrote his Sāndrakutūhalaprahasana
in Samvat 1809 (?).

Krishnadāsa—

Called Vihārikṛishnadāsa. Author of a Pārasīprakāśa, which
he wrote at the request of Akbar. 3, p. 46, App. p. 219.

Kṛishna paṇḍita—

Called Seshakṛishna. Author of the *Prākṛitachandrikā*. Son and pupil of Narasinha head at the time of the 'Sesha vaṇśa' (called 'Seshanṛishiṇha'). Kṛishna mentions (v. 30) that he wrote this book after his *Padachandrikā*, a work (L. O. 903) written under the auspices of prince Narottama. He was author also of a commentary to the *Prakriyākaumudī* of Rāmachandra. Ulwar 1152, &c. For our author see Bhandarkar's Report, 1883-84, 59. According to Bhandarkar, Rāmachandra, who was our author's nephew, lived about 1150 A. D.

Kedāra bhaṭṭa—

Author of the *Vṛittaratnākara*. 3, App. p. 225. No. 869 of this Report's Collection is a copy of this work with the commentary of Sulhaṇa (L. 157). It is stated there that Kedāra was the son of Pidhveka (sic. correct Pibveka: Aufrecht writes Pabbeka and Pavyeka) of the *Kāśyapa vaṇśa*, who is described as proficient in the 'Saivaśāstra' (*śaivasiddhāntavettā: Saivatattvāvabodhaḥ*). Aufrecht notes that our author is quoted by 'Sivarāma on Vāsavadatta, p. 185, by Mallinātha, Oxf. 113a, by Padmanābha, Oxf. 110b, by Chitrasena, Oxf. 197b, and others.

The commentator Sulhaṇa was the son of Bhāskara, who was the son of the good poet (sukavi) Vailāditya, a *Dākshinātya* of the *Kṛishnātreya* gotra. Sulhaṇa called his commentary *Sukaviḥṛidayānandini*, by a reference to his grandfather's *biruda* which perhaps shews that Vailāditya was alive when it was composed.

Kaiyaṭa—

Author of the *Mahābhāshyapradīpa*. Bhimasena the author of a *Kavyaprakāśatikā*, says that Kaiyaṭa, Uvaṭa and Mammaṭa were three sons born to Jaiyaṭa from the "blessed womb" of his wife. 1, pp. 26 (but write "elder brothers"), and 94. Aufrecht in *Catalogus Catalogorum* styles this, however, a silly tradition. That Kaiyaṭa and Mammaṭa were brothers is believed by the Kashmir pandits. See Bühler's *Kashmir Report*, p. 72.

Koḍinna—

Mentioned among the yugapradhānas. 3, App. p. 308.

Kshatriyāṅka—

Mentioned as one of the sages who were acquainted with the twelve angas. 3, App. p. 256.

Kshemarāja (Bājanaka Kshemarāja)—

Author of a commentary on the Sāmbapanchāśikā. 1, p. 85. No. 212 of my collection of 1882-3. He mentions his guru Abhinavagupta. But my identification of him on that ground with Kshemendra, 1, p. 11, is wrong. For a list of Kshemarāja's known writings see the Catalogus Catalogorum.

Kshemīvara—

Author of the Naishadhānandanātaka. 3, p. 21; App. p. 340. Great grandson of Vijayakoshṭha. Author also of the Chanda-kaśīkanātaka. No. 299 of my collection of 1884-6.

Kshemendra—

Called also Vyāsādāsa. 1, pp. 4, 75. He was son of Prakāśendra and grandson of Sindhu. Pupil in alankāra of Abhinavagupta. He lived under Anantarāja of Kashmir (A. D. 1029-64), and under his son Kalāśa. See Bühler's Kashmir Report, p. 46. See also Introduction to Subhāshitāvalī, the Auchityālankāra of Kshemendra (Peterson); and, for a list of his known works, the Catalogus Catalogorum.

Gangadeva—

Mentioned as one of those proficient in the twelve angas. 3, App. p. 256.

Gandinaka—

A poet quoted by Kshemendra in the Suvṛittatilaka. 1, p. 86.

Gandhahastin—

Mentioned by Śilāṅgāchārya as his predecessor in the task of expounding the Āchārāṅga. 1, App. p. 40. See also 3, App. p. 282, l. 5. Aufrecht has a 'Gandhahastimahātarka,' who is quoted by Chāritrasinha (Hall, p. 166).

Gajapati—

See under Pratâparudra.

Gajasâra—

Author of the Chaturvîṣatidaṇḍakastotra. He was a pupil of Dhavalachandra. 3, App. p. 212.

Gaṇa—

Author of the Aśvâyurveda or Siddhayogasangraha. 1, pp. 95-7.

Garga—

Author of an Aśvâyurveda. 1, p. 95.

Garga maharshi—

Author of the Kammavivâga (Karmavipâka). 1, App. pp. 27 (where the book is wrongly ascribed to Jinavallabha) and 34 : 3, App. p. 7 (where the number of gâthâs is wrongly given as 1688 instead of 168).

Garga ṛishi—

Author of the Pâsakakevalî. This, and not Pâśakâvali as Weber prefers, is the proper form of the title, which contains a reference to the supernatural knowledge of the Kevalins. Compare first line of our extract (Kevalajñânabhâskara). Our book agrees with that described at Weber, I. p. 269 (edited by Weber). These two Gargas may be the same. A Jain, 3, App. p. 212. No. 400 of my collection of 1884-6. Weber. II. p. 1185. A Gargarshi is mentioned *honoris causâ* by Siddharshi 3, App. p. 147, as his guru (Samvat 962). Klatt, in der Wiener ZKM. 4, 64.

Gaḡa bhaṭṭa—

See under Viśvesvarabhaṭṭa.

Guṇachandra—

This writer assisted Udayaprabhasûri in his Pravachanasâroddhâravishamapadavyâkhyâ. 3, App. p. 263, v. 11. See also 3, App. 126. This is the Guṇachandra who, according to Merutunga, assisted this latter with his Prabandhashin-tâmaṇi. 2, p. 89.

Guṇaratna—

Mentioned as one of the pupils of Devasundara, and as the author of a *Shaddarśanasamuchchayaṭīkā*, and a *Kriyārat-nasamuchchaya*. 3, App. p. 226. See Bhandarkar's Report, 1883-84, p. 157. See also Klatt, *Ind. Ant.* XI. p. 255. Weber, II. p. 884.

Guṇavallabha—

Author of the *Nemināthacharitra* (Prākṛit). 1, App. p. 24.

Guṇavinaya—

Pupil of Jayasomasūri, the compiler, in Samvat 1657, of the *Vichāraratnasangraha*. 3, App. p. 310. This is the author of commentaries on the *Khaṇḍaprasāsti*, *Damayantīkathā* (composed in A. D. 1590) and *Raghuvansā*. Among the books bought for Government this year is a *Vairāgyasātaṭīkā* by this Guṇavinaya, which was composed in Samvat 1647. See entry Jayasomasūri.

Guṇasekhara—

Mentioned as the pupil and successor of Chandrasūri and Vimalachandra, and the guru of Somatilaka and Devendra in the *prasāsti* 1, p. 93. See under *Sanghatilaka*, who comes next and last in the *prasāsti*, and whose date is Samvat 1422.

Guṇasāgara—

Author of a commentary on the *Kalyāṇamandirastotra*. He was the pupil of Sāgareṇḍu (Sāgarachandra), who was the pupil of Amaraprabha, who was the pupil of Devasūri. 3, App. p. 228. Compare the entry Amaraprabha.

Guṇasundara—

Mentioned among the *yugapradhānas*. 3, App. p. 308.

Guṇākara—

Mentioned along with a Nemichandra and a Pārśvadeva as having assisted Āmradevasūri in his commentary on the *Ākhyānamānikośa* of Nemichandrasūri. Āmradevasūri wrote in Samvat 1190, in the time of King Jayasinha. 3, App. p. 82.

Guṇākara—

Author, in Samvat 1296, of a commentary on the *Yogarātna-mālā*. 3, App. p. 313.

Guruchandra—

Author, in Samvat 1139, of a *Sirivīrachariya* (*Srivīracharitra*). He was a pupil of Sumativāchaka. Guruchandra wrote at the request of Prasannachandra, who was a pupil of Abhayadeva, the commentator on nine of the *angas*. 3, App. p. 306.

Gopāladāsa—

Called Rasikānanda. Guru of Vidyābhūṣaṇa, author of the *Sāhityakaumudī*. 2, p. 99.

Gopīnātha—

Author of the *Jātiviveka*. He was son of Śārngadhara, who was son of Viśvanātha, who was son of Sāmaraja, a *pandit* dwelling in Pratyanda. 2, p. 117.

Govardhana—

Mentioned as one of the five *śrutapāragas*. 3, App. p. 256.

Govinda—

Author of the *Kāvyapradīpa*. Son of Keśava and Sonodevi. Younger brother of Ruchikara, i. e., Śrīharsha. 1, p. 26.

Govinda gaṇi—

Author of a *Karmastavaṭikā*. Pupil of Devanāga. 3, App. p. 6.

Govinda—

The *sthavira*. 3, App. p. 303.

Gautama—

The first *gaṇadhara*. 1, App. p. 4.

Chañḍa—

Author of the *Prākṛitalakṣhaṇa*. 3, App. p. 265.

Chakra (Śrichakra)—

Quoted by Kshemendra in the *Suvṛittatilaka*. 1, p. 87.

Chakreśvara sūri—

Second in ascent from Tilakāchārya, who wrote an *Āvaśya-kalaghuvṛitti* in Samvat 1296. Tilakāchārya was the pupil of Śivaprabhasūri, who was the pupil of our Chakreśvarasūri. The guru of the latter was Dharmaghosha, a contemporary of King Jayasinha. Dharmaghosha was the pupil of Chandraprabha. 1, pp. 61, App. p. 8. Mentioned along with Paramānandasūri, as teaching, in Samvat 1221, while Kumarapāla was reigning. 3, App. p. 69.

Chandrakīrti gaṇi—

Pupil of Vimalasūrigaṇabhrī. He studied also under Dharmaghosha. Author of the *Siddhāntavichāra*. 1, App. p. 32.

Chandraprabha sūri—

Founder, in Samvat 1159, of the Pūrṇimā gachchha (Paurṇimīyakapaksha). See Bhandarkar's Report 1883-4, p. 147. Pupil of Jayasinha'sūri and guru of Dharmaghosha. 3, App. p. 40. Author of the *Darśanaśuddhi*. 3, App. p. 91. See also 3, App. p. 95. For his *Darśanaśuddhi* see 1, App. p. 41, and 3, App. p. 145 where it is called by its other name of Samayaktvaprakaraṇa.

Chandra mahattara—

Author of the *Sattarikā* (*Saptatikā*), known as the sixth Karmagrantha. 1, App. p. 27. Compare Weber, II. p. 837.

Chandra sūri—

Of the Harshapūrīya gachchha. Succeeded Vijayasinha, who succeeded Hemasūri (contemporary of King Siddha), who succeeded Abhayadevasūri. 3, App. p. 133. Author of the *Saṅghayaṇīrayaṇa* (*Saṅgrihaṇīratna*). 1, App. p. 75, where he calls himself pupil of Maladhāri Hemasūri, 3, App. p. 8, 32 (where for Maladhāri we should probably read Maladhāri-chandrasūri), 154. The difference in the number of the gāthās perhaps rests on the laghu and brihat recensions of the book. At 3, App. p. 32, the number of the gāthās has been wrongly

given as 73 instead of 273. Author of a *Khetṭasamāsa*. 3, App. p. 20. Wrote a *pradeśavyākhyātippanaka* on the *Āvaśyakasūtra* in Samvat 1222. 1, App. p. 3; 3, p. 14. Wrote a commentary on the *Nirayāvali* 1228 (MS.) 3, App. p. 8.

Chandra sūri—

Twin-pupil with Devachandragani of Vīragani, and guru of the Yaśodeva, who in Samvat 1180, during the reign of Jayasinha wrote a *Pākshikasūtravṛtti*. 3, App. p. 129. Weber, II. p. 821, has an *avachūri* which is based on a *Pākshikasūtravṛtti* of “Yasobhadra, pupil of Chandrasūri.”

Chandra sūri—

Twin-pupil, with the Āmradevasūri who wrote an *Ākhyānamānikośatikā* in Samvat 1190, of Jinachandra. 3, App. p. 81.

Chandra gani—

Wrote a *Sirivīrachariya* (*Srivīracharita*) in Samvat 1139. 3, App. p. 306. Pupil of Sumativāchaka. He wrote at the request of Prasannachandra, pupil of Abhayadeva the commentator on nine of the *angas*.

Chandrasena—

Author of the *Utpādasidhiprakaraṇa*, which he wrote in Samvat 1207. Apparently styled pupil of *Pradyumnasūri*. Nemichandra assisted him in the work. 3, App. p. 209.

Chāmundaṛāja—

Author of the *Chāritrasāra*. For this Digambara writer and king see Rice's *Inscriptions at Sravana Belgola*. His date is given as 900 'Saka. He was pupil of Jinasenabhaṭṭāraka. 2, p. 141.

Chāritravardhana—

Author of a commentary, called *Sisuhitaishinī*, on the *Raghuvansā*. His *vāchanāchārya* was Naraveshasarasvatī of the *Kharatara gachchha*. 3, App. p. 210.

Jagachchandra—

The copy of *Dharmadāsagani's Upadeśamālā*, with the commentary of *Ratnaprabhasūri*, which is No. 316 of the *Cambay*

Palm-leaf MSS. was written at the expense of certain laymen, who had listened to the teaching of Vidyānanda, pupil and successor of Devendra, who was pupil and successor of Jagachchandra. 3, App. p. 169. This Jagachchandra is the well-known founder of the Tapā gachchha. See Klatt, Ind. Ant. XI. p. 254. 3, App. p. 226.

Jagaddeva —

Son of the Treasurer Yaśodbavala in the city Vārāhī. He got the title Bālakavi from Hemasūri. 3, App. p. 96.

Jagannātha paṇḍitarāja —

Author of the Prāṇābharāṇa, a poem in praise of Prāṇanārāyaṇa, king of Kāmarūpa. Printed, with a commentary by the author, in Kāvya-mālā. He was a Tailānga, son of Perama (read śrīmanperama). 3, App. p. 334.

Jagannātha —

Author of the Atāndrachandrikaprakaraṇa. Son of Pitāmbara, and grandson of Rāmabhadra. 2, p. 120.

Janārdana —

Author of a commentary on the Meghadūta. He refers to the commentaries of Sthiradeva, Vallabha and Āṣaḍa. 3, App. p. 324.

Jambu —

The last kevalin. 3, App. p. 256. See also pp. 21, 303, and 308.

Jambu kavi —

Author of the Chandradūta-kāvya. 3, App. p. 292.

Jakkhā and Jakkhadinnā —

Mentioned as sisters of Sthūlibhadra. 3, App. p. 271.

Jaya —

One of the knowers of the twelve āngas. 3, App. p. 256.

Jayakīrti —

Mentioned as pupil of Merutunga and guru of Jayakeśarin in the Anchala gachchha. 3, App. p. 220. In the Anchala-

gachchhapatṭāvalī his dates are given as follows: born, Samvat 1433; *dīkshā*, Samvat 1444; *sūripada*, Samvat 1467; *gachchhanāyakapada*, Samvat 1473; died, Samvat 1500. Gurn of *Śīlaratna* who wrote a commentary on *Merutunga's Megha-dūta* in Samvat 1491. 3, App. p. 249.

Jayakīrti—

Author of a *Śilopaśsamālā* (*Śilopadeśamālā*). Pupil of *Jayasinha*. 1, App. p. 82. No. 636 of my collection of 1884-6. At 3, App. p. 214, a *Śilopadeśamālā* is ascribed to one *Jayavallabha*, pupil of *Jayasinha*, but *Jayavallabha* there is probably only a mistake for *Jayakīrti*. Weber, II. p. 1085.

Jayakeśarin—

Mentioned as pupil of *Jayakīrti* and guru of *Siddhāntasāgara* in the *Anchala gachchha*. In the *Anchalagachchhapatṭāvalī* his dates are given as follows: born, Samvat 1461; *dīkshā*, Samvat 1475; *āchāryapada*, Samvat 1494; *gachchhanāyakapada*, Samvat 1501; died, Samvat 1542. 3, App. p. 220.

Jayachandra—

One of the five pupils of *Somasundara*, who was the pupil of *Devasundara*. *Devasundara* and *Somasundara* are Nos. 49 and 50 in the *Tapāgachchhapatṭāvalī*. It is there stated that *Somasundara* had four pupils—*Munisundara*, *Jayasundara* with the *biruda* *Kṛṣṇasarasvatī*, *Bhuvanasundara*, and *Jinasundara*. Our author *Ratnaśekharasūri* (No. 52 in the same list) gives him the five pupils—*Munisundara*, *Jayachandra*, *Bhuvanasundara*, *Jinasundara*, and *Jinakīrti*. The *Jayachandra* and *Jayasundara* of the two lists are the same. Compare *Klatt*, *Ind. Ant.* p. 256, note. He is the author of the *Pratikramakrama*. 3, App. p. 229. No. 1291 of this Report's Collection is a copy of the *Pratikramakrama*, in which it is stated that that work was composed in Samvat 1506. The author calls himself *Jayachandra*, a pupil of *Somasundara*. ("Nayachandra" in bottom line, 3, App. p. 229, is a mistake for "*Jayachandra*." There is no commentary by *Nayachandra*. The mistake has already been corrected by Weber, II. p. 912, note.)

Jayatilaka sūri—

Of the Tapāgachchha. Third in ascent from the Labdhisāgara who wrote, in Samvat 1557, the 'Sripālakathā. Labdhisāgara tells us that he succeeded the three teachers, Udayavallabha, Jnānasāgara and Udayasāgara, who succeeded Ratnasinha, who succeeded Jayatilaka. 3, App. p. 220. A writer (or writers) called Jayatilaka wrote a Malayasundarīcharitra, 3, App. p. 210, and a Sulasācharitra, Weber, II. p. 1134.

Jayadeva—

Called Piyūshavarsha. Son of Yājñika Mahādeva. Author of the Chandrāloka. 2, p. 109.

Jayadeva—

Mentioned among the yugapradhānas. 3, App. p. 308.

Jayapāla—

One of the knowers of the eleven angas. 3, App. p. 256.

Jayaprabha—

Assisted Udayaprabhasūri in his Pravachanasāroddhārayishamapadavyākhyā. 3, App. pp. 126 and 262.

Jayamangala—

Mentioned among the yugapradhānas. 3, App. p. 308.

Jayamangala āchārya—

Author of a Kaviśikshā. He flourished under Siddharāja, whom he praises. Aufrecht in Catalogus Catalogorum notes that he is quoted by Ratnakarṇṭha on Stutikusumānjali. 1, p. 68; App. p. 78.

Jayarāma—

Author of a commentary, called Tilaka, on the Kāvya prakāśa. He was a pupil of Rāmachandra Bhaṭṭācharya and guru of Janārdana Vyāsa. Aufrecht in C. C. notes that this book of his was used in the compilation of the Ekashashtyalankāraprakāśa, L. 1447. 2, p. 107.

Jayavallabha—

See under Jayakīrti, pupil of Jayasinha.

Jayasinha—

Mentioned as the pupil of Āryarakṣita and guru of Dharma-ghoṣa in the Anchala gachchha. 1, App. p. 12; 3, App. p. 219. In Merutunga's Satapadīsāroddhāra (No. 1340 of this Report's Collection) the following dates are given for this Jayasinha. Born at Sopāraka of Bahada and Nadhī in Samvat 1179: dīkṣhā at the age of eleven: sūripada Samvat 1202: died Samvat 1258 at the age of eighty. Compare Bhandarkar's Report, 1883-4, p. 130, where it is noted that our Jayasinhaśūri was a contemporary of Siddharāja.

Jayasinha—

Succeeded Sarvadevasūri in the Brihad gachchha. 3, App. p. 40.

Jayasinha sūri—

Of the Harshapuriya gachchha. Guru of Abhayadevasūri Maladhārin. 3, App. pp. 155 and 274.

Jayasinha—

Pupil of Sangamasinhaśūri. 3, App. p. 192.

Jayaśekhara—

Author of a Jain Kumārasambhava-kāvya. 3, App. p. 251. A copy of this book bought for Government during the present year shews that Jayakesara, as I have printed in the verse given at p. 252, is a mistake for Jayaśekhara (Cf. l. 1 same page). Two Jayaśekharas are known, one belonging to the Nāgapuriya branch of the Tapā gachchha, see Bhandarkar's Report, 1882-83, p. 43, who lived in the time of Hammīra (1301 to 1365 A. D.); and one belonging to the Anchala gachchha, who wrote in Samvat 1436. See Bhandarkar's Report, 1884-6, p. 130.

Jayasoma sūri—

Author of the Vichāratnasangraha, which he compiled in Samvat 1657. Pupil of Pramodamāpikyasūri, and guru of

Guṇavinaya. Jayasomasûri was assisted in his task by his gurubhrâtar Dayâranga. These writers lived in the city Seruṇâ. 3, App. p. 310. The Guṇavinaya mentioned here is the writer who composed in Samvat 1646 a Damayantîka-thâṭikâ. See Aufrecht under Guṇavijayagani, corrected in Errata.

Jayāditya—

Joint author with Vâmana of the Kâsikâ Vṛitti. 1, p. 29.

Jinakîrti—

One of the five pupils of Somasundara. See the entry Jayachandra. 3, App. p. 227. This writer is the author of the Champakaśreshṭhikathânaka, which has been edited and translated by Weber (also by Bôhtlingk). See Weber, II. p. 1109. No. 279 in my Collection 1882-3, is a Dhanyaśâlicharitra by him (the date, Samvat 1497, given as the date of the MS., must be the date of the composition of the book). He composed the commentary to his own Namaskârastava in Samvat 1494. Klatt, On. from L. VIII. pp. 245-6. Klatt gives two more works by this writer, the Dânakalpadruma (Gough, Pap. p. 92, n. 200) and the Śrîpâlagopâlakathâ (Bhau Daji Mem. p. 42).

Jinakuṣala—

Mentioned as in the vanśa of Jinavallabha, Jinadatta, Jinachandra (Nos. 44, 45, and 46 with Klatt). He is therefore Klatt's No. 50 of the Kharatara gachchha (born, Samvat, 1337 : dîkshâ, Samvat 1347 : sūrimantra, Samvat 1377 : died, Samvat 1389). 3, App. p. 314. He gave âchâryapada to Taruṇaprabha, the author of the Srâvakapratikramapasûtravivarana. 3, App. p. 222. Author of the Chaityavandanakulavṛitti, Kielhorn's Report, 1880-1, p. 13.

Jinachandra—

Pupil of Jineśvara in the Kharatara gachchha. (Jineśvara and Jinachandra are Nos. 40 and 41 with Klatt.) Mentioned

as pupil of Jinésvara and Buddhisāgara and author of the *Samvegarangasāla*. 3, App. p. 305. See also pp. 64, 309 and 314. Klatt says that this Jinachandra is mentioned in the last verse of the *Śrāvakaiddhi*, Peterson 1, App. p. 49, v. 22, but that is doubtful. Jinachandra there does not seem to be the name of a sūri.

Jinachandra gani—

Of the Ukeśa gachchha. Pupil of Kakkasūri. Author of the *Navapaya*. 1, App. pp. 28, 46, 62 (in this last place Kakkasūri is wrongly given as the author of the work). 3, App. p. 12. See also 3, App. p. 281. Afterwards called *Devaguptasūri*, under which name he wrote, in Samvat 1073, a Sanskrit commentary (*Śrāvakānanda*) on his own *Navapaya*. 3, App. p. 304. He boasts of a third title, *Kulachandra*. 3, App. p. 304. At 3, App. p. 283, there is the following lineage from Jinachandra (*Devagupta*) in the Ukeśa gachchha :—

- (1) *Devagupta*. Our author.
- (2) *Kakkasūri*. Author of the *Mīmāṃsā*, *Jinachaitya-vandanavidhi* and *Panchapramāṇī*.
- (3) *Siddhasūri*.
- (4) *Devagupta*.
- (5) *Yaśodeva*, previously called *Dhanadeva*. He wrote in Samvat 1174.

According to the *patīṭhavalī* of the *Upakeśa gachchha* published by Hoernle, *Ind. Ant.* XIX. p. 233, the author of the *Navapadaprakaraṇa* was succeeded by *Siddhasūri*, who was succeeded by *Kakkasūri*, who was succeeded by *Dēvaguptasūri*, who was succeeded by *Siddhasūri*.

Jinachandra—

Pupil of Jinadatta in the *Kharatara gachchha*. (*Jinadatta* and *Jinachandra* are Nos. 44 and 45 with Klatt.) 3, App. p. 221 : “*saṃmaṇimaṇḍitabhālah*.” 3, App. p. 314 : App. p. 323. “Born, samvat 1197; *dīkṣhā*, samvat 1203; *āchārya-pada*, samvat 1211; died, samvat 1223.” *Ind. Ant.* XI. p. 248.

Jinachandra (Sri Jinachandra)—

Guru of Āmradevasūri and pupil of Nemichandra. This last was the author of an Ākkhānayaṃaṃikośa, on which Āmradevasūri wrote a commentary in Samvat 1190 (date of the composition of the work, not of the MS. as Klatt puts it). 3, App. p. 81.

Jinachandra—

Pupil of Jinaprabodha in the Kharatara gachchha. (Jinaprabodha and Jinachandra are Nos. 48 and 49 with Klatt.) "Born, Samvat 1326 : dīkshā, Samvat 1332 : padamahotsava, Samvat 1341. He converted four kings and went under the biruda of Kalikālakevalin. Died, Samvat 1376." Klatt, He gave dīkshā to Taruṇaprabha, who wrote in Samvat 1411. 3, App. p. 221.

Jinachandra—

Of the Kharatara gachchha. Mentioned as the guru of Jinasāgara, in acknowledgment of whose teaching a copy of Haribhadrasūri's Āvaśyśakabṛihadvṛitti was made at the expense of certain śrāvakas in the city of Devakulapāṭaka in Mewar, Kumbhakarna reigning, in Samvat 1492. 3, App. p. 203. Klatt, Onomasticon, identifies this Jinachandra with No. 53 in his list. But that teacher died in Samvat 1415. A successor of his can hardly have been alive in Samvat 1492.

Jinadatta sūri—

Succeeded Jinavallabha in the Karatara gachchha (Jinavallabha and Jinadatta are Nos. 43 and 44 with Klatt). 3, App. p. 221 : "Ambādattayugapradhānapada," 3, App. p. 314 : 3, App. p. 323. "Born, Samvat 1132 ; mūlanama, Somachandra ; dīkshā, Samvat 1141, dīkshānama Prabodhachandraganin ; sūripada from Devabhadraśāhārya at Chitrakūṭa (Chittore), Samvat 1169. He propagated the Jain religion by miracles which he performed in many cities ; he composed the Sandehadolāvalī and many other works, and died at Ajmere, Samvat 1211." Klatt. See also Bhandarkar's Report, 1882-83, pp. 48-49.

Jinadatta sūri—

Guru of Amarachandra, the author of the *Śrījinendracharitra*. 1, App. p. 2. This is the author of the *Vivekavilāsa*. See Bhandarkar's Report, 1883-84, p. 156. "About Samvat 1265-85, of the Vāyāḍa gachchha, pupil of Rāsila and Jivadeva. Jinadattasūri of the Vāyāḍa gachchha was present at the pilgrimage (Samvat 1277) of Vastupāla, see Sukṛitasankīrtana ed. Bühler, pp. 25, 48, v. 11, Merntunga, Prabandhachintāmani, p. 258, l. 1." Klatt, On.

Jinadāsa gaṇimahattara—

Author of an *Anuyogachūri*. 3, App. p. 185. "Pupil of Pradyumnakshamāśramaṇa, nīśīthavṛīhatkalpabhāṣhyāvaśyakādichūṇīkārāḥ, older than Haribhadra (Samvat 585), *Ind. Ant.* XI. 253^a, l. 3—4; Weber, II. 1004 l. 5—6." Klatt, On. See also Kielhorn's Report, p. 22.

Jinadharma sūri—

As Klatt, On. p. 23, has already pointed out, this name, at 3, App. p. 130, is a mistake. A copy of Siddharshi's commentary on the *Upadeśamālā* of Dharmadasagaṇi got for Government this year shews that the right reading is "nījalharma-sūraye." The gloss "haribhadrāsūraye" is written above. Compare 3, App. p. 148, where the verse recurs with the reading "haribhadrāsūraye."

Jinapati—

Pupil of Jinachandra and guru of Jineśvara in the *Kharatara* gachchha. (These three writers are Nos. 45, 46 and 47 with Klatt.) 3, App. pp. 222, 323. Author of a commentary on the *Panchalingiprakaraṇa* of Jineśvara (No. 40 with Klatt), 3, App. p. 250. "Born, Samvat 1210: dīkshā, Samvat 1218: padasthāpana (by Jayadevāchārya), Samvat 1223: died, Samvat 1277." *Ind. Ant.* XI. p. 248. In the *Tirthakalpa* of Jinaprabha (No. 1256 of this Report's Collection) it is mentioned that Jinapati "vikramapuravāstavya" consecrated a statue of Mahāvīra in the city of Kalyāṇa in Samvat 1233. Author of the *Charcharī* No. 148 in Kielhorn's Collection of

1873-4. Author also of a *vṛiddhaṅkā* on the *Saṅghapṭṭaka* (Weber, II. p. 928, V. 3) and a *Sāmācharipattā* (Bikaneer Cat.) Klatt, On. He converted Nemichandra, author of the *Shashṭisataka* (Bhandarkar's Report, 1883-4, p. 149). Klatt, On.

Jinaprabhasūri—

Author of a commentary on the *Bhayaḥarastotra*, which he composed in *Sāketapura* in *Samvat* 1365. Pupil of *Jinasinhasuri*. 1, pp. 52 and 88. Weber, II. p. 933, has a copy of this commentary in which the name of the author's guru is given as *Jinahansa*. Author also of a commentary on the *Ajitaśāntistava* of *Nandishena*, which he composed in the city of *Dāśarathi* (= *Sāketapura* = *Ayodhyā*) in *Samvat* 1365 (read *śara* for *śira*, p. 231, l. 10). Mention is made of his guru *Jinasinha*. 3, App. p. 230. *Ratnaśekharaśūri*, author of the *Nyāyakandalīpanjikā*, studied under him. 3, App. p. 273. Author of the *Sūrimantrapradeśavivarāṇa*. 3, App. p. 365. Helped *Mallisheṇasūri* with his commentary on the *Syādvāda-manjari* of *Hemachandra*, *Saka* 1214 (= *Samvat* 1349). 3, App. p. 207. Author of a *Tīrthakalpa*, 2, p. 79. (No. 596 of my Collection, 1883-84, and 1256 of this Report's Collection.) The *Apāpāvrihatkalpa*, No. 235 of my Collection, 1882-83, is a part of the *Tīrthakalpa*, which was written in *Devagirinagara* in *Samvat* 1327 (No. 1256 of this Report's Collection). The city called *Apāpā* was called *Pāpā* after *Mahavīra*'s death there. Author of a *Panchaparameshṭistava*, No. 349 of my Collection, 1882-3. See Klatt's *Onomasticon* for a list of the known works of this writer. His known dates range from *Samvat* 1349 to *Samvat* 1369. His guru *Jinasinhasūri* founded the *Laghukharatara gachchha* in *Samvat* 1331. Of the works attributed to *Jinaprabha* which are cited by Klatt note that the *Tīrthanāmasangraha*kalpa is the same as the *Tīrthakalpa*; the *Nāsaka*kalpa is part of the *Tīrthakalpa*.

Jinaprabha—

Of the *Rudrapalliya gachchha*. Mentioned as his "*vidyā-guru*" by *Saṅghatilaka*, who wrote a commentary on the *Samyaktvasaptatikā*. *Saṅghatilaka* tells us that *Jinaprabha*

converted (read "nirṇiya" for "nirmāya") Sāhi Mahammada "śakakulakshmāpālachūḍāmaṇi," reigning at Delhi, by his Shaddarśanī. This sovereign must be Mohammed Toghlaq, who reigned Samvat 1381-1407. Rājasekhara, who was a pupil of our writer, based his Shaddarśanasamuchchaya on Jinaprabha's Shaddarśanī. 1, p. 92. (No. 1352 of this Report's Collection).

At Weber, II. p. 1085, there is a commentary on Jayakīrti's Śīlovaṣṣamālā by Somatilakasūri, pupil of Sanghatilakasūri, in the colophon of which our Jinaprabha is described as "śakakshitipabodhakṛit" (write so for "prabodhakṛit").

Jinaprabha's date is, therefore, as Klatt has it, about Samvat 1400.

Jinaprabodha—

Pupil of Jineśvara in the Kharatara gachchha. (Jineśvara and Jinaprabodha are Nos. 47 and 48 with Klatt.) 3, App. p. 222. "Born, Samvat 1285: dīkshā, Samvat 1296: when he received the name Prabodhamurti: padasthāpana, Samvat 1331: died, Samvat 1341." Klatt. Kielhorn's No. 44 (Palm-Leaf MSS.) is a copy of this writer's Panjikadurgapada-prabodha, a commentary on Trilochanadāsa's Kātantravṛittivivaraṇapanjikā. No. 748 of the India Office Collection is the same book (correct Eggeling's "Leśaprabodha"). The author is referred to there by his spiritual name Prabodhamūrti. See Klatt in his Onomasticon, where he notes also that Jinaprabodhasūri is mentioned in an inscription at Girnar in connection with the date Samvat 1333.

Jinabhakti sūri—

Mentioned as the pupil of Jinasaukhyasūri and guru of Jinalābhasūri in the Kharatara gachchha. (These three writers are Nos. 66-8 with Klatt.) 3, App. p. 315. See under Jinalābha. "Born, 1770: dīkshā, Samvat 1779, when he received the name Bhaktikshema: sūripada, Samvat 1780: died, Samvat 1804." Klatt. He was made sūri then at the age of 10, and this is according to rule, eight years being the minimum required.

Jinabhadra ganikshamâsramana—

Mentioned among the yugapradhânas, 3, App. p. 308. Praised, 3, App. p. 91 ("vâkyair viśeshâtisayair viśvasandehahâribhiḥ"). Author of a Sankshiptajîtakalpa, which he extracted out of the "Mahâśruta" (the Purva), 3, App. p. 277. Author of the Kshetrasamâsa, 1, App. p. 26; Kielhorn's No. 16 Palm-Leaf MSS. is a copy of this book with the commentary of Malayagiri author of the Dhyânaśataka. 1, App. p. 43. This is the 14th chapter of the Âvâśyakaniryukti. See Weber, II. p. 756. In the Tapâgachchhapattâvali it is stated that Jinabhadragani was looked upon as *bhinna* on account of his Dhyânaśataka. *Ind. Ant.* XI. p. 253. Author of Vrihat-sangrahiṇī, 1, App. p. 51. No. 1336 of this Report's Collection is a copy of his Viśeshâvâśyakabhâṣya. Weber, II. p. 787. "Samvat 585-645, tenth yugapradhâna, between Hârillasûri and Umâsvâtī, 14 years householder, 30 monk, 60 pontiff, total 104." Klatt, On.

Jinabhadra—

Mentioned as one of the three pupils of Jineśvara, the other two being Jinachandra and Abhayadeva, in the Kharatara gachchha. (Jineśvara, Jinachandra, and Jinachandra's laghu-gurubhrâtar Abhayadêva are Nos. 40-2 with Klatt.) Compare Weber, II. p. 463. 3, App. p. 302. Author of a Surasundarikathâ. Klatt, On. with a reference to Jinadattasûri's Gaṇadharaśârđhaśataka, v. 70. His mûlanâman was Dhaneśvaramuni. *Ibid.* p. 992.

Jinabhadra munindra—

Pupil of Sâlibhadra. Author, in Samvat 1204, of a - - - mûlapagaraṇakahâ (perhaps Gajasukumûlapagaraṇakahâ). Klatt notes that Kielhorn's No. 13 is a copy of the Kalpachûrni, which was written for "Jinabhadrachârya" in Samvat 1218. 1, App. p. 83.

Jinabhadra—

Mentioned along with Jinakuśala as in the line of Jinachandra, pupil of Jinadatta (Nos. 44 and 45 of the Kharatara gachchha with Klatt. The Jinakuśala referred to is No. 50. Our Jinabhadra is No. 56). 3, App. p. 314.

Jinaratna sūri—

Mentioned as pupil of Jinarājasūri and guru of Jainachandra-sūri in the Kharatara gachchha. (These three writers are Nos. 63-5 with Klatt.) 3, App. p. 315. "Sūripada, Samvat 1699; died at Agra, Samvat 1711." *Ind. Ant.* XI. p. 250. His original name was Rupachandra. His mother took dikshā along with him. Klatt, On. Weber, II. p. 1053.

Jinarāja sūri—

Mentioned as pupil of Jinasinha and guru of Jinaratna in the Kharatara gachchha. (These three writers are Nos. 62-4 with Klatt.) "Born, Samvat 1647: dikshā, Samvat 1656, when he received the name Rājasamudra: sūripada, Samvat 1674. He made many pratishthās, for example, erected 501 statues of Rishabha and other Jinas on the Satrunjaya, Samvat 1675, composed a vṛitti on the Naishadhiyakāvya, called Jainarāji, and other granthas, and died at Pattana, Samvat 1699." Klatt, *Ind. Ant.* XI. p. 250. Samayasundara compiled his Gāthāsahasrī in Samvat 1686, "when Śrī Jinarāja was reigning." 3, App. p. 290. Jinarāja is mentioned as guru of Jayasāgara, 2, p. 126: as pupil of Jinasinha and guru of Jayasāgara, 2, p. 127.

Jinalābha—

Author of the *Ātmabodha* (*Ātmaprabodha*), which he composed in "Śrīmanirākhyabindira" (the last word is the Anglo-Indian bunder) in Samvat 1833. He gives his spiritual genealogy as follows:—

In the line of Sudharmagaṇabhṛit, in the pure Chāndra kula, in the Savilita paksha, there arose—

- (1) Udyotana.
- (2) Vardhamāna.
- (3) Jineśvara. Obtained in Samvat 1080 from the king the biruda kharatara.
- (4) Jinachandra and his younger brother in the faith, Abhayadevasūri, the commentator on the nine angas.
- (5) Jinavallabha.
- (6) Jinadatta.
- (7) Jinachandra.



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In their line there subsequently arose Jinakuśala, Jinabhadra and others. Then Jainachandra. He converted Akbar. He was succeeded by (tadanvaye ?)—

- (1) Jinasinhasūri.
- (2) Jinarāja.
- (3) Jinaratna.
- (4) Jainachandra.
- (5) Jinasaukhya.
- (6) Jinabhakti.
- (7) Our author. 3, App. p. 314.

“Born, Samvat 1784 : dīkshā, Samvat 1796, when he received the name Lakshmilābha : padasthāpana (at Māṇḍavibindira), Samvat 1804 : died, Samvat 1834.” Klatt, *Ind. Ant.* p. 250. He was born at Bikaneer. His original name was Lālachandra. In Samvat 1819 he made a pilgrimage with 75 sādhus to an unnamed shrine of Gauḍī-Parśveśa (Pārśvanāth) : in Samvat 1821 he conducted a similar company of 85 sādhus to Mount Abu, &c., &c. Klatt, *On. Weber*, II. pp. 1054-5, pp. 53 and 93.

Jinavallabha—

Author of the *Pinḍaviśuddhiprakaraṇa*. 1, App. pp. 63, 71, 101; 3, App. pp. 9, 31. Mentioned as the pupil of Abhaya-devasūri and guru of Jinadattasūri in the *Kharatara gachchha*, (These three writers are Nos. 42-4 with Klatt.) 1, p. 93; 3, App. pp. 221, 314, 323. Author of the *Gaṇadharaśārdhaśataka*. 3, App. p. 304. Author of the *Shadaśīti* (called also *Āgami-kavastuvichārasāra*). 1, App. pp. 28, 99. (In the latter place accompanied by a commentary which bears date Samvat 1172.) Author of a *Karmagrantha*. 2, p. 126, v. 3. Author of a *Karmādivichārasāra*. 1, App. p. 100. Nos. 55 (*Vichārasāra*) and 77 of Kielhorn's Collection of 1880-81. Author of a *Vardhamānastava*. 3, App. p. 216. This has been published in the *Kāvyamālā*, 1890. For other works by Jinavallabha see the list in Klatt's *Onomasticon*. For an account of this writer, see Bhandarkar's Report, 1882-3, p. 47. “Samvat 1167 he was consecrated sūri by Devabhadraśāharya and died six months afterwards, *Ind. Ant.* XI. 246^b; Weber, II. 1040. Samvat 1145 or 1150 *pravachanabāhya*, *ib.* p. 1005, No. 39.

Founder of the Vidhisangha (Kharatara gachchha), *Ind. Ant.* XI. 254^a, l. 1, f. b, 254^b, l. 9-11; Weber, II. 1006-7." Klatt Onomasticon. "Jinavallabha's pupil Rāmadeva wrote the Shadaśītikachūṛṇi in Samvat 1173. In that work it is stated that Jinavallabha inscribed all his chitrakāvyas on the stones of the Virachaitya at Chitrakūṭa [Chittore], and the Dharmaśikshā and Sanghapapaṅka on both sides of the doors of the chaitya. Among these was also inscribed what goes by the name of Jinavallabhaprasasti or Aṣṭasaptatikā which Jinavallabha composed in Samvat 1164." Bhandarkar's Report, 1883-4, p. 152.

Jinasāgara—

Was teaching in Samvat 1492. See the entry Jinachandra, guru of Jinasāgara. 3, App. p. 203.

Jinasinha sūri—

Of the Pūrnimā gachchha. Pupil of Muniratnasūri, who wrote his Amamasvāmīcharitra in Samvat 1252. 3, p. 39; App p. 96. He is the author of the prasasti attached to that book in the Cambay Palm-Leaf copy, 3, App. p. 99.

Jinasinha sūri—

Mentioned as the guru of Jinarājasūri in the Kharatara gachchha. 3, App. p. 315. (These two writers are Nos. 62 and 63 with Klatt.) "Born, Samvat 1615: dīkshā, Samvat 1623: sūripada, Samvat 1670: died, Samvat 1674." Klatt. "Jinachandra is mentioned as transferring, at the suggestion of Akbar, his spiritual rule over Lahore to Jinasinha (Samvat 1649; *Ind. Ant.* XI. p. 250) accompanied by religious festivities to which the minister Karmachandra contributed. During the joint spiritual sovereignty of these two and the political sovereignty of Sūrasinha at Yodhapura, Vallabhagaṇi composed his commentary on Hemachandra's Nāmamālā in Samvat 1667." Bhandarkar's Report, 1883-4, p. 126.

Jinasundara—

Mentioned as one of the five pupils of Somasundara and gurus of Ratnaśekhara (Samvat 1496). 3, App. p. 227. See the entry

Jayachandra, pupil of Somasundara. Somasundara, guru of Jinasundara, is No. 50 in the Tapāgachchhapattāvalī with Klatt. Author of a Dīpālikākālpa (Gough. Pap. p. 93) and of an Ekādaśāṅgīśūtrarthadhāraka (colophon of Śrāddhavidhivinśchaya, Brit. Mus. No. 2120). Klatt, On. No. 201 of G B C Coll. of 1870-71 is a copy of Jinasundara's Dīpālikākālpa.

Jinaśekhara sūri—

Mentioned as the pupil of Jinavallabha and the guru of Padmachandra, 1, pp. 53 and 93. This is the teacher who, in Samvat 1204, founded at Rudrapallī, the Rudrapalliyakharata. raśākhā, the 2nd gachchhabheda. *Ind. Ant.* IX p. 248^b; No. 44 i Weber, II. p. 1040, No. 44. With the colophon of the Samyaktva-saptatikā in our place compare for Jinaśekhara the colophon of the Śīlatarangiṇī, Weber, II. p. 1088, v. 4, and that of the Prāśnottararatnamālāvṛitti, *ib.* p. 1122, v. 6. (No. 1299 of this Report's Collection is a copy of this last book).

Jinasena sūri—

Mentioned at the head of those who were proficient in the fragment of the sacred text left after the time of Subhadra. Yaśobhadra, Yaśobāhu and Lohārya, sages who were conversant with the Āchārāṅga (compare *Ind. Ant.* XX. p. 349). 3, App. p. 256. This is apparently the author of the Ādipurāṇa and Harivaṇśa. See Bhandarkar's Report, 1883-4, p. 118. No. 1502 in this Report's Collection is a copy, written in Samvat 1580, of Jinasena's Harivaṇśa which contains the praśasti of which Bhandarkar has quoted a verse in his Early History of the Deccan, Supplement, p. 1. Jinasena wrote in Śaka 705, Indrāyudha ruling in the North, Śrī Vallabha, son of king Kṛṣṇa, in the South, Vatsarāja,* king of Avanti in the East, and the hero Jayavarāha, over the country of the Sauryas-

* My MS. वत्सादिराजे which ought not to be corrected to वत्साधिराजे वत्सादिराजे and जययुते (Bh. "victorious") are expedients for getting unmetrical names into the verse. Compare e. g. जिनादिकुशल for जिनकुशल. 3, App. p. 222, v. 9.

Jinasaukhya sūtri--

Mentioned as pupil of Jinachandra (Jainachandra *metri gratia*) and guru of Jinabhakti in the Kharatara gachchha. (These three teachers are Nos. 65-7 with Klatt.) 3, App. p. 315. Born, Samvat 1739: dikshâ, Samvat 1751: sūripada, Samvat 1763: died. Samvat 1780. Klatt, *Ind. Ant.* XI. p. 250. Pârishasâmîdâsa, of the Chopada gotra, in Surat, celebrated his padamahotsava at an expense of 11,000 rupees. Klatt, *On.* Weber, II. p. 1954.

Jinaharsha—

Composed, at the request of Kanakavijayagaṇi, in Pattana, a bālīvabodha on Subhāṣilagaṇi's Snâtṛipanchāṣikā. Klatt, *On.* p. 54, is disposed to assign this Kanakavijayagaṇi to Samvat 1850. 3, App. p. 235.

Jineśvara sūtri—

Mentioned as the pupil of Vardhamāna in the Chāndra kula and the guru of Jinachandra, Abhayadeva and Jinabhadra (Vardhamana, Jineśvara, Jinachandra and Abhayadeva are Nos. 39-42 with Klatt.) Buddhisāgara was his "bandhu" or kinsman in the faith. 3, App. p. 302. See also 1, p. 92; 3, App. p. 64. The Kharatarasādhūasantati sprung from him. 3, App. p. 305. Composed his Aṣṭakavṛitti in Samvat 1080, being at the time resident in Jāvālapura. 3, App. p. 309. Received from the king after a victory in a controversial tournament the biruda kharatara. 3, App. p. 314. Author, in the reign of Durlabharāja of Gujarat, of the Pañchalingiprakaraṇa. 3, App. 251. Author of Viracharita, 1, App. p. 93 (cf. सुविहित्यह there with सुविहितयेणीश्वरःशेखरः 1, p. 92). 3, App. p. 64. Composed, Samvat 1092, in Āśāpallī a Līlāvatīkathā, and in Dīṇḍiyānakagrama a Kathānakakośa. Bhandarkar's Report, 1882-3. "Original name Siveśvara, son of the brāhmaṇa Soma, received at the dikshâ the name Jineśvara, went with his brother Buddhisāgara from Marudeśa to Gurjaradeśa, to debate with the chaityavāsins. In Samvat 1080 in a rājāsabhā of Durlabha, king of Anahillapura, after the passages on the sādhyāchāra were read from a copy of the Daśavaikālika-sūtra which had been brought from the 'Sarasvatībhaṇḍāgāra,

he overcame the chaityavāsins, and received the biruda of kharatara, *Ind. Ant.* XI. 248a, Nos. 39-40, Weber; II, 1036—8 Nos. 39-40." Klatt, *Onomasticon*. See Forbes' *Ras Mala*, I, p. 20.

At I, p. 24, there is a work by one Vāmadeva who was pupil of Jīnēśvarasūri.

Jīnēśvara sūri—

Mentioned as the pupil of Abhayadevasūri and guru of Ajitasēnasūri in the Rāja gachchha, Vajra śākhā ("santaticūlikā") Kotika gaṇa. Seventh in ascent from Māṇikyachandra, who wrote in Samvat 1276. Our author was a contemporary of king Munja (Samvat 1050). 3, App. p. 159. Klatt identifies this Jīnēśvarasūri with the Dhaneśvarasūri, at the court of Munja, pupil of Abhayadevasūri and guru of Ajitasinhāsūri who is mentioned in Weber, II. p. 851, v. 3.

Jīnēśvara—

Appointed by Muniratnasūri (Samvat 1252) to succeed (the dead) Sūraprabha, who had been joint-guru with Muniratnasūri in the Pūrnimā gachchha. 3, p. 39; App. p. 96.

Jīnēśvara—

Mentioned as pupil of Jinapati and guru of Jinaprabodha in the Kharatara gachchha. (These three teachers are Nos. 46-8 with Klatt.) 3, App. p. 222. "Born, Samvat 1245: dīkshā, 1255, when he received the name Viraprabha: sūripada, Samvat 1258: died, Samvat 1331." Klatt. This is probably the Jīnēśa out of regard for whose teaching the Śrāvaka lāshaṇa, in Samvat 1299, caused the Cambay palm-leaf copy of Haribhadrāsūri's Samarādityacharitra to be written, 3, App. p. 123. Author of a Chandraprabhasvāmicharitra. Klatt, *On.* with a reference to Flor. G. 43, f. 2^b 3^a. "His pupil Abhayatilakagaṇi composed, Samvat 1312, a commentary on the Dvāśrayakośa, *Ind. Ant.* IV. p. 269; VI. p. 182. His pupil Jinaprabodhasūri, in the colophon of Jinaprabodha's Panjikādurgapadaprabhodha, Kielhorn's Report, p. 26. His pupil Jinasinhasūri in Jinasūristavana, Prak-ratu II. p. 256, v. 13. At the head of the Laghukharatarasākhā, preceptor of

Jinasubhasūri who founded the Śakhā in Samvat 1331." Klatt On. No. 404 in the GBC. Collection of 1879-80 is a copy of Abhayatilakagaṇi's commentary on the Dvāśrayakośa.

Jitavijaya—

Mentioned as twin-guru with Nayavijaya by Yaśovijaya, the pupil of the latter and author of the Jnānabinduprakaraṇa-3, App. p. 192.

Jiyadhara—

The sthvirāvali. 3, App. p. 303.

Jaiyaṭa—

Father of Mammaṭa. 1, p. 94.

Jñānatilaka gaṇi—

Author, in Samvat 1660, of the Gautamakulukavṛitti. Pupil of Padmarājagaṇi. 3, App. p. 223.

Jñānavimala gaṇi—

Composed, in Samvat 1654 (1694, 2, p. 65, is a mistake), a commentary on the Śabdaprabheda of Maheśvara. 2, pp. 65 and 124. This writer is probably to be identified with the Jñānavimala whose pupil Śrīvallabha wrote a gloss, called a durgapadaprabodha, on Hemachandra's commentary on his own Nāmamālā, in Samvat 1661, in Yodhapura under king Śūryasinha. Weber in his Index of authors separates the two. But the date given there for our Jñānavimalagaṇi, Samvat 1590, is a mistake. See Weber, II. p. 264.

Jñānasāgara—

Mentioned as the first of the five pupils of Devasundara in the Tapāgachchha. (Devasundara is No. 49 with Klatt.) 3, App. p. 226. "Born, Samvat 1405: vrata, Samvat 1417: sūripada, Samvat 1441: died, Samvat 1460; wrote avachūrnīs on the Avaśyaka and Oghaniryukhi and on other books, Śrīmuni-suvratatava, Ghaṇaughanavakhaṇḍaparśvanatīastava, etc." Klatt, *Ind. Ant.* XI. p. 255. Jñānasāgara composed his work on the Oghaniryukti in Samvat 1439. Weber, II. p. 819.

No. 1214 of this Report's Collection is a copy of this book (anonymous there). His avachûrni on the Avaśyaka is the same as the Chaityavandanavidhi, Weber, II. p. 805. No. 1240 in this Report's Collection is a copy of that book.

Jñānasāgara—

Mentioned as pupil of Ratnasinha, and guru of Labdhisāgara who wrote in Samvat 1557. 3, App. p. 220.

Jyeshṭhabhūti—

1400 from Vira : in his time the Kalpavyavahāra sūtra disappeared. 3, App. p. 22.

Jyeshṭhānka—

Mentioned among the yugapradhānas. 3, App. p. 308.

Jyotirīśvara (Jyotirīśa)—

Called also Kaviśekhara. Son of Dhīreśvara, and grandson of Rāmeśvara. Author of the Panchasāyaka. 2, p. 110. Author of the Dhurtasamāgamaprahasana. No. 80 in my collection of 1883-4.

Jarūṇaprabha sūri—

Author of the Srāvakaṇḍikāśāstravivaraṇa. Tarūṇaprabhasūri gives his spiritual lineage as follows. In the Chandra kula there arose:—

- (1) Abhayadevasūri. The commentator on nine of the angas.
- (2) Jayavallabha.
- (3) Jinadatta.
- (4) Jinachandra.
- (5) Jinapati.
- (6) Jineśvara.
- (7) Jinaprabodha.
- (8) Jinachandra.
- (9) Jinakuśala.

Our author Tarūṇaprabhasūri was one of Jinakuśala's pupils. He received dīkṣā and āchāryapada from Jinakuśala. Yasah-kirti and Rājendrachandrasūri were his teachers. In v. 13

read लिखि सुगमा. Taruṇaprabha wrote this book in Samvat 1411. 3, App. p. 221. Taruṇaprabha gave sūrimantra to Jinapadma and Jinalabdhi the two successors in that order of Jinakuśala. Weber, II. pp. 1047-8. And padasthāpana to Jinodaya, who succeeded Jinalabdhi, at Cambay in Samvat 1415. Weber, II. p. 1048.

Tilaka āchārya—

Author of an Āvaśyakalaghuvṛtti, which he wrote in Samvat 1296. He gives his spiritual lineage as follows. In the Chandra gachchha there arose :—

- (1) Chandraprabha.
- (2) Dharmaghosha. King Jayasinha (Sidharāja) was one of this teacher's disciples.
- (3) Chakreśvarasūri.
- (4) Sivaprabha.
- (5) Tilakāchārya.

Padmaprabhasūri assisted this last in his task : and Yaśaṭtilakapaṇḍita, one of Tilakāchārya's pupils, wrote out the first copy of the book. 1, p. 60, App. p. 6. Author of a commentary on the Daśavaikālikasūtra. 3, App. p. 49. Author of the Pratyekabuddhacharitra. 3, App. p. 109. This book, according to a statement in a paṭṭāvali purchased this year, was composed in Samvat 1261. No. 1182 of this Report's Collection is a Pratikramaṇasūtralaghuvṛtti by this writer.

Tilaka sūri—

Mentioned as the pupil of Padmadeva and the guru of the Rājasekhara, who was the author of a panjikā to Śrīdhara's Nyāyakandali. 3, App. p. 275.

Tilakachandra—

Mentioned as the third of the three pupils of Samudraghosha the other two being Suraprabha and Maniratna (Samvat 1252). 3, App. p. 96.

Tisaṭadeva—

Author of the Chikitsākalikā, otherwise called Yogamālā. Son of Vāgbhaṭa. 2, p. 133, &c. See Ox. p. 357^b, where

Aufrecht notices a commentary on the work composed by the author's son, Chandraṭa. See also Bik. p. 636 and L. No. 3051. Weber's No. 946 would seem to be another book altogether. Tisāṭa refers to a book called Yogasamuchchaya, apparently as an elementary work on the subject he himself treats of.

Tungāra (Bhaṭṭatungāra)—

Praised as his teacher by the author of the Sārasvatamaṇḍana, 3, App. p. 205.

Dayātilaka—

Mentioned apparently as the teacher of one Chandramantrideva, who assisted Jayasoma, the author (Samvat 1657) of the Vichāratnasangraha. 3, App. p. 309.

Dāmodaragupta—

Author of the Sambhalimata (not Sumbhalimata) or Kuttanīmata (Kuṭṭinīmata). 1, p. 65; App. p. 19. Printed in Kāvya-mālā, 1887. In Rājataranginī, 4, 495, Dāmodaragupta is called Jayāpīḍakavi Kuṭṭanīmatakārin. Jayāpīḍa reigned in Kashmir from 779 to 813 A. D.

Dinna sādhu—

20,900 years from Mahāvira. In the lifetime of this sādhu, the Duśavaikālīka sūtra will be lost. 3, App. p. 22.

Dinna—

In the line of Ārya Suhastin. This is Klatt's No. 14. 3, App. p. 303.

Dinnaginna—

1250 from Vira. In his time the Bhagavatisūtra and the six angas in their original state were lost. 3, App. p. 21.

Dipaka—

Quoted by Kshemendra in his Suvṛittatilaka. 1, p. 7.

Duḥprasahayati—

In the time of this yati, 21,000 from Vira, all remnants of the meaning of the Daśavaikālikasūtra will be lost. 3, App. p. 22. Mentioned among the yugapradhānas. 3, App. p. 308.

Durgadeva—

Author of the Shashtisamvatsarī, part of an Arghakāṇḍa (so correct). 3, App. 241. Aufrecht in C. C. notes that there is also a Samvatsaraphala by Durgadeva at B. 4, p. 264.

Durgasvāmin—

Mentioned as pupil of Dellamahattara by Siddharshi who was his garubhrātar (both received dīksbā from Gargarshi) and successor. Durgasvāmin left a house stored with wealth to become a Jain monk, an example which led to the conversion of many. He died in Bhillamāla, and was succeeded by Siddharshi, who wrote in Samvat 962. The first copy of Siddharshi's work was written for him by Gaṇā, a female disciple of Durgasvāmin. 3, App. p. 147.

Devakumāra—

Was teaching in Samvat 1295. 3, App. 124.

Devagupta—

Another name of Jinachandra. See that entry.

Devagupta—

Mentioned as the pupil of Siddhasūri, who was the pupil of Kakkasūri, who was the pupil of Devagupta (Jinachandraguṇi). This second Devagupta was guru of Yaśodeva who wrote in Samvat 1174, 3, App. p. 283, and of Siddhasūri who wrote the Vṛihatkshestrasamāsavṛitti in Samvat 1192. 3, App. p. 193.

Devachandra—

Mentioned as the author of a Sāntināthavṛitta in Prākṛit which Munidevasūri condensed and put into Sanskrit. Munidevasūri says of his author that he was the teacher of the great Hemachandra. Compare Bühler's Hemachandra, p. 7. Ras Mālā, p. 145. Weber, II. p. 1006. 1, App. p. 5.

Devachandra gaṇi—

Mentioned by Yaśodevasūri, who wrote in Samvat 1180, as twin pupil, with Yaśodeva's guru Chandrasūri, of Vīragaṇi in the Chandra kula. 3, App. p. 129. May be the same as the last.

Devachandra sūri—

Mentioned as pupil of Pradyumnasūri and guru of Mānadeva and Pūrṇachandra, in whose time, Samvat 1292, a copy of Hemachandra's Yogaśāstravivarāṇa was written. 1, App. p. 22.

Devachandra gaṇi—

Flourished in Samvat 1648, in which year he wrote out a copy of the Yamakastuti with commentary for the use of his pupil Munichandra. 3, App. p. 312.

Devanāga—

Guru of Govindagaṇi, the author of the Karmastavaṭikā. 3, App. p. 5.

Devaprabha (Susiddhahasta)—

Mentioned as guru of Pradyumnasūri, the author of the Vichārasāraprakaraṇa. He was the pupil of Padmaprabha. 3, App. 271.

Devaprabha—

No. 253 of the Cambay Palm-Leaf MSS. (3, App. 86) is a copy of Nemichandra's commentary on the Uttarādhyayana which was written in Samvat 1308 (correct the entry 1380) at the expense of Kātuka, who with all his house had listened to this teacher expounding the book. Kātuka went to this expense for the spiritual betterment of his father and mother, and he was careful to defray it out of his self-acquired money. Devaprabha's spiritual lineage is given as follows. In the Chandra gachchha there arose :—

- (1) Nannasūri.
- (2) Amitayaśovādisūri.
- (3) Sarvadēva.
- (4) Pradyumnasūri.

When these sages had become but a name there arose in the same gacehha :—

- (1) Bhadrośvara.
- (2) Dêvabhadra.
- (3) Siddhasena.
- (4) Yaśodêva.
- (5) Mânadêva.
- (6) Ratnaprabha.
- (7) Dêvaprabha.

Devaprabha sūri (Maladhārin)—

Author of the Pāṇḍavacharitra. Devaprabha gives his spiritual lineage as follows.

In the Koṭika gaṇa, Madhyama sâkhâ, Sripṛaśnavâhana kula, Harshapuriya gacehha, there arose :—

- (1) Abhayadevasūri.
- (2) Hemasūri. A contemporary of Siddharāja.
- (3) Vijayasinhasūri.
- (4) Chandrasūri.
- (5) Munichandrasūri.

Our author, Devaprabhasūri, was one of the disciples of Munichandrasūri. That teacher's successor was, however,

- (6) Devānandasūri.

Yaśobhadra and Narachandra corrected the Pāṇḍavacharitra for Devaprabha. 3, App. p. 131; 1, App. p. 98; 3, App. p. 275, where Devaprabha is called the "kramika" of Munichandrasūri, and is succeeded by Narachandra. A Mṛigâvaticharitra by Maladhāridevaprabhâchârya is among the books bought for Government this year.

Devaprabhu (Devaprabha ?)—

Mentioned as the guru of Padmaprabha who wrote the Muni-suvratacharitra in Samvat 1294. 3, p. 14, App. p. 302. The relations between Devānanda on the one hand, and Devaprabha, Vibudhaprabha and Padmaprabha on the other are not clear; but the three latter are not the pupils of Devānanda. Perhaps Devānanda was succeeded by the twin-pupils, Devaprabha and Vibudhaprabha, and they by Padmaprabha.

Devabhadra—

Mentioned as the pupil of the second Abhayadeva (founder of the Rudrapallīya gachchha) and guru of Prabhānanda. 1, p. 93. Mentioned along with Devendrasūri and Vijaya. chandrasūri as teaching in Samvat 1287, 3, App. p. 114; in Samvat 1292, 3, App. p. 36; in Samvat 1295, 3, App. p. 124 (where he is called Tapādevabhadragaṇi); in Samvat 1296, 1, App. p. 35; in Samvat 1301, 3, App. p. 73; and in Samvat 1307, 3, App. p. 61. "Abhayadevasūri's pupil Devabhadrasūri in an inscription, dated Samvat 1296, see *Arch. Survey of India*, v. p. 183. Bühler, *Epigr. Ind.* Part III. April 1887, pp. 118-9." Klatt, *On*.

Devabhadra—

Mentioned as pupil of Bhadreśvara and guru of Siddhasena in the Chandra gachchha. 3, App. p. 87. This Siddhasena wrote in Samvat 1242 a commentary on the Pravachana-sāroddhāra, in the praśasti of which he calls himself the pupil of Devabhadra, who was the pupil of Ajitasinha, who was the pupil of Bhadreśvara (unless we are to understand that Ajitasinha and Devabhadra were twin-pupils of Bhadreśvara). See Weber, II. p. 850. Siddhasena tells us that Devabhadra was the author of a Pramāṇaprakāśa, a Sreyānsacharitra and other books.

Devabhadra—

Mentioned as a contemporary of king Bhoja. 3, App. p. 91, v. 23.

Devabhadra—

Author of the Pāsanāhachariya (Pārśvanāthacharitra). Devabhadra gives his spiritual genealogy as follows. In the Chandra kula, Vajra śākhā there arose :—

- (1) Vardhamāna.
- (2) Jineśvara and Buddhisāgara.
- (3) Jinachandra and Abhayadeva (the commentator).
- (4) Prasannachandra.

- (5) Devabhadra. Our author. He mentions his upādhyāya Sumati. He speaks of three other works of his own, the Samvegarangaśālā (so correct at 3, App. p. 64) an âradhaṇaśāstra (compare the Samvegarangaśālā written by Jinachandra, No. 3 in the above list, in Samvat 1125. Bhandarkar's Report, 1882-3, p. 46), the Virachariya and the Kahārayanakosa (Kathāratnakosā). He wrote this book, his Pāsanāhachariya, at Broach (a city glorious with the temple of Munisuvrata topped with golden spires) in Samvat 1168. Amalachandra wrote the first copy. 3, App. p. 64. No. 288 of the Cambay Palm-Leaf MSS. is Devabhadra's Kahārayanakosa. He speaks there also of his guru Prasannachandra, and his "vāchakā" Sumati. He mentions his Virachariya and his Samvegarangaśālā. His Kahārayanakosa was written in Broach in Samvat 1158. Amalachandra, as in the latter case, wrote the first copy. 3, App. p. 141. Mentioned as the pupil of Prasannachandra and the author of four books. 3, App. p. 302. Compare Weber, II. p. 1040, where it is stated that Devabhadra in Samvat 1167 by order of Abhayadeva consecrated Jinavallabha in the great temple of Vīra of Chittore.

Devabhadra sūri—

Author of a vṛitti on the Sangrahaṇi of his guru Chandrasūri. 1, App. p. 3. Compare Weber, II. p. 189.

Devabhadra—

Mentioned (perhaps) as the author in connection with an Upadeśaratnakosatikā. 1, App. p. 71.

Devamitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Devardhi—

Pupil of Lohitya and Dûshagaṇi. The sthavira. 3, App. p. 303. "Vîra, 980 V., the Siddhânta was reduced to writing by Devarddhigaṇikshamaśramaṇa, the pupil of Lohityasûri (otherwise called Devavâchaka and pupil of Dûshagaṇi) at the council of Valabhi. In Devarddhi's time only one pûrva remained." Klatt, *Ind. Ant.* XI. p. 247.

Devasundara—

Mentioned as the guru of five pupils Jnânasâgara, Kulamaṇḍana, Guṇaratna, Somasundara, and Sâdhuratna. Devasundara was succeeded by Somasundara, who in his turn had five pupils. Ratnaśekharasûri, who studied under these five pupils of Somasundara, wrote his Śrâddhapratikraṇasutrapṛitti in Samvat 1496. Devasundara belonged to the Tapâ gachchha, and stood in the line of Jagachchandra. 3, App. p. 226. Devasundara's pupil Sâdhuratna composed his Yatijîtakalpavṛitti in Samvat 1456 (correct १४५६). 3, App. p. 279. No. 1253 of this report's collection is a copy of this book. Devasundara was teaching in Samvat 1447. 3, App. p. 71. Referred to by Amaraprabha as his "vâchanâchârya." 3, App. p. 228. Devasundara is No. 49 of the Tapâ gachchha with Klatt. "Born, Samvat 1396: vrata, 1404, at Maheśvara-grâma: sûripada, 1420, at Aṇahillapattana; had five pupils (same as in our entry)." Klatt, *Ind. Ant.* XI. p. 255.

Devasûri—

Author of the Jâidinachariyâ (Satidinacharyâ). 3 App. p. 216.

Devasûri—

Mentioned as pupil of Munichandrasûri and guru of the Ratnaprabhasûri who wrote an Upadeśamâlâtika in Samvat 1238. Reference is made to his victory over the Digambaras in the matter of the salvation of women at the court of king Jayasinha, 3, App. p. 167. Cf. I, App. p. 5, v. 12, where Devasûri "vâdavidyavân" is declared to be greater than the guru of the gods (Devasûri, i. e. Bṛihaspati), on the ground that the latter has not yet left school (lekhaśâlâ= 'the writing school' as

well as 'the hall of the immortals'). At 1, p. 59, summarizing this praśasti I have made Devasûri, Hemachandra's teacher. But that was Devachandra, v. 13. Mentioned as the guru of Ajitasûri. 3, App. p. 79. As one of the predecessors of Amara-prabha. 3, App. p. 228. "A pupil of Munichandra was Devasûri, who conquered the Digambara Kumudachandrâchârya in a dispute before Jayasinhadeva (*alias* Siddharâja, who reigned Samvat 1150-99. The dispute took place Samvat 1181), king of Anahillapaṭṭana, and thereby hindered the entrance of the Digambaras into that town. In Samvat 1204 Devasûri founded a chaitya and raised a *bimba* at Phalavardhigrâma [Phalodi], and made a Neminâthapratishthâ at Ârâsaṇa. He composed Syâdvâdaratnâkara, a pramâṇagrantha. [Cf. No. 361 in my collection of 1882-3. Among the works purchased for Government this year are the sūtras of the Syâdvâdaratnâkara, and a commentary on them, called Ratnâkarâvatârikâ by Devasûri's pupil Ratnaprabhasûri.] Devasûri was born, Samvat 1143: dikshâ, 1152: sūripada, 1174: svarga, 1226." Klatt, *Ind. Ant.* XI. p. 254.

Devasûri—

Mentioned as pupil of Mânadeva. 3, App. p. 68.

Devasena—

Mentioned as the pupil of Vîrasena ("mâthurânâṃ yaminâṃ garishtḥaḥ") and guru of Amitagati. 3, App. p. 294.

Devasena (Bhaṭṭarakadevasena)—

Author of the Daśanāsâra (Darśanasâra). He calls himself pupil of Râmasena, and states that he wrote the Darśanasâra in 990. 3, App. p. 374. According to the statements of a commentator Devasena was born in Samvat 951, and wrote the Darśanasâra in Samvat 990. He was author also of the Bhâvasangraha, the Tattvasâra and the Ârâhanasâra, three books written in Prākṛit. His Nayachakra (No. 519 of my collection of 1884-6. See also Weber, II. p. 929) and Âlâpapaddhati were composed in Sanskrit. His Dharma-sangraha was in Sanskrit and Prākṛit. 3, App. p. 22.

Devasena gaṇi—

Mentioned as pupil of Yaśobhadra and guru of Pṛithvichandrasūri (see that entry), the author of a Paryuṣaṇākālpapāṇaka. 3, App. p. 307. See also 3, App. p. 16, and 1, App. p. 69.

Devānanda sūri—

Mentioned as the author of a Siddhasārasvata grammar by Pradyumnasūri, who was the pupil of Kanakaprabha, who was the pupil of Devānanda. 1, App. p. 6. Cf. 3, App. p. 103, v. 15. A copy of Hemachandra's Yogasāstra was written for Devānanda's use in Samvat 1294. 3 App. p. 8. In Jinaprabhasūri's Tīrthakalpa (No. 1256 of this Report's Collection) it is stated that Devānandasūri made a pratishṭhā in Samvat 1266.

Devānanda—

Mentioned as the pupil and successor of Munichandra. Twin-pupil of Devaprabha, the author of the Pāṇḍavacharitra. See the article Devaprabha. 3, App. p. 133.

Devendra—

Mentioned as the pupil of Jagachchandra and guru of Vidyānanda. 3, App. p. 169. Author of the Karmagrantha or the six Karmagranthas. Devendra is the author of the text of the first five, and part author of the text of the sixth. He is the author also of the commentaries on the first five: Malayagiri's commentary is on the sixth, called Saptatī, only. Cf. Weber, II. p. 83), and correct my entry at 3, App. p. 70. The book there is the sixth Karmagrantha only. No. 1220 of this Report's Collection is a copy of Devendra's five Karmagranthas with his own commentary. (This is distinct from his avachūri. No. 1221). 1, App. p. 29. No. 1218 of this Report's Collection is a copy of the text of the six Karmagranthas—Karmavipākā, Karmastava, Bandhasvāmitva, Shaḍaśītika, Sataka, and Saptatikā. At the end of this last Devendra states that that tract is the work of Chandramahattara, to which he has himself added 19 gāthās, bringing the total number up to 89. Author of the Śrāddhadīnakṛitya and Śrāvakadīnakṛitya, text and commentary. 1, App. p. 41.

No. 266 of the Cambay Palm-Leaf MSS. is a copy of Vāmanāchārya's Lingānuśāsana which was written in Vijāpura, by the righteous instruction of Devendrasūri, Vijayachandra-sūri and Devabhadragaṇi, in spite of the fact that the work was a heretic's (parasūtrapustikā), in Samvat 1287. 3, App. p. 114. No. 57 of the Cambay Palm-Leaf MSS. is a copy of the chūrṇi and the vṛitti on the Pakshikapratikramanasūtra which was written at the same place, at the instigation of the same three teachers (write "vijayachandra") in Samvat 1296. 1, App. p. 35.

No. 247 of the Cambay Palm-Leaf MSS. is a book that was written in Pahlānpore at the instigation of the same three teachers in Samvat 1301 (write "devabhadragaṇi"). 3, App. p. 73. Mentioned as the guru of Dharmaghosha. 3, App. p. 312. Devendra is No. 45 of the Tapā gachchha with Klatt: Jagachchandra being No. 44, and Dharmaghosha No. 46. "At his time lived Vijayachandra, who had been a lekhyakarmakṛin mantri in the house of Vastupāla and was made sūri by Jagachchandra [Devendra's predecessor] Devendra wrote the following works:—Srāddhadinakṛityasūtravṛitti, Navyakarmagranthapanchakasūtravṛitti, Siddhapanchāśīkasūtravṛitti, Dharmaratnavṛitti, Sudarśanacharitra, triṇi bhāshyāṇi, siriUsahavaddhamānaprabhritistavādayaḥ. Devendra died Samvat 1327 in Mālava, and his appointed successor Vidyānandasūri thirteen days after him at Vidyāpura; therefore, the brother of the latter Dharmakīrtypādhyāya received the sūripada under the name Dharmaghosha." Klatt, *Ind. Ant.* XI. p. 255. Compare for some of these statements the extract from No. 1223 of this Report's Collection. See also Weber, II. pp. 535 and 837. Also pp. 882 and 951, where his pupil and successor refers to him as Devendramuniśvara.

The Devendrasūri, of the "Chivālava" gachchha, mentioned as the author of a Sudarśanakathā (= Sudarśanacharitra in above list), must be the same teacher. 3, App. p. 289.

Devendra munīśvara—

Mentioned as twin-pupil with Somatilaka of Sanghatilaka in the Rudrapallīya gachchha. 1, p. 93. No. 1299 of this

Report's Collection is a *Praśnottararatnamālāvṛitti* by this writer, which he composed at the request of his two brothers, **Bhola** and **Khetta**. Compare the entry *Sanghatilaka*.

Devendra—

Mentioned as the guru of *Bhadreśvara*. 3, App. p. 101.

Devendrasinha—

Mentioned as the pupil of *Ajitasīnhasūri* and guru of *Dharma-prabha*. According to *Merutunga's* *Shatpadi* (No. 1340 of this *Report's* Collection) this teacher was born, *Samvat* 1299; *dikṣā*, 1306; *sūripada*, 1323; *gachchheśvara*, 1339; died, 1371 in *Pahlanpore*. 3, App. p. 220. Compare the entry *Anchala gachchha*.

Devendra gaṇi—

Afterwards called *Nemichandra*. Author of a commentary on the *Uttarādhyāyanasūtra*. 1, App. p. 41; 1, App. p. 83; 3, App. p. 71; 3, App. p. 77; 3, App. p. 80, v. 10. *Devendragani* composed this commentary in *Samvat* 1129. *Bhandarkar's* Report, 1883-4, p. 441. Author of the *Akkhāyamaṇi-kosa* (*Ākhyānakamaṇikośa*). His commentator *Āmradevasūri* says that he intimates by the use of his name *Devindasādhu* in the last *gāthā* that he wrote the book after he had become a *sādhu*. His previous name was *Nemichandra* (*śaiddhāntika-śiromaṇi*). He is often styled *Nemichandrasaiddhāntika*. *Āmradevasūri* gives the following account of the line in which both he and *Devendragani* were. Out of the *Bṛihad gachchha* there arose, as jewels from the ocean:—

Pārijāta, in the shape of *Devasūri*.

Dhanvantari, in the shape of *Ajitasūri*.

Airāvata in the shape of *Āmradevasūri*.

The horse (*Uchchaiṣravāḥ*), in the shape of *Nemichandra*. The author of this book (*Akkhāyamaṇikosa*), a commentary on the *Uttarādhyāyana*, and a *Vīracharita*.

The moon, in the shape of *Jinachandra*.

Jinachandra had two pupils, our commentator **Āmradevasūri** and Chandrasūri. 3, App. p. 78. Author of the **Tilayasundarīrayanachūḍakahā**. He here traces his spiritual genealogy to the three sūris Deva, Nemichandra and Udyotana (Nos. 36, 37 and 38 in the Kharatara gachchha with Klatt). He then praises Yaśodeva, Pradynmna and Mānadeva as three illustrious men in their gachchha. He himself, he says, was the pupil of Āmradeva, who was the pupil of Udyotana. Cf. Bhandarkar's Report, 1883-4, p. 441. Cf. also Weber, II. p. 844. Devendragani is the Devendrasādhu of 3, App. p. 10, author of the Uvaṛsakulaya. He speaks of himself by that name, 3, App. p. 78, l. 2, from foot. In a collection of kulakas bought for Government this year I find this kulaka under the designation Bhāvanakulaya, which is therefore probably the right name for it.

Author of the Pavayanasāruddhāra. In the praśasti to that work he tells us that he was the second of three pupils of Āmradeva, his elder brother in the faith being Vijayasena, and his younger Yaśodeva. Āmradevasūri he styles the pupil of Jinachandra. 1, App. p. 88. (Correct 1, 68 where I have a wrong order).

Author of the Panchasangraha. 1, App. p. 74.

Author of a Dāna—and other kulakas. 3, App. p. 217.

Author of the Dāna—, Sila—, Tapah— and Bhāvana—kulakas. 3, App. p. 218.

Dyā Dvivedi—

Author of the Nīti Manjarī. 2, pp. 8 and 102. The date assigned by me at p. 8 to Dyā Dvivedin is wrong. The commentary shows that the line in which the date is given is to be read

बिबुशरशरैकेन मिते संवति बुबुभे ।

वत्सरे माधुक्काशवकरोद्धा तिथाविमास् ॥

Dyā Dvivedin therefore wrote in Samvat 1550, and Kielhorn (*Ind. Ant.* 1876, p. 116) was right in pointing out that he often uses Sāyana. See Ulwar Catalogue No. 37.

Dṛiḍhamittra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Della mahattara—

Mentioned as pupil of Sûrâchârya and guru of Durgasvâmin by Siddharshi, the author of the Upamitibhavaprapanchâ. A MS. of this work obtained for Government this year shows that Siddharshi's reference to Sûrâchârya and Dellamahattara should run as follows :—

द्योतिताखिलभावार्थः सद्गव्याजप्रबोधकः ।
 सुराचार्यैर्भवदीपः साक्षादिव दिवाकरः ॥ १ ॥
 स निवृत्तिकुलोद्भूतो लादेशविभूषणः ।
 आचारपंचकोद्युक्तः प्रसिद्धो जगतीतले ॥ २ ॥
 अभूद्भूतहितो धीरस्ततो देहमहत्तरः ।
 ज्योतिर्निमित्तशास्त्रज्ञः प्रसिद्धादेशविस्तरः ॥ ३ ॥

Siddharshi goes on to say that Durgasvâmin (the pupil of our Dellamahattara) took with himself dikshâ from Garga. This last is noted as a Jain astronomer : and it is possible that we are to understand that Dellamahattara ("jyotirnimittasâstrajna") and Garga are the same. 3, App. p. 147.

Dronâcharya—

Of the Nirvritika kula. He was at the head of the pandits who corrected Abhayadeva's commentary on the Jnâtâdharmakathâ in Samvat 1120. 1, App. p. 36, v. 10. Compare Weber, II. p. 401, p. 819, p. 992, l. 18. *Indische Studien*, XVI. p. 277. Also our entry Abhayadeva. Dronacharya himself wrote a commentary on the Oghaniryukti (No. 1213 of this Report's collection is a copy of that work. Also No. 95 of Bühler's collection of 1872-73, Gough, p. 109).

Dhananjaya—

Author of the Dhanjayî Nâmamâlâ. A Jain writer. 3, App. p. 217. He is called in the colophons Dhananjayakavi. He may therefore be the same as the poet whose skill in "dvisandhâna" poetry is, according to an extract in the Hariharâvali, praised by Râjâsekharâ. 2, p. 59, Nos. 511—2 in my collection of 1884-86 are copies of a "dviṣandhâna" kavya, called Râghavapâṇḍavîya, by Dhananjaya (No. 511 with the commentary of Nemichandra). Cf. 2, p. 61 note.

Dhanapāla—

Author of the *Rishabhpanchāśikā*. This has been edited by Klatt in the Journal of the German Oriental Society xxxiii, p. 45 fg. 1, App. pp. 85 and 92. 3, App. p. 28. Mentioned as the author of the *Tilakamanjarī*. 3, App. p. 91 (where Dhanapāla is styled "a king's favourite"). This book, which is almost certainly in existence, has not yet been recovered. It is mentioned by Subhāśilagaṇi, Weber, II., p. 1117. Aufrecht, in C. C., notes that it is quoted by Nami on *Kāvya-lankāra* 16, 3. (Mr. Bhagvandas Kevaldas informs me at the time of writing that an incomplete copy does exist at Surat). According to a beautiful story in Merutunga's *Prabandhachintamaṇi* the poet called his book after his own daughter in the following circumstances. He composed it from day to day and handed over each day's work to his patron Bhoja. When his patron and he fell out, the incomplete work was by order of the king destroyed, and Dhanapāla saw no means of recovering what had cost him so much labour, or of finishing the work. Sitting sorrowful he was accosted by his daughter who asked him the cause of his grief. He told her, when she smiled and said that she knew all of his poem that had been composed by heart, so carefully had she committed it to memory from day to day. This proved to be the case, and the grateful poet called the poem by her name. Shastri Ramchandra's edition, p. 99. (The Dhanapāla of 3, App. p. 138 may be our poet. Devabhadra, the author of the *Kathāratnakośa* was a poet in Bhoja's court. 3, App. p. 91.)

Dhanapāla was the author also of a *Payalachchhi Nama-mālā*, which he wrote in Samvat 1229. This has been edited by Bühler. No. 859 of this Report's collection is a copy of this rare book. Dhanapāla tells us that he wrote this book for his sister Sundarī "who was walking in the blameless way," i. e., who had turned her back upon the world. It would seem as if Dhanapāla, who was a convert to Jainism, was, so to say, converted with all his house. (Bühler differently.)

Dhanavijaya vāchaka—

Author of a *Bhāshāvṛtti* on the *Lokanālikasūtra*, which he wrote apparently in Samvat 1141. When he wrote *Vijaya-*

devasuri was at the head of his gachchha, and Vijayasinha was flourishing. This last must be the Vijayasinha who, in Samvat 1183, wrote a Śraddhapratikramasūtravritti. See Weber, II. p. 8891. 3, App. p. 223.

Dhanasinha—

Mentioned among the yugapradhanas. 3, App. p. 307.

Dhanesvara sūri—

Of the Viśavāla gachchha. Author of a commentary on the Sārdhāśataka of Jinavallabha, which he wrote in Samvat 1171.

Dhammila—

Mentioned among the yugapradhānas. 3, App. p. 307.

Dharma—

One of the seven āchāryas of the Koṭika gaṇa. 3, App. p. 308.

Dharmakumara sādhu—

Author of the Śālibhadracharitra, which he wrote in the year "Jinātiśayaksha." Dharmakumārasādhu gives his spiritual genealogy as follows. In the Nāgendra gachchha there arose :—

- (1) Hemaprabhasūri.
- (2) Dharmaghosha.
- (3) Somaprabha.
- (4) Vibhūdhaprabha.

Our author was one of the pupils of this last. Another teacher by name Pradyumna corrected it. The first copy was written out by Prabhāchandra. 3, App. p. 174.

Dharmagupti—

A mistake for Dharmamurti. 3, App. p. 220.

Dharmaghosha—

Mentioned among the yugapradhānas. 3, App. p. 308.

Dharmaghosha—

Author of twenty-eight stutis described as “antiryatiparyan-tavinyastayamakāḥ.” His Sanghâchâra is mentioned. Pupil of Devendra and guru of Somaprabha. (These three writers are Nos. 45-7 in the Tapâ gachchha with Klatt). 3, App. p. 312, v. 2, Compare 3, App. p. 168, where (beginning at foot of page) there is a praśasti stating how No. 316 of the Cambay Palm-Leaf MSS. was the present of certain śrāvakas who had listened to the teaching of Vidyānanda and Dharmaghosha, the two pupils of Devendra. No. 21 of the Cambay Palm-Leaf MSS. (1, App. p. 14) is a copy of this writer's Sanghâchâra, written before he attained sūripada, under his upādhyaya name Dharmakīrti. In Samvat 1302 Devendra converted Viradhavala and Bhīmasinha, sons of the Mahebhya Jina-chandra at Ujjayinī, and in Samvat 1323 (kvachit 1304) gave to Viradhavala the sūripada under the name of Vidyānandasūri and to Bhīmasinha the upādhyayapada under the name of Dharmakīrti . . . Devendra died Samvat 1327 in Mālava, and his appointed successor Vidyānandasūri thirteen days after him at Vidyāpura; therefore the brother of the latter, Dharmakīrtiyupādhyāya received the sūripada under the name Dharmaghosha.” *Ind. Ant.* XI. p. 255. No. 1227 of this Report's Collection is this writer's Kālasattari.

Dharmaghosha sūri—

Mentioned as pupil of Śilabhadrasūri in the Chandra kula, and guru of Yasobhadra by Prithvīchandra, whose guru Devasenagaṇi was the pupil of Yaśobhadra. Described as “vādimadahaṇi.” Mention is made of his conversion of the king of Śākambharī. 3, App. p. 15. See also 3, App. p. 307. Compare 3, App. p. 262, where the praśasti starts from this Dharmaghosha, whose victory over his opponents in the immediate presence of the king of Sapādalaksha (Śakambharī) is referred to. Also 1, App. p. 69. The Dharmaghoshasūri (“vaddiyachūdāmaṇi” = vādichūdāmaṇi?) of 3, App. p. 270 whose first pupil was Padmaprabha, is perhaps the same.

Dharmaghosha sūri—

Mentioned as pupil of Chandraprabha, in the Koṭika gana, Vajra śākhā, Chandra gachchha, and guru of Samudraghosha. He gave the dignity of sūri to twenty pupils. He was the author of a grammar which apparently was called 'Sabdasiddhi. He was praised by Siddharāja. 3, App. p. 25. Compare 1, App. p. 8, where he is mentioned as the guru of Chakreśvara-sūri, and his connection with King Jayasinha is again referred to. Mentioned as the pupil of Chandraprabha and grandpupil of Jayasinha. By Jayasinha's orders he founded the Purṇimā gachchha. 3, App. p. 40. Compare Bhandharkar's Report, 1883-84, where an account is given of the founding of the Paurṇamīyakapaksha in Samvat 1149 by Chandraprabha.

Dharmaghosha—

Pupil of Jayasinha in the Anchala gachchha. He composed the 'Satapadikā in Samvat 1263. His pupil Mahendrasūri made an easier recension of it in Samvat 1294. 1, App. p. 12. Compare 3, App. p. 219, where the succession (1) Aryarakshita, (2) Jayasinha, (3) Dharmaghosha is given. No. 1340 of this Report's Collection is a copy of a 'Satapadikasā-roddhāra by Merutunga, with a praśasti in which Merutunga says of Dharmaghosha that he was born in Marudeśa in Mahapura in Samvat 1208. His father's name was Chandra and his mother's Rājalede. Vrata, Samvat 1216: sūripada, Samvat 1224: svarga, Samvat 1268, at the age of 60. Merutunga also says that this Dharmaghosha converted "Prathamarāja" in 'Sākambhari.

Dharmaghosha sūri—

Mentioned as the pupil of Hemaprabha, in the Nāgendra gachchha, and guru of Somaprabha. 3, App. p. 174.

Dharmaghosha—

Author of a Maharisikula. 3, App. p. 28.

Dharmachandra gani—

Mentioned as the sister's son of Mānatunga, author (in Samvat 1260) of the Siddhajayantīcharitra. 3, App. p. 42.

Dharmadāsa gaṇi—

Author of the *Uvaṣamālā*. 1, App. pp. 9, 13, 32, 45, 55, 61, 64, 71, 90, 95, 103; 3, pp. 24, 27, 130 (a commentary of *Siddhasādhū*. The *gāthā* quoted there as the first is really the second. See Kielhorn's Report, 1880-81, p. 51), 165 (commentary of *Ratnaprabha*). See Weber, II. p. 1119, where *Dharmadāsagaṇi* is quoted by Devendra (Samvat 1429): and p. 1082, where there is a copy of *Jayaśekharaśūri's* *avachūri* on the book. (At p. 1084 there is a fragment of another commentary.)

Dharmaprabha sūri—

Mentioned as pupil of Devendrasinha in the *Anchala gachchha*, and guru of *Sinhatilaka*. 3, App. p. 220. This writer was born in Samvat 1331: *dikshā*, Samvat 1341: *sūripada*, Samvat 1359: *gachcheśapada*, Samvat 1371: *svarga*, Samvat 1393, at the age of 63. See under *Merutunga*.

Dharmamūrti—

Mentioned as the guru of *Sivasindhusūri* in the *Vidhipaksha gachchha*, *Chāndra kula*. Fourth in ascent from *Udayasāgara*, who wrote in Samvat 1304. 3, App. p. 238. Mentioned as the guru of *Kalyāṇasāgaramunindra* (= *Sivasindhusūri*. See entry *Kalyāṇasāgara*). 3, App. p. 220. (Write "dhammamutti.")

Dharmasinha—

Mentioned among the *yugapradhānas*. 3, App. p. 308.

Dharmasinhāchārya—

A mistake for *Dharmahansāchārya*. 3, App. p. 329, l. 18.

Dharmasena—

Mentioned as one of the knowers of the twelve *angas*. 3, App. p. 256.

Dharmasena gaṇi mahattara—

Author of the second and third *khaṇḍas* of the *Vasudevahindī*. 3, App. pp. 197-199. I have secured for Government during the present year an old copy of these two *khaṇḍas* of the *Vasudevahindī*.

Dharmahansachārya—

So read for "Dharmasinhāchārya," l. 18. Mentioned as the guru of the anonymous commentator on Indrānandin's Nigamastavana. 3, App. p. 327.

Dharmottarāchārya—

Author of the Nyāyabinduṭīkā. 3, p. 33; App. p. 33.

Dhritiśeṣa—

Mentioned as one of the knowers of the twelve angas. 3, App. p. 256.

Dhruvasena—

Mentioned as one of the knowers of the eleven angas.

Nakshatra—

Mentioned as one of the knowers of the eleven angas. 3, App. p. 256.

Naga—

Mentioned as one of the knowers of the twelve angas. 3, App. p. 256.

Nandin—

Mentioned as one of the five "śrutapāragas." 3, App. p. 256.

Nandimitra—

Mentioned as one of the five "śrutapāragas." 3, App. p. 256.
As one of the yugapradhānas. 3, App. p. 307.

Nandila—

One of the sthāviras. 3, App. p. 303.

Nandishēṣa—

Author of the Ajitasāntistava. l, p. 88; App. p. 10; 3, App. pp. 8 and 230.

Nanna sūri—

Mentioned as in his time at the head of the Chandra gachchha, and guru of Sarvadeva (read "amitayāsā vādisūriḥ" v. 2). 3, App. p. 87. Govinda and Nanna were, according to the Bappasūricharitra (No. 297 of my collection of 1883-4), the two pupils of Bappabhaṭṭisūri (died, Samvat 895).

Nami—

Author, in Samvat 1125, of a commentary on Rudraṭa's Kāvyaṭlankāra. 1, pp. 14 and 84. He wrote a Shadāvaśyaka-ṭikā in Samvat 1122. He was a pupil of Śālisūri. 3, p. 13.

Nayachandra sūri—

A mistake for Jayachandrasūri. 3, App. p. 229, bottom line.

Nayavijaya gaṇi—

Mentioned as the guru of Yaśovijaya, the author of the Jnānabinduprakaraṇa. Nayavijayagaṇi and Jītavijayagaṇi were twin-pupils of Lābhavijayagaṇi. 3, App. p. 192.

Narachandra sūri—

Mentioned as the pupil of Devaprabhasūri and the guru of Narendraprabha, in the Harshapuriya gachchha. He is referred to as the author of a commentary on the Anarghyarāghava (Nos. 238, 239 of Kielhorn's Collection, 1880-1), of a commentary on the Nyāyakandalī, of a Jyotishsāra (l. 2798), and of a Prākṛitadīpika. 3, App. p. 275. Mentioned as correcting (removing all impurities as the fruit of the Kataka plant purifies water. Cf. Manus. 6, 67) the Pāṇḍavacharitra of his guru Devaprabhasūri. 3, p. 28; App. p. 134. Corrected Udayaprabha's Dharmābhyudayamahākāvya. 3, App. p. 19.

Narasinha—

Mentioned as the son of Rāmeśvara and the father of Mallinātha. This last was the father of Narahari (born, Samvat 1298). 1, pp. 25 and 74.

Narahari—

Author of a *Kāvya*prakāśatikā. He gives his genealogy as follows. In the Āndhra deśa, and the Vatsa gotra there arose :—

- (1) Rāmeśvara.
- (2) Narasinha.
- (3) Mallinātha.
- (4) Nārāyaṇa and Narahari.

Narahari was born in Samvat 1298. When he became an ascetic he took the name Sarasvatīrtha, and under that name composed this *ṭikā* in Kāśī. Aufrecht in C. C. says that Narahari Sarasvatīrtha was the author of a commentary on the Meghadūta, of which there is a copy in the Cambridge University Library. 1, pp. 25 and 74.

Narendraprabha—

Mentioned as the pupil of Narachandra in the Harshapuriyā gachchha. He was the author of an Alankāramahodadhi and a Kākutsthakeli. 3, pp. 28 and 275.

Nāgarāja—

Author of the Bhāvaśataka. He gives his genealogy as follows. In the Karpaṭi gotra there arose :—

- (1) Vidyādhara.
- (2) Jālapa. Described as "Ṭākavanśapraśāsyah."
- (3) Nāgarāja. "Ṭākavanśāvatansa." 3, pp. 21 and 338. Compare Bhandarkar's Report, 1882-83, pp. 9 and 198. "The Ṭāka race here mentioned is probably the same as that to which Madanapāla, the patron of the author of the Madanapārijāta, noticed above, belonged. It was a family of petty chiefs whose capital was, as stated in the introduction to the latter, a town of the name of Kāshṭhā situated as the Yamunā to the north of Delhi."

Nāgahastin—

The sthavira. 3, App. p. 303. Mentioned among the yugapradhānas. 3, App. p. 308.

Nāgārjuna—

The sthavira. 3, App. p. 303. Mentioned among the yuga-pradhānas. 3, App. p. 308. The reputed author of the Yogaratnamālā. 3, p. 17; App. p. 313 (where the work is variously called Yogaratnamālā, Āśchāryaratnamālā and Yogaratnāvali).

Nārāyaṇa—

His Veṇiṣanhāra is quoted by Kshemendra. 1, p. 7.

Nārāyaṇa—

Author of the Padmalilāvilāsini. 2, p. 131.

Nārāyaṇa—

Called Sāmdrika. Author of a commentary on the Tājika-tantrasāra. 2, p. 130.

Nārāyaṇa—

Author of the Dharmapraṇṛitti. Aufrecht in C. C. notes that Nārāyaṇa's Dharmapraṇṛitti is quoted in the Sanskāra-kustubha and the Vyavahāramayūka. 2, p. 118.

Nārāyaṇa—

Elder brother of Narahari, the author (born Samvat 1298) of a Kāvya-prakāśaṭika. 2, p. 74.

Nārāyaṇa—

Mentioned as the father of Rāmakṛishnabhaṭṭa, who was the father of Kamalākara, who was the father of Ananta, the author of the Rāmakalpadruma. 1, p. 107.

Nṛisinha bhaṭṭa—

Author of the Vidhānamālā. 2, p. 102. Aufrecht in C. O. ascribes to this writer a Soma(Āpastamba)ṛitti on Apter-yāmaprayoga (Rv.), a Chayanapaddhati, 1. 46, &c., a Prayoga-pārijāta, and a Sanskāra ("a part of the Prayogaparijāta?").

Nṛisinha—

Author of a ṭippana, called Sūktiratnākara, on the Mahābhāshya. He was the son of Rāula Jivadeva, who was the son of

Raghunātha. In the line of Ambāchārya, who was in the line of Vatsa. 2, p. 104.

Nemikumāra muni—

Flourished in Samvat 1295. 3, App. p. 124. Is this the father of Vāgbhaṭa?

Nemichandra—

See under Devendra.

Nemichandra—

Mentioned as the pupil of Vairasvāmin and the guru of Sāgarendumuni, by Māṇikyachandra, Sāgarendumuni's pupil, who wrote in Samvat 1276. He was a great teacher of Tarka, in which science he combatted the views of Kaṇāda. 3, App. pp. 160, 322.

Nemishēṣa—

Mentioned as the pupil of Amitagati of the Māthura sect of Digambara Jains, and the guru of Mādhavasena. His conversion of one Kamalākara appears to be referred to. 3, App. p. 294.

Pakshila—

Another name of Vātsyāyana, the author of the Nyāyasūtra-bhāṣya. Anfrecht in C. C. with a reference to Ox. 247^a. Referred to as an authority on Nyāya. 3, App. p. 205.

Padmachandra—

Mentioned as the pupil of Dharmasūri and the guru of the pāṭhaka Rājavallabha, who wrote the Chitrasenapadmavati-charitra in Samvat 15—. 3, App. p. 215.

Padmachandra upādhyāya—

Mentioned as belonging to the Śrīkrishnarājarshi gachchha. Prabhānandasūri, who flourished in Samvat 1391 (see below under Prabhānanda), is said to have been in his line. 3, App. p. 144.

Padmachandra—

Mentioned as the pupil of Jinasekhara and the guru of Vijayendu in the Chandra gachchha. 1, pp. 53, 54, 93. Cf. Weber, II. p. 1088.

Padmadeva sūri—

Pupil and successor of Mānatungasūri. No. 36 of the Cambay Palm-Leaf MSS. is a copy of Hemachandra's *Yogaśāstravivarāṇa* which was caused to be written for this teacher, and presented to him in Samvat 1292, by a Jain nun. 1, p. 65; App. p. 23. The *prāśasti* at 3, App. p. 104, gives the following account of a Padmadevasūri who is probably the same. In the *Prāgvāta vanśa* (Porvād banias) there arose Śīda, who had Vīradēvi to wife. To them was born Pūrnadeva. Pūrnadeva and his wife Vāhlavi listened to the teaching of Vijayasinha-sūri. Vāhlavi is described as receiving from Vijayasinha himself the garland she won by performing the *upadhāna* penance. To this couple were born eight sons, two of whom they dedicated to a sādhu's life.

1. The first son was Brahmadeva, who had Pōhiṇi to wife. Brahmadeva built a chaitya in the city Chandrāvati. His wife Pōhiṇi presented Vijayasinha with a copy of the *Ādināthacharitra* (part of the *Trishasṭīśālākāpurushacharitra*), which she had caused to be written at her expense.

2. The second son was Bohaḍi, who had Ambī to wife. They had four sons, and one daughter—

- (1) Vilhaṇa, who had Rūpiṇi to wife.
- (2) Ālhaṇa.
- (3) Jalhaṇa, who had Nāṭjā to wife. They had three sons—Vīrapāla, Varadeva, and Vairisinha.
- (4) Malhaṇa.
- (5) Mohinī.

3. Vahudeva. This son took *dīkshā* and *sūripada*, and received the name Padmadeva. This is our sūri.

4. Āmaṇa.

5. Varadeva.

6. Yaśovira. This son took *dīkshā* and *sūripada*, and received the name Paramānanda.

7. Virachandra.

8. Jinachandra.

Going back now to Vilhaṇa, first son of Bohaḍi, and grandson of Purnadeva, to him and his wife Rūpiṇi were born four sons and one daughter—

- (1) Āśāpāla, who had Khetukā to wife. They had four sons—Sajjana, Abhayasinha Tejāka, and Sabaja.
- (2) Sidhunāma, who had Soharā to wife.
- (3) Jagatsiṇha. This man took dīkshā and sūripada, and received the name Ratnaprabha. His elder brother Āśāpāla listened to his instruction, and caused to be written for his use in Samvat 1322 the copy of Bālachandra's commentary on the Viveka-mañjarī of Āṣaḍa, which is No. 260 in the Cambay Palm-Leaf MSS.
- (4) Padmasiṇha, who had Vālū to wife. They had a son called Nāgapāla, who, instigated thereto by the teaching of his uncle Ratnaprabha (Jagatsiṇha), erected an image of Sumatinātha in a chaitya in Dhāḥapadrapura.
- (5) Vīri. 3, App. p. 104.

No. 225 in the Cambay Palm-Leaf MSS. is a copy of the Kalpasūtra which was written for the use of the pupils of Padmadevasūri, successor of Vijayasinha, in Broach, in Samvat 1247, Bhimadeva reigning, Sobhanadeva being his governor in the Lāṭa country, and Ratnasinha being employed under Sobhanadeva. For Sobhanadeva compare Rās Mālā. 3, App. p. 51.

Padmadeva—

In the Narachandrasūrivāṇsa. Mentioned as the guru of Tilakāchārya (Samvat 1261-1296), who was guru of the Rājasekhara who wrote a pañjikā on the Nyāyakandalī of Sridhara. 3, App. p. 275.

Padmanābha—

Son of Balabhadra and Vijayaśrī. Brother of Govardhana-miśra (Aufrecht in C. C.) and Viśvanātha, the latter being an elder brother. Author of the Virabhadradevachampu, which he composed in Samvat 1648. 1, p. 101. And of the Kaṇḍarabasya, a commentary on his own Rāddhāntamuktāhāra. 3, App. p. 261.

Padmaprabhadēva—

Author of the Pārśvastavana. 3, App. p. 212.

Padmaprabha—

Author of a Munisuvratacharitra, which is quoted in the Vichāraratnasangraha. He gives his genealogy as follows. In the Chāndra kula there arose :—

- (1) Vardhamāna.
- (2) Jineśvara and Buddhisāgara.
- (3) Jinachandra, Abhayadeva (guru, navāṅgīrīttikāra), Jinabhadra.
- (4) Prasanna (*i. e.*, Prasannachandra), pupil of Jinachandra.
- (5) Devabhadra, “granthachatusṭayīspṛṣṭamatīḥ.” See under Devabhadra.
- (6) Devānanda.
- (7) Devaprabha, Vibudhaprabha and Padmaprabha.

Padmaprabha composed his Munisuvratacharitra in Samvat 1294. 3, App. p. 302. Tilakāchārya mentions at the end of his laghuvṛitti on the Āvaśyakaniryukti, written in Samvat 1296, that he was assisted in the composition of that work by his pupil Padmaprabhasūri. 1, App. p. 9.

Padmaprabha paṇḍita—

Mentioned as pupil of Dharmaghosha. Devaprabha is mentioned in the same context. Pradyumnasūri says that these two were among his teachers. The pupil of Dharmaghosha is perhaps, therefore, to be identified with the pupil of Tilakāchārya and of Devānanda. 3, App. p. 271.

Padmameru—

Mentioned as pupil of Ānandameru and guru of Padmasundara, the author, in Samvat 1615, of the Rāyamallābhyudayamahākavya. 3, App. p. 257.

Padmarāja gaṇi—

Mentioned as pupil of Puṇyasāgara and guru of Jñānatilaka-gaṇi, the author, in Samvat 1660, of the Gautamakulakavṛitti. 3, App. p. 223.

Padmavijaya—

Mentioned as his brother in the faith by Yaśovijaya-gaṇi, author of the Jñānabinduprakaraṇa. See under Yaśovijaya, 3, App. p. 192.

Padmasundara—

Author, in Samvat 1615, of the Rāyamallābhyudayamahākavya. He describes himself as the pupil of Padmameru, who was the pupil of Ānandameru. 3, App. p. 255. Bhandarkar, Report, 1882-83, p. 43, notes that Harshakīrti, the author of a Dhātupāṭha, mentions, in a list of eminent persons belonging to the Nāgapuriya branch of the Tapāgachchha, "Padmasundaragaṇi, who defeated a great paṇḍit in argument at the court of Akbar [Samvat 1612 to 1661], and was rewarded by the emperor with a garment, a village, an easy chair (sukhāsana), and other things." Aufrecht, in Oxford Catalogue, p. 392a, has a Pārśvanāthakāvya by Padmasundara, the MS. of which he dates Samvat 1622. This must be (also, or as an alternative) the date of the composition of the work. At Weber, II. p. 1016, there is a Jambuvāmikathānakam (in Prākṛit) by our author. No. 29 of GB. Collection of 1869-70, and No. 350 of GB. Collection of 1871-2 are copies of this book.

Padma sūri—

Of the Bṛihad gachchha. Mentioned as one of those who revised Bilachandra's commentary on the Vivegamanjarī of Āśada. 3, App. p. 103.

Panhasravaṇa muni—

Author of the *Yoniprabhṛita*. 1, p. 91.

Paramānanda chakravartin—

Author of a commentary, called *Vistārikā*, on the *Kāvya-prakāśa*. He mentions his guru *Īśāna*. 2, p. 108.

Paramānanda—

Author of a commentary on the *Kammavivāga* of Garga. He gives his spiritual genealogy as follows:—

- (1) Bhadrēśvarasūri.
- (2) Śāntisūri.
- (3) Abhayadevasūri.
- (4) Paramānanda.

See the article *Abhayadevasūri*. We are probably to understand that Śāntisūri and Abhayadevasūri were twin-pupils of Bhadrēśvarasūri. 3, App. p. 7. Mentioned as flourishing in Samvat 1221, Kumārapāla reigning, in which year the copy of the *Tilayasundarīrayaṇachūḍakāhā* of Dēvendragaṇi, which is No. 240 of the Cambay Palm-Leaf MSS., was written at the expense of certain śrāvakas who had profited by his instructions. 3, App. p. 69. His name in the flesh was Yaśodeva.

Paramānanda—

The sixth son of Pūrnadeva. See the entry *Padmadeva*. 3, App. p. 107. At Weber, II. p. 895, there is a *Sāmāyārīvihi* by this writer.

Parimala—

Quoted by Kshemendra. 1, p. 7.

Paṇḍu—

Mentioned as one of the knowers of the eleven angas. 3, App. p. 256.

Paṇini—

Kshemendra notes this poet's fondness for the *upajāti* metre. 1, p. 10. Quoted in *Subhāshitāvali*. 1, p. 40.

Padalīpta (Pālitta)—

Author of a concise *Satrunjayakalpa*, which professes to be a compendium of previous works by Bhadrabāhu and Vajrasvāmin. 3, App. p. 206. Mentioned as the author of a collection of tales called *Tarangavatī* "apūrvāḥ śrutasāgarah | yasmāt tarangavatyaḥ kathāśroto viniryayan. 3, App. p. 91. Referred to as a great poet by Vijayasinhaśūri (read "pālittakai"). 1, App. p. 38. Compare, with Weber, the reference to "the author of the *Tarangavatī*." Weber, II, p. 706. See also the note at Weber, II, p. 574, where Pādālīpta's connection with an alteration in the commencement of the series of *nakṣatras* is referred to. Also *Indische Studien*, 16, p. 404.

Pārsvachandra—

Author, in Samvat 1597, of a *vārttika* on the *Chatuḥśaranaprakīrnaka* of Vīrabhadrasādhu. 3, App. p. 214. This must be the Pārsvachandra who wrote *bālāvabodhas* (translations into Gujarathi) of the first two *angas*, and of other works. Weber, II, pp. 355 and 371.

Pārsvadeva gaṇi—

Author, in Samvat 1169, of a *pañjikā* on the *Nyāyapraveśa* of Haribhadra. 1, App. p. 81. Mentioned as one of three *gaṇi* who assisted Āmradevasūri, in Samvat 1190, in writing his commentary on the *Ākhyānamāṇikośa* of Nemichandra. 3, App. p. 82.

Pārsvanāga—

Author, in Samvat 1042, of the *Ātmānuśāsana*. 3, p. 31. App. p. 9.

Pālakāpya—

Author of the *Gajāyurveda* (*Gajachikitsā*, *Gajavaidya*, *Hastyāyurveda*). 1, App. p. 98. Aufrecht in C. C. notes that Pālakāpya is quoted by Kṣhīrasvāmin on *Amarakośa*, Hemādri in *Vratākhaṇḍa*, in the *Sūrngaddharapaddhati*, and by Mallinātha.

Puṇyasāgara mahopādhyāya—

Mentioned as the pupil of Jinahansa and guru of Padmarājagaṇi, who was the guru of Jñānatilakagaṇi, the author, in Samvat 1660, of the Gautamakulakavṛitti. 3, App. p. 223. This is the author of the Anjanāsundarīsambandha. Weber, II. p. 1077. No. 330 of GB. Collection of 1871-2 is a copy of a Gujarathi version.

Purushottama mahāśabdika—

Author of the Hārāvālī, "a vocabulary of uncommon words" (Aufrecht in C. C. notes that it is quoted in the Medinikośa, in the Asālatiprakīśa, and in the Sivakośa). 3, App. p. 363. "In the Hārāvālī he states that Janamejaya and Dhṛitisinha were his contemporaries." Aufrecht.

Pushpadanta—

Mentioned as one of those to whom the Yoniprabhṛita gave pleasure. 1, p. 91. This is the sage who, according to the tradition of the Digambaras, reduced the sacred lore to writing. See Jacobi, Kalpasūtra, p. 30. His Tisaṭṭhimahāpurisaḡuṇālaukārapurāṇa is No. 370 in the GB. Collection of 1879-80.

Pushpamitra—

Mentioned among the yugapradhānas. 3, App. p. 303.

Pushya muni—

In his time the Uttarādhyayana was lost. 3, App. p. 22.

Pūrnachandra—

Mentioned as the second of two pupils of Devachandra, the other being Mānadeva. 1, App. p. 22. Mānadeva was succeeded by Mānatunga, who was succeeded by Padmadeva. No. 36 of the Cambay Palm-Leaf MSS., 1, App. p. 22, was presented to this Padmadeva in Samvat 1292.

Pūrnapāla—

Helped to correct Muniratnasūri's Amamasvāmicharitra in Samvat 1252. 3, App. p. 99.

Prithvichandra sūri—

Author of a Paryuṣaṇakalpaṭippanaka. He gives his spiritual lineage as follows. In the Chandra kula there arose :—

- (1) Śilabhadra.
- (2) Dharmaghosha. He converted the king of Śākambhārī.
- (3) Yasobhadra.
- (4) Dēvasenagaṇi.
- (5) Our author. 1, App. p. 69 (correct Dēvasenagaṇi); 3, p. 17, App. pp. 15 and 307.

Prithvichandra sūri—

Mentioned as in the line of Padmachandra in the Rājārshi gachchha, and guru of Prabhānanda. No. 295 of the Cambay Palm-Leaf MSS., 3, App. p. 144, was written at the expense of certain śrāvakas in Samvat 1391, who had listened to Prabhānanda's teaching.

Prajñānanda—

Pupil of Prajñāsvarūpa. Author of a Tattvālokaṭikā called Tattvapraṇāśikā. 3, App. p. 208. He is the author also of a Tripuṭīprakarāṇaṭikā. L. No. 163 (Aufrecht in C. C.).

Pratāparudra Gajapati—

("Son of Puroshottamadeva, grandson of Kapileśvaradeva, patron of Viśvanāthasena." Aufrecht in C. C.) Referred to by Sri Vidyābhūṣaṇa. 2, pp. 10 and 99.

Pradyumna sūri—

Of the Rāja gachchha. Mentioned as the guru of Abhayadeva in that gachchha. His prowess in tarka is referred to. Using the medicine of his words he made his opponents sweat, and so cured them of the fever of their pride. Reference is made to his victory over the Digambaras, by means of which he recovered for his own sect the city Venka. 3, App. p. 158. Eighth in ascent from Māṇikyachandrasūri, who wrote the Pārśvanāthacharitra in Samvat 1276. He is said to have composed eighty-four books, and to have pleased by them the kings of Sapādalaksha, Tribhuvanagiri, and other countries. Ib. p. 162.

Pradyumna sūri—

Author of the *Mūlasūdhīprakaraṇa*. 1, App. pp. 46 and 64.
This is perhaps the same as the last.

Pradyumna sūri—

Of the *Chandra gachchha*. Mentioned as the pupil of *Sarva-deva*. 3, App. p. 87.

Pradyumna sūri—

Helped to correct *Bālachandra's* commentary on the *Viveka-manjarī* of *Āsaḍa*. This commentary was finished on Monday the eighth day of the dark half of *Kārttika*, *Samvat* 1322. This gives us *Pradyumnasūri's* date. Compare *Bühler's Ueber das Leben des Jaina Monches Hemachandra*, note 1, where *Pradyumnasūri*, pupil as here of *Kanakaprabhasūri*, who was pupil of *Dēvānanda*, is found doing a similar service for another book. For a third case, see 1, App. p. 5. Again at 3, App. p. 175, *Pradyumnasūri* does the same for *Dharmakumārasādhu's Sālibhadracharitra*, a book composed in *Samvat* 1334.

Pradyumna sūri—

Author of the *Vichārasāraprakaraṇa*. He is apparently described as the pupil of *Devaprabha* who, with *Padmaprabha*, was pupil of *Dharmaghosha*. 3, App. p. 270.

Pradyumna sūri—

Mentioned as pupil of *Yāsodeva* and guru of *Mānadeva* in the *Chandra gachchha*. 3, App. p. 68. These three teachers are Nos. 31, 32 and 33 of the *Tapā gachchha* with *Klatt*. *Ind. Ant.* XI. p. 253. *Mānadeva* was succeeded by *Vimalachandra*, and *Vimalachandra* by *Udyotana*, who was consecrated in *Samvat* 994.

Pradyumna sūri—

Mentioned as the pupil of *Buddhisāgara* and guru of *Devachandra* in the *Chandra gachchha*. 1, App. p. 22.

Prabhava—

The *sthavira*. 3, App. pp. 303 and 308.

Prabhāchandra—

Mentioned as the pupil of Lokachandra and the guru of Nemi-chandra in a Digambara *paṭṭāvalī*. 2, App. p. 164. These three teachers are Nos. 15-7 in Hoernle's list, Ind. Ant. XX. p. 351. Mentioned as one of the seven *kavis* who come after the *śrutakevalins* and *sūris*. 2, App. p. 160.

Prabhāchandra deva—

Mentioned in a Digambara *paṭṭāvalī* as pupil of Ratnakīrti and guru of Padmanandin, who was succeeded by Subhachandra. 2, App. p. 164. These four teachers are Nos. 82-5 in Hoernle's list, Ind. Ant. XX. p. 354. In our place it is mentioned that Prabhāchandra wrote a commentary on the *Pūjyapādīyaśāstra*. Hoernle gives his date as 1310. A commentary on the *śāstra* of *Pūjyapāda* is attributed also to the first Prabhāchandra, Samvat 453.

Prabhāchandra sūri—

Wrote in Samvat 1334, the first copy of Dharmakumārasādhu's *Śilībhadracharitra*. 3, App. p. 175. This must be the author of the *Prabhāvakacharitra*, and our passage therefore confirms Bühler's date for that book. Bühler's *Hemachandra*, note 1.

Prabhāchandra—

Pupil of *Prīthvīchandra*. Was teaching in Samvat 1391. 3, App. p. 145. Author, in Samvat 1390, of a commentary on *Haribhadra's Jambudvīpasangrahaṇī*. 3, App. p. 254. He belonged to the *Kṛishna gachchha*. Cf. Weber, II. p. 596.

Prabhānanda sūri—

Mentioned as the pupil of Devabhadra and guru of Chandra-sūri and Vimalasūri in the *Chandra gachchha*. 2, p. 93. Cf. Weber, II. p. 1089.

Prasannachandra sūri—

Mentioned as the pupil of Abhayadeva, the commentator on nine of the angas, and guru of Sumati. 3, App. pp. 64 and 306. Called pupil of Jinachandra, Abhayadeva's elder "brother." 3, App. p. 302. Praised, with a reference to his "sevaka" Sumati. 3, App. p. 140.

Pritikara—

Author of an Ūhagānadarpaṇa and an Ūhyagānadarpaṇa. 2, p. 112. Aufrecht in C. C. adds his Sāmavedaprakāśana and his Veyadarpaṇa.

Proshṭhila āchārya—

One of the knowers of the twelve angas. 3, App. p. 256.

Phalgumitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Bappabhaṭṭi sūri—

Praised as an incomparable poet along with Pādalipta and Haribhadra. 1, App. p. 38. Author of the Sarasvatistotra. 3, App. p. 212. His date given as 1300 after Mahāvīra's nirvāṇa. 3, App. p. 272. Compare 3, App. p. 285, v. 102. See also Weber, II. p. 1004, where Bappabhaṭṭi's dates are given as Vira 1270, Vikrama 800 (birth) and Vira 1365, Vikrama 895 (death): and where his conversion of Amarāja is referred to. See also ib. pp. 932 and 1116.

Bāṇa—

Quoted by Kshemendra. 1, p. 7. Praised by Lakshmaṇa. 3, App. p. 56.

Bālachandra—

Author, in Samvat 1322, of a commentary on the Vivekaman-jarī of Āsaḍa. 3, p. 39; App. p. 100. In Kielhorn's Palm-Leaf MSS. Report No. 6 is a commentary by Bāla-chandra on the Upadeśakandali, another work by Āsaḍa.

Bālasarasvatī—

A name under which Rājāḍa, son of Āsaḍa, was known.
3, App. p. 102.

Baleśvara—

One of the compilers of the Vivādārṇavabhaṅga. 2, p. 118.

Budhila—

One of the knowers of the twelve angas. 3, App. p. 256.

Buddhisāgara—

Mentioned as twin-pupil with Jineśvara of Vardhamāna in the Chandra kula. 3, App. pp. 302 and 305. Compare Klatt in Ind. Ant. XI. p. 248. "Vardhamāna converted the two sons Siveśvara and Buddhisāgara, and the daughter Kalyāṇavatī, of the Brāhmaṇa Soma. Siveśvara received at the dīkṣhā the name of Jineśvara."

Buddhisāgara—

Mentioned as the guru of Pradyumnasūri in the Chandra kula.
1, App. p. 22.

Bhaktivijaya—

Author of the Gujarathi translation of the Chitrāsenapadmavaticharitra. Pupil of Nayavijaya. Wrote in Samvat 1522.
3, App. p. 215.

Bhadrakīrti—

Praised as a friend of Āmarāja. This is the name of the king who was converted by Bappabhaṭṭi. 3, App. p. 91.

Bhadrāgupta—

Mentioned among the yugapradhānas. 3, App. p. 308. "After Sinhagiri had taught him (Vajra No. 16 of the Kharatara gachchha) the eleven angas, Vajra went from Daśapura to Bhadrāgupta at Avantī (Ujjayinī) to learn the twelfth, viz., the Drishtivādāṅga." Klatt in Ind. Ant. XI. p. 247. Compare Jacobi's Introduction to his edition of the Paṛiśiṣṭa-parvan, pp. 75 and 80.

Bhaṭṭoji dikṣhita—

The well-known grammarian. Author of a *Sandhyāmantra-vyākhyāna*. 2, p. 106.

Bhadrabāhu svāmin—

Author of ten *Niryuktis*. The texts thus commented on by him are—(1) the *Āvaśyakasūtra*, (2) the *Daśavaikālikasūtra*, (3) the *Uttarādhyāyanasūtra*, (4) the *Āchārāṅgasūtra*, (5) the *Sūtrakṛtāṅgasūtra*, (6) the *Daśāsrutraskandhasūtra*, (7) the *Kalpasūtra*, (8) the *Vyavahārasūtra*, (9) the *Sūryaprajñaptisūtra*, and (10) the *Ṛishibhāshitasūtra*. 1, App. p. 15. His *Āvaśyakaniryukti*, with the commentary of *Tilakāchārya*. 1, App. p. 7. For other copies see Index of Books in Third Report. His *Daśavaikālikasūtraniryukti*, 1, App. pp. 51 and 97; 3, App. p. 165 (with the commentary of *Haribhadra*: write *āchāryabaribhadra*). His *Āchārāṅgasūtraniryukti*. 3, App. p. 89. His *Sukṛtāṅgasūtraniryukti* (with the commentary of *Silāchārya*. 3, App. p. 70. His *Daśāsrutaskandasūtraniryukti* (*Āyāradasanijutti*), 3, App. p. 182. Praised by *Muniratnasūri*, who compares his ten *niryuktis* to the ten *maṇḍalas* of the *Rigveda*. 3, App. p. 90. *Malayagiri*, author of a commentary on the *Sūryaprajñaptisūtra*, states that in his time *Bhadrabāhu*'s *niryukti* on that text had disappeared. 3, App. p. 173. Referred to as one of the five "*śrutapāragas*." 3 App. p. 266. His *Śatrunjayakalpa* is referred to. 3, App. p. 306. Mentioned among the *yugapradhānas*. 3, App. p. 308.

For *Bhadrabāhu* see *Klatt*, *Ind. Ant.* XI. p. 246. "7 and 8, *Sambhūtivijaya* and his *laghugurubhrātar Bhadrabāhu*: the former of the *Māthara* gotra, lived 42 years in *gṛiha*, 40 in *vrata*, 8 as *yugapradhāna*, died at the age of 90, in 156 V. *Bhadrabāhu*, of the *Prāchīna* gotra, composed the *Upasargaharastotra*, the *Kalpasūtra* and *niryuktis* on ten *śāstras*, lived 45 years in *gṛiha*, 17 in *vrata*, 14 as *yugapradhāna*, died in 170 V., at the age of 76." This is from the *Kharataragachchhapattāvalli*. In the *Tapāgachchhapattāvalli Sambhūtivijaya* and *Bhadrabāhu* are bracketted as No. 6. Compare *Weber*, II. p. 999.

Bhadreśvara sūri—

Mentioned as the guru of Devabhadra in the Chandra gachchha. Bhadreśvara and Devabhadra arose in that gachchha when the older sūris Nanna, Amitayasāh, Sarvadeva and Pradyumna had become only a memory. 3, App. p. 87. Devabhadra was succeeded by Siddhasena. At Weber, II. p. 850, there is a commentary on the Pravachanasâroddhâra which was composed by this Siddhasena in Samvat 1242. Siddhasena gives his lineage as follows:—

- (1) Abhayadeva. This is the Abhayadeva of the Râja gachchha. See that entry.
- (2) Dhanesvarasūri. A contemporary of king Munja.
- (3) Ajitasinha.
- (4) Vardhamâna.
- (5) Devachandra.
- (6) Chandraprabha.
- (7) Bhadreśvara. (Our author.)
- (8) Ajitasinha.
- (9) Devabhadra. Called in our passage the pupil of Bhadreśvara.
- (10) Siddhasena.

At 3, App. p. 101, Bâlachandra, author of a commentary on Âṣaḍa's Vivekamanjarî, tells us that Âṣaḍa, who wrote in Samvat 1248, was the pupil of Abhayadeva, who was the pupil of Bhadreśvara, who was the pupil of Devendra. Âṣaḍa (S. 1248) then is third from Bhadreśvara, and Siddhasena (S. 1242) is third or fourth. The dates agree, but the name of Bhadreśvarasūri's guru is different in the two lists. (At 3, p. 39, I have wrongly transferred the epithets for Devendra in the passage to his pupil Bhadreśvara). Bhadreśvara, the guru of Abhayadeva, is mentioned by Paramânanda, pupil of Abhayadeva, who, however, inserts a Śântisūri between Bhadreśvara and Abhayadeva. 3, App. p. 7.

Bhadreśvara sūri—

Mentioned as pupil, along with Ratnaprabhasūri of Devasūri the contemporary of king Jayasinha. Ratnaprabhasūri wrote his commentary on the Upadeśamâlâ of Dharmadâsagani to please his fellow-pupil in Samvat 1238. 3, App. p. 167. May be the same as the last.

Bharanimitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Bharata—

Described as the author of the kârikās in the Kāvya-prakāśa. 2, pp. 12 and 99.

Bharateśvara sūri—

Mentioned as pupil of Śilabhadra and guru of Vairasvamin, by Māṇikyachandra. See that entry. 3, App. p. 159 and p. 321.

Bhartrihemṭha—

Quoted by Kshemendra in his Suvṛittatilaka. 1, pp. 7 and 9. Kshemendra preserves the first verse of his Hayagrīva-vadha. 1, p. 9.

Bhavabhūti—

Quoted by Kshemendra. 1, p. 7. Kshemendra notes his fondness for the śikharinī metre. 1, p. 110.

Bhāvadeva sūri—

Author of a Kālikāchāryakathānaka. 1, App. p. 30.

Bhāvasāgara—

Mentioned as pupil of Siddhāntasāgara, and guru of Guṇa-nidhāna in the Anchala gachchha. 3, p. 220. In the Anchalagachchhapattāvalī the following dates are given for Bhāvasāgara. Birth, Samvat 1510: dikshā in Cambay from Jayakeśarisūri, Samvat 1520: āchāryapada, Samvat 1560: death, Samvat 1583.

Bhīmasena—

Author, in Samvat 1779, of a commentary on the Kāvya-prakāśa, which he called Sudhāsāgara. 1, p. 94. He was the author also of a commentary on the Ratnāvalī. Aufrecht in C. C.

Bhāravi—

Quoted by Kshemendra in his Suvṛittatilaka. 1, p. 7. Kshemendra notes his fondness for the vanāsastha metre. 1, p. 10.

Bhuvanāsundara—

Mentioned as third of the five pupils of Somasundara. 3, App. p. 227. Their pupil Ratnaśekharaśūri wrote in Samvat 1496. Cf. Klatt, Ind Ant. XI. p. 256, and Weber, II. p. 1012. In this latter place he is called Mahāvidyātippanakakāraka.

Bhuvanātunga śūri—

Author of a Siyachariya. 3, App. p. 293.

Bhūttadharmasri—

Mentioned among the yugapradhānas. 3, App. p. 308.

Bhūttabali—

Mentioned in the Jagatsundariyogamālā. 1, p. 91. In a Digambara paṭṭāvali purchased for Government this year Bhūttabali is assigned to Samvat 35. He was the pupil of Arhadbali.

Bhūttadinna—

The sthavira. 3, App. p. 303. Mentioned among the yugapradhānas. 3, App. p. 308. See Weber, II. p. 1004.

Bhaumaka—

Referred to by Kshemendra as the author of a Rāvapārjunīyakāvya. 1, p. 8.

Maṇiratha—

Mentioned among the yugapradhānas. 3, App. p. 307.

Mandana āchārya—

Apparently referred to as the pupil for whose benefit the anonymous author of the Śārasvatamandana, pupil of Bhaṭṭa-tungāra, wrote. In my Index of books I have wrongly made Mandana the guru of the author. In C. C. Aufrecht ascribes the book to Mandana. 3, App. p. 205.

Mātanga—

Referred to as father of Pālakāpya. 2, p. 98.

Madanendu—

Mentioned as the pupil of Devasūri (Vādīśvara). 1, App. p. 6.

Kāvya

INDEX OF AUTHORS.

Mammata—

The author of the *Kāvya-prakāśa*. 1, p. 21 and fg. p. 94
2, p. 10 & fg. p. 106.

Maladhārin—

3, App. p. 32. A mistake or abbreviated expression for Mala-
dhāri Chandrasūri.

Maladhārin—

Referred to as the guru of Narachandra, author of the *Prā-*
kṛti-prabodha. 1, p. 91. Here also the name proper has
probably fallen out.

Malayakīrti—

Was teaching in Samvat 1292. 3, App. p. 36. Also in
Samvat 1295. 3, App. p. 124.

Malayagiri—

Author of a commentary on the *Vyavahārasūtra*. 1, App.
p. 13; 3, App. pp. 63 and 157. Author of a commentary on
the *Panchasangraha*. 1, App. p. 24. Author of a *Nandya-*
dhyayanaṭīkā. 3, App. p. 35. See also 3, App. p. 33. Author
of a commentary on the *Karmaprakṛiti*. 3, App. p. 49.
Author of a commentary on the *Saptatikā*, the sixth karma-
grantha. 3, App. p. 71. Author of a *Prajñāpanāsūtraṭīkā*.
3, App. p. 100. Author of the *Chandraprajñaptisūtraṭīkā*.
3, App. p. 154. Author of the *Sūryaprajñaptiṭīkā*. 3, App.
p. 173. For this writer's *Śabdānuśāsana*, written in the reign of
Kumārapāla, see Kielhorn's *Palm-Leaf MSS. Report*, p. 45.

Malayaprabha sūri—

Author of a commentary on the *Siddhajayantī-charitra* of his
guru Mānatungasūri, which he wrote in Samvat 1260.
3, App. p. 37 fg. Mentioned along with Mānatunga among
the famous men of the Chandra kula. 3, App. p. 306.

Mallinātha—

Father of the Narahari who wrote a commentary on the
Kāvya-prakāśa (born Samvat 1298). He was son of another
Narasinha. 1, p. 74.

Mallishēṇa sūri—

Author of a commentary, which he called *Syādvādamanjari*, on Hemachandra's hymn in thirty-two verses (and therefore called *Dvātrinśikā*) in praise of Vardhamāna (correct my entry). He was the pupil of Udayaprabhasūri (write so in v. 6). He composed this commentary in Saka 1214. He acknowledges assistance given by Jinabhadra. 3, App. p. 207.

Mahāgiri—

(Ārya Mahāgiri). Ārya Mahāgiri and Ārya Suhastin, according to Haribhadra, were two brothers originally called *Jayaśreṣṭhin* and *Vasubhūti*. 3, App. p. 46. These teachers are No. 10 and 11 in the *Kharatara gachchha* with Klatt. Ind. Ant. XI. p. 246.

Mahādeva—

Author of a *ṭippani* on Bāṇa's *Kādambari*. 2, p. 121.

Mahimachandra—

Mentioned as the pupil of Padmachandra and guru of Rājavallabha the author of the *Chitrasenapadmāvatīcharitra*. 3, App. p. 215.

Mahendraprabha sūri—

Mentioned as the pupil of Sinhatilaka and guru of Merutunga in the *Anchala gachchha*. 3, App. 220. In the *Anchalagachhapattāvalī* his dates are given as follows:—Birth, Samvat 1363: *dīkshā* in Vijayapur, Samvat 1375: *āchāryapada* in Aṇahillapaṭṭana, Samvat 1393: *gachchhanāyaka* pada, in Cambay, Samvat 1398: death Samvat 1444.

Mahendrasinha—

Mentioned as pupil of Dharmaghosha and guru of Sinhaprabha. In the *Anchalagachchhapattāvalī* his dates are given as follows:—Birth, Samvat 1228: *dīkshā*, Samvat 1237: *āchāryapada*, Samvat 1263: death, Samvat 1309. 3, App. p. 220. Author of the *Satapadikā*, which he composed in Samvat 1294. He wrote to make a similar work written by his teacher Dharmaghosha in Samvat 1263 easier of understanding. 1, App. p. 12.

Mahendra sūri—

Author of the *Anekārthakairavākarakaumudī*, a commentary on Hemachandra's *Anekārthasangraha*. 1, p. 51; App. p. 89. No. 181 in my collection of 1883-84 is a copy of part of a *Yantrarāja* by this writer. Aufrecht in C. C. adds a *Sivatāṇḍava* by him, with a reference to Oudh IV. 19. Author of a *Bhavishyadattākhyānaka* (so correct). 1, App. p. 67. The MS. is dated Samvat 1214. He was pupil of Hemachandra.

Mahendra prabhu—

Mentioned as fourth in ascent from Vijayasenasūri, who was the guru of Udayaprabhasūri, author of the *Dharmābhyudaya-kāvya*. Of the *Nāgendra gachchha*. He was guru of Sinti-sūri. 3, App. p. 17.

Maheśvara—

Author of the *Sabdabhedaprakāśa*. 2, pp. 64 and 124. "Son of Brahma, grandson of Kṛishna (Keśava)." Aufrecht in C. C. Aufrecht adds his *Viśvaprakāśa*, composed in Samvat 1167, and his *Sāhasāṅkacharita*, which is quoted in the preface to the *Viśvaprakāśa*.

Maheśvara—

Author of the *Vṛittasataka*. Son of Manoratha. Aufrecht in C. C. notes that he is quoted in *Mārtanḍavallabhā*, *Muhūrta-chintāmaṇiṭikā*, *Nirnayasindhu*, and *Sanskāramayūkha*. 2, p. 131. For Maheśvara's lineage (Kṛishna, Dāmodara, Malhana, Keśava, Kṛishna, Śrī Brahma) see Aufrecht, Oxford Catalogue, p. 187.

Maheśvara sūri—

Author of a *Kālikāchāryakathā*. Of the *Śrī-Pallīla gachchha*. 1, App. p. 29. Author of the *Sanyamamanjarī*. 1, App. p. 50. No. 1359 of this Report's Collection is a copy of Maheśvara's *Sanyamamanjarī* with a commentary by a pupil of Hemabansa.

Maheśvara sūri—

Author, in Samvat 1573, of the *Vichārarasāyanaprakaraṇa*. 3, App. p. 240.

Maheśvara āchārya—

Author of a commentary on Munichandrasūri's Āvaśyakasaptati. Pupil of Devasūri. He acknowledges the assistance of Vajrasena. 3. App. p. 243.

Māgadha—

Mentioned among the yugapradhānas. 3, App. p. 308.

Māṇikyachandra—

Author of the Pārśvanāthacharitra, a work which he completed on the Divali of the Samvat year 1276 in Devakūpaka by the sea (Divbandar) v. 36. He gives his spiritual lineage as follows. In the Koṭika gana, Vajra śākhā, Rāja gachchha, there arose—

- (1) Pradyumnasūri.
- (2) Abhayadevasūri, author of the Vādamahārṇava.
- (3) Jineśvara. A contemporary of king Munja.
- (4) Ajitasenasūri.
- (5) Vardhamāna. A great teacher of tarka.
- (6) Śilabhadra.
- (7) Bharateśvara.
- (8) Vairasvāmin.
- (9) Nemichandra.
- (10) Sāgarendu (Sāgarachandra).
- (11) Our author.

He gives the history of his book as follows. Vardhamāna, son of Vira and grandson of Mehila, in the Bhillamālāuvaya, was a chief ornament of the sabhā of kings Kumārāpāla and Ajayapāla. His three sons by his wife Mādū, Tribhuvanapāla, Malha and Dehaḍa (sachchakranandaka and priyasatya do not seem to be proper names), also adorned that court. One day Dehaḍa with his son Palhaṇa (read sripalhaṇa) who was a poet, came to Māṇikya, and reminding him of the literary services rendered by his spiritual ancestors Pradyumna and Abhayadeva, asked him to do the like. On this request Māṇikyachandrasūri wrote this Pārśvanāthacharitra. 3, App. p. 157. Author also of the Kāvyaaprakāśasanketa, which he wrote in Samvat 1277 (Vāmanācharya in his edition of the Kāvyaaprakāśa gives the date as 1160 A. D.). 3, App. p. 320. And of the Nalāyana or Kuberapurāna. 3, App. p. 357.

Māṇikyasundara āchārya—

Corrected, in Samvat 1491, the commentary of Śīlaratnasūri on Merutunga's Meghadūta. 3, App. p. 249. Among the books bought for Government this year is a Malayasundarīcharitra by Māṇikyasundarasūri. At Weber, II. p. 1067, there is a Yaśodharācharitra apparently by this Māṇikyasundara (of the Anchala gachchha). And at p. 175 a Prithvīchandra-charitra by the same.

Mādhavasena—

Mentioned as the pupil of Nemishēṇa and the guru of Amitagati, author of the Dharmaparikshā (Samvat 1070).

Mānatunga—

Referred to as a contemporary of king Śātavāhana. 3, App. p. 91.

Mānatunga—

Author of the Bhayaharastotra. 1, App. p. 30; 3, App. p. 29. With the commentary of Jinaprabhasūri (Samvat 1365). 1, pp. 52, 88. Author of the Bhaktāmarastotra. 3, App. pp. 29 and 32. With the commentary of Śāntisūri. 1, App. p. 96. With the commentary of Amaraprabhasūri. 3, App. p. 228. No. 159 of the Cambay Palm-Leaf MSS. contains a Parigrahapramāṇaprakaraṇa and (or) a Dvādaśavṛttanirūpaṇa (both in Māgadhī) by a Mānatungasūri.

For Mānatunga compare Klatt in Ind. Ant. XI. p. 252. He is No. 20 in the Tapā gachchha with Klatt. "Mānatunga, 'Mālavēśvarachaulukyavayarasinhadevāmātya.' He converted the king, who was beguiled by the sorceries of Bāṇa and Mayūra, at Vārānasi, by the Bhaktāmarastavana, and convinced Nāgarāja by the Bhayaharastavana. He also composed a stavana beginning Bhattibhara." See also Weber, II. p. 932, note, where references are given to Bühler, Ind. Ant. 1, pp. 111-115; Jacobi in Ind. Stu. 14, p. 359, and the passage from Klatt. Weber adds the following later communication from Klatt. "The Prabhāvakacharitra (composed about Samvat 1250), in which Mānatunga's life (śṛiṅga 12) follows immediately after that of Bappabhaṭṭi (died Samvat 895) contains only the already known story of the controversy between Bāṇa, Mayūra and Mānatunga before king Harsha in Vāṇarasi."

In a paṭṭāvalī of the Vṛihad gachchha Mānatunga is called Mālaveśvarachaulukyavayarasinhadevāmātya. Prinsep, *Useful Tables*, ed Thomas, p. 251, has, from an inscription at Ujjain, dated Samvat 1036, the following succession of the kings of Malwa: Krishnarāja, Vairasinha, Siyaka, Amoghavarsha or Vākpati. In 'Kalpasutra translated into bhāṣhā' (Lucknow, 1875) the date of the composition of Mānatunga's Bhaktāmarastavana is given as Vikrama 800."

Mānatunga sūri—

Author of the Siddhajayantīcharitra. 3, App. p. 37. With the commentary of his pupil Malayaprabha, written in Samvat 1260. Malayaprabha gives the following account of the spiritual lineage of his teacher Mānatunga:—

In the Prāgvātānvaya there arose the famous gachchha known as the Vaṭa or Vṛihad gachchha (compare Klatt, *Ind. Ant.* XI. p. 253). The root as it were of this gachchha tree was—

- (1) Sarvadeva. This is No. 36 of the Tapā gachchha with Klatt. The next name is perhaps not given as that of his immediate successor, but of one who sat in his seat some time after.
- (2) Jayasinha. He had three pupils.
- (3) Chandraprabha, Dharmaghosha, and 'Sīlagāṇa. The Pūrnimā gachchha began with these three.

Our author received dīkṣhā from 'Sīlagāṇa. In Bhandarkar's Report, 1883-84, p. 147, the four co-teachers who founded the Pūrnimā gachchha are given as Chandraprabha, Munichandra, Mānadeva and 'Sānti. This enables us to identify our Mānatunga with the teacher of that name to whose pupil Pradyumnasūri, the copy of Hemachandra's *Yogasāstravivarana*, which is No. 36 of the Cambay Palm-Leaf MSS., 1, App. p. 22, was presented in Samvat 1292. The spiritual lineage of that Mānatunga is given there as follows—Mānadeva, Mānatunga and Buddhisāgara were famous teachers in the Chandra kula. The descent of the second Mānatunga from Buddhisāgara is thus given:—

- (1) Buddhisāgara.
- (2) Pradyumnasūri.
- (3) Devachandra.

- (4) Mânadeva and Pûrnachandra.
- (5) Mânatunga. Pupil of Mânadeva.
- (6) Padmadeva, to whom the book was presented.

A Mânatunga is mentioned as the teacher of one Âbhada. 3, App. p. 164. Cf. the entry Yaśobhadra.

Mânadeva—

For the two Mânadevas mentioned in connection with Mânatunga at 1, App. p. 22, see the last entry. A Mânadeva is mentioned as pupil of Pradyumnasûri and guru of Devasûri. 3, App. p. 68. This is No. 33 of the Tapâ gachchha with Klatt. Mentioned as the pupil of Yaśodeva, 3, App. p. 88, and guru of Ratnaprabha.

Mânadeva—

Author of the Sântistava. 1, App. p. 51; 3, App. p. 213.

Mânânka—

Author of the Vṛindâvanakâvyâ and of the Meghâbhyudayakâvyâ. 3, p. 11; App. p. 291. Also of a short commentary on the Gîtâgovinda. 3, App. p. 280. He describes himself there as king. Aufrecht in C. C. adds a Mâlatîmadhavadîkā by this writer, with references to I. O. 158, 895, and Oxf. Cat. p. 136.

Munichandra sūri—

Mentioned as the pupil of Chandrasûri and guru of Devaprabhasûri and Devânandasûri. 3, App. p. 133; 3, App. p. 275. He gave dîkshâ to the Chaulukya king Ânala.

Munichandra sūri—

Mentioned as the guru of Devasûri in the Vṛihad gachchha. 3, App. p. 167. Author of an Âvaśyakasaptati. 3, App. p. 243 (with the commentary of Maheśvarâchârya, another pupil of Devasûri).

Munichandra sūri—

Mentioned as co-pupil of Devendragani (otherwise called Nemichandra). 3, App. p. 69. Compare Bhandarkar's Report, 1883-84, p. 442. This is the Munichandra who is No. 40

of the Tapā gachchha with Klatt. Assisted Udayaprabhasūri in his Vishamapadavyākhyā on Nemichandra's Pravachanasāroddhāra. 3, App. p. 263. See also p. 126. Author of a Gathākosa. 3, App. p. 297. Called there a prabhu in the Purnimā gachchha. A Munichandra is author of a Tirthamālāstavana. 3, App. p. 219. Author of a commentary on Haribhadrasūri's Dharmabindu. 3, App. p. 53. Cf. Weber, II. p. 909. Author of a Ratnatrayakuluka. 1, App. p. 60.

Munichandra sūri—

Mentioned as the guru of Ratnasinhasūri, whose pupil Vinayendusūri (Vinayachandrasūri) wrote in Samvat 1325. 3, App. p. 304. Compare Weber, II. p. 1209, who, against Klatt, is disposed to identify this Munichandrasūri with the teacher of Devasūri.

Munichandra —

A copy of Dharmaghosha's Yamakastuti was written for this teacher's use in Samvat 1648. 3, App. p. 312.

Munideva sūri—

Author of the Sāntināthacharitra. 3, App. p. 165. The writer and the book referred to. 1, App. p. 6.

Munideva āchārya—

Author of a Subhāshitaratnakōśa. 1, App. p. 74.

Muniratna sūri—

Author of the Amamasvāmicharitra. 3, App. p. 90. At the end of the book there is a praśasti in which Jinasinhasūri, pupil of the author, gives the following account of the spiritual lineage of Muniratna. In the Kotiga gaṇa, Vajra śākhā, Chandra gachchha, there arose—

- (1) Chandraprabha. The founder of the Pūṇimā gachchha. (Samvat 1159. See under Chandraprabha.)
- (2) Dharmaghosha. He gave sūripada to twenty sūris, made in his own image.
- (3) Samudraghosha.
- (4) He had three pupils, Sūraprabha, Muniratna (our Author), Tilakachandra.

- (5) Sûraprabha predeceased Muniratna, and it fell to this latter to appoint a successor to him. He put Jineśvara in Sûraprabha's seat, and appointed Jinasinha (the author of the praśasti) to be his own successor: then shone between these two teachers like Meru with the sun on one side and the moon on another.

Jinasinha adds the following details about the history of the book. Yasodhavala, Treasurer of a Chaulukya king, of the Śrīmāla kula, adorned the city Vārāhi. (Cf. Rās Mālā ed. Bomb. 1878, p. 135.) His son was Jagaddeva, to whom Hemasûri gave the title Bālakavi. Jagaddeva was one, and the best, of the sixteen śrāvakas whom Dharmaghosha appointed to correct those who were in his time destroying the Jain faith. If Sarasvatī always carries a book in her hand, it is through fear of the questions this man may puzzle her with. In his time Muniratnasûri was the best of the famous teachers in Dharmaghosha's gachchha.

In the 21st verse the influence exercised by Muniratnasûri over two converts from Brahmanism appears to be referred to. The one was the Minister Nirnaya (?), son of the Chief Astro-nomer of King Kumāra (the Chaulukya king already referred to), and the other was Bhaṭṭa Sûdana. These two spent large sums in furthering the Jain religion.

It was at the request of the Minister Jagaddeva (called Bālakavi) that Muniratnasûri wrote his Amamasvāmi-charitra. Jagaddeva reminded him of the praise he had won for his poetry from the delighted paṇḍits who were present on the occasion when he defeated Vidyāśivavādin at the court of King Naravarman, before his teacher Samudraghosha, in front of the great temple of Mahākāla in Ujjayinī: and asked him to write a poem on the life of the coming Amamasvāmin. The first copy was written by Sāgarachandra, son of Udayarāja, who was son of Udyotana, of the Gûrjara vanśa. The book was written in Samvat 1252 at Aṇahillapāṭaka. It was corrected by Kumara Kavi (Bālakavi). After that it was read in the temple of Śāntinātha, in the same city, in the presence of Sri Pûrṇapāla (described as a great grammarian), Yaśaḥpāla,

Bālakavi, Māṇa and Mahānanda. Bālakavi gave the poet great reward and kept festival.

Author also of the *Munisuvratacharitra*. 3, App. p. 144.

Munivijaya—

Author of the *Annikāchāryapushpachūlakathā*. Pupil of *Amaravijaya*. 3, App. p. 213.

Muniṣekhara—

Author of a commentary on the *Pārśvastavana* of *Padmaprabhadeva*. 3, App. p. 212.

Munisinhaṣṭri—

Mentioned as the guru of *Udayaratnagaṇi* of the *Āgama gachchha*, who wrote a copy of *Ratnaśekharasūri's Śrīpāla-charitra* in *Samvat* 1430.

Munisundara—

Mentioned as one of the five pupils of *Somasundara*. (These two teachers are Nos. 50 and 51 of the *Tapā gachchha* with *Klatt*.) “*Munisundara*, *biruda Kalīśarasvatī*, born, *Samvat* 1436; *vrata*, 1443; *vāchakapada*, 1466; *sūripada*, 1478; died, 1503. Composed the *Upadeśaratnākara*, *Santikaram iti samahimaśāntistava*, a *Gurvāvalī*, etc.” *Ind. Ant.* XI. p. 256. See also the references in *Weber*, II. At p. 1013, is an extract from *Dharmasāgaragaṇi*, according to which this teacher obtained from *Muzaffar Khan* (died 1410 A.D. at *Cambay*) the *biruda vadimgokulasanda*. No. 1168 of this Report's Collection is an *Adhyātmakalpadruma* by this teacher. No. 1236 is his *Gurvāvalī*.

Murāri—

Praised by *Lakshmaṇa*. 3, App. p. 55.

Mūka kavi—

Author of the *Kāmākshīstutiśataka* (*Devipanchaśatī*). 1, p. 73.

Mūladeva—

A teacher of the *Kāmaśāstra*. Quoted in the *Panchasāyaka*. 2, p. 110.

Meghaviṣaya upādhyāya—

Author, in Samvat 1757, of a commentary on Hemachandra's *Sabdānuśāsana*, which he called *Chandraprabhā*. 3, p. 10.

Medhāvin—

Pupil of Jinachandra. Author of a *praśasti* attached to Vasunandin's *Āchāravṛtti* (a Digambara book). 2, p. 136. No. 1430 of this Report's Collection has a *praśasti* by the same writer in which his date is given as Samvat 1519.

Merutunga—

Mentioned as pupil of Mahendraprabha and guru of Jayakirti in the *Anchala gachchha*. 3, App. p. 220. Author of the *Sūrimantrakalpasāroddhara*. 3, App. p. 364. Author of a commentary on the *Meghadūta*. 3, App. p. 248. In the *Anchalagachchhapattāvali* the dates for this teacher are given as follows:—Birth, Samvat 1403; *dīkshā*, Samvat 1418, *āchāryapada*, Samvat 1426; *gachchhanāyaka*, Samvat 1446; death, Samvat 1471. Compare Weber, I. p. 297. Guru of *Māṇikyachandrasūri*. 1, p. 123. (No. 262.)

Merutunga—

Author of the *Mahāpurushacharitra*, otherwise called *Upadeśaśata*. 3, App. p. 266. He refers to his guru *Chandraprabha*, as he does also in the beginning of his *Prabandhachintāmaṇi*. A third name for the present book is *Dharmopadeśa*. (No. 1269 of this Report's Collection. Insert the author's name.) Compare Weber, II. p. 1024. "According to Bhau Daji, *Journal of the Bombay Branch Royal Asiatic Society*, 9, p. 147 (1867), Merutunga composed also a *Therāvali*, which Bhau Daji gives there, a *Shaddarśanavichāra*, and the *Prabandhachintāmaṇi*. This last book composed Samvat 1367, according to Bühler (*Life of Hemachandra*) rather Samvat 1362, at *Vardhamānapura* or *Vadvana* in *Kattiwar*." Weber. Compare 2, p. 87. The *Prabandhachintāmaṇi* has been published with a translation into Gujarathi by Mr. Dinanath Ramchandra Sastri (Bombay, 1888).

Modha ṛishi—

Mentioned among the *yugapradhānas*. 3, App. p. 308.

Yakshadeva muni—

Author of five verses attached to a copy of the *Anekāntajayapatākā* of Haribhadrasūri. He describes himself as a pupil of Sangamasinhasuri, and says that he had left Nagpore to profit by the teaching of Jayasinhasūri. 3, App. p. 192.

Yasaḥkalasa upādhyāya—

Younger brother of Somakalaśavāchaka. Wrote the first copy of a commentary on the *Samyaktvasaptatikā* in *Sarasvatī-ṣaṭṭana*, in Samvat 1422. 1, p. 93.

Yasaḥkara—

A Kashmirian. Author of a *Devīstotra* contained in his *Alan-kāraratnākaraodāharāṇa*. 1, p. 81.

Yasaḥkīrti—

Mentioned as the *vidyāguru* of *Taruṇaprabhasūri* (Samvat 1411). 3, App. p. 222.

Yasaḥtilaka paṇḍita—

Pupil of *Tilakāchārya*. Wrote the first copy of that writer's *Āvaśyakāniryuktiṭīkā* (Samvat 1296). 1, p. 62, 1, App. p. 9.

Yasaḥpāla—

Was present at the *sabhā* in the temple of *Sāntinātha* at *Aṇahilapāṭaka* at which the *Amamasvāmīcharitra* of *Munīratnasūri* was read for the first time, in Samvat 1252. 3, App. p. 89. This is probably the same as the *Mantri Yasaḥpāla* who was author of the *Moharājaparājayanāṭaka*. 3, App. p. 208. See *Kielhorn's Palm-Leaf MSS. Report*, p. 32. "An allegorical play in five acts, celebrating the support given by *Kumārāpāla* to the Jain religion: composed by *Yasaḥpāla*, the son of the minister *Dhanadeva* and of *Rukminī*, of the *Modha* family, and himself minister of king *Ajayadeva*. The play is represented as having been first acted at *Thārā-pādrapara*, the capital of *Marwar*."

Yasodeva gaṇi—

Author of the *Pārāthasanṭhie*. He styles himself *dharma-nāṭri* of *Pradyumnasūri*. 1, App. pp. 3, 90 and 98. In

the last of the three places he is described as pupil of Udyotanasuri and co-pupil with Munichandra. He wrote the tract in the village Vaddavali. Mentioned as pupil of Udyotanasûri and guru of Pradyumnasûri. 3, App. pp. 68, 69.

Yasodeva sûri—

Author of a Pâkshikasûtravṛitti. He wrote it in *Āṇahilapâṭaka* in the reign of king Jayasinha, in Samvat 1180. He gives the following account of his spiritual lineage. In the Chandra gachchha there arose

- (1) Viragaṇi.
- (2) Chandrasûri and Devachandra.
- (3) Yaśodeva. Pupil of Chandrasûri.

3, App. p. 128. No. 45 of Kielhorn's Palm-Leaf MSS. Report is a copy of this book. No. 47 of the same Report is a copy of the Piṇḍaviśuddhi of Jinavallabhagaṇi, with a commentary by our author, which he wrote in Samvat 1176. He may be the same as the Yaśodeva, formerly called Dhanadeva, pupil of Devagupta, who in 1174 composed at *Āṇahilapâṭaka* a commentary on the Navatattvaprakaraṇa.

Yasodeva—

Mentioned as the pupil of Siddhasena and the guru of Mânadeva. 3, App. p. 87.

Yasodeva sûri—

Author of a Dharmopadesumâlâ. 1, App. pp. 25 and 47.

Yāsodeva—

Author of a Vandanachûrni. 1, App. p. 76. This is part of the Prathamapanchâśakachûrni by Yaśodeva mentioned at Weber, II. p. 844. This Yaśodeva was brother of Nemichandra, author of the Pravachanasâroddhâraprakaraṇa, and a contemporary of Abhayadevasûri. See Weber, notes 2 and 5. See also Klatt, Ind. Ant. XI. p. 253.

Yasobahu—

Mentioned as one of the four knowers of the Âchârâṅga. 3, App. p. 256.

Yasobhadra—

Mentioned in the same way as Yāsobāhu. 3, App. p. 256.
Mentioned among the sthaviras. 3, App. p. 303. Among
the yugapradhānas. 3, App. p. 308.

Yasobhadra sūri—

Mentioned as the pupil of the Dharmaghoshasūri who converted the king of Śākambhārī. 1, App. p. 69. See also 3, App. p. 15, where Prithvīchandra says that his guru Devasenagaṇi was the pupil of Yasobhadra, who was the pupil of Dharmaghosha. See also 3, App. p. 262. (3, App. p. 307.)

Yasobhadra sūri—

Corrected the Pāṇḍavacharitra of Devaprabhasūri. 3, App. p. 134.

Yasobhadra sūri—

Teacher of the five sons and three daughters of Mārtāṇḍa, king of Nandanipura and Sobhanā his wife. 3, App. p. 164. Ābhaḍa, son of Yaśaśchandra and grandson of Mārtāṇḍa, was instructed by Mānatunga.

Yasobhadra sūri—

Author, in Samvat 1182, of a Pratyākhyānasvarūpa. This may be No. 39 in the Tapagachchha. 1, App. p. 76.

Yasomitra—

Mentioned among the yugapradhānas. 3, App. p. 307.

Yasovijaya—

Author of the Jñānabinduprakaraṇa. Pupil of Nayavijaya. 3, App. p. 192. Author of a Mahāvīrastavana. 3, App. p. 194.

Ratnakaṇṭha—

Mentioned in connection with Yaśahkara's Devistotra. 1, p. 81.

Ratnachandra gaṇi—

Author of the Nanditādhyachchhandahśūtra and its commentary. Pupil of Devāchārya the author of 108 prakaraṇas. 3, App. p. 224.

Ratnaprabha sūri—

Mentioned as pupil of Mānadeva and guru of Devaprabha in Samvat 1308. 3, App. p. 88. Was teaching in Cambay, Samvat 1295. 3, App. p. 124.

Ratnaprabha sūri—

Author of a commentary on the Upadeśamālā of Dharma-dāsagaṇi, which he wrote in Samvat 1238. He gives his spiritual descent as follows. In the Bṛihad gachchha there arose

- (1) Munichandrasūri.
- (2) Devasūri. The victor over the Digambaras at the court of king Jayasinha.
- (3) Bhadreśvarasūri.
- (4) Our Author.

He wrote the book to please Bhadreśvarasūri, and in payment of the debt he owed to Vijayasenaśrī, the "brother" of Devasūri's śishya, i. e., Bhadreśvara. The book was written in Broach, in the Aśvabodhatīrtha. Compare Weber, II, p. 922, note 7. Weber takes vasulokārkavarsha to mean 1278.

Ratnayogindra—

Author of the Nāgakumāracharitra. 3, App. p. 125.

Ratnasekhara sūri—

Author of a commentary on the Srāddha (or Srāvaka) pratikramaṇasūtra, which he wrote in Samvat 1496. He gives his spiritual descent from Devasundara (No. 49 in the Tapā gachchha with Klatt) as follows:—

- (1) Devasundara.
- (2) The five pupils of Devasundara, viz., Jnānasāgara, Kulamandana, Guṇaratna, Somasundara, and Sādhuratna. Of these it was Somasundara who succeeded Devasundara.
- (3) The five pupils of Somasundara, viz., Munisundara Jayachandra, Bhuvanasundara, Jinasundara, and Jinakīrti.

- (4) Our Author, Ratnaśekharamaṇi. Lakshmībhadra corrected the work for him. He called his commentary Arthadīpikā. 3, App. p. 226. Compare Weber, II. p. 883.

This teacher is No. 52 of the Tapa gachchha with Klatt. "Ratnaśekhara (biruda Bālasarasvatī), born, Samvat 1457 (*kvachit* 1452); vrata, Samvat 1463; panditapada, Samvat 1483; vāchakapada, Samvat 1493; suripada, Samvat 1502; died, Samvat 1517 Pausa vadi 6: composed Śrāddhapratik-ramaṇavṛitti, Śrāddhavidhivṛitti, and Āchārapradīpa." Ind. Ant. XI. p. 256.

Ratnaśekhara sūri—

Author of the Śrīpālacharitra. Pupil of Hematilaka, who succeeded Vajrasena. He dictated his book in Samvat 1428 to his pupil Hemachandra. The Cambay copy was written in Samvat 1430 by Udayaratnagaṇi, pupil of Munisinhasūri. Compare Weber, II. p. 1022. 3, App. p. 203. Vajrasena and Ratnaśekhara occur in the list of eminent persons belonging to the Nāgpurīya branch of the Tapā gachchha given by Bhandarkar, Report, 1882-83, p. 43, from Harshakīrti. "Ratnaśekhara to whom Perojasahi gave valuable garments... Perojasahi must be Phero Shah Taghlak who reigned at Delhi from 1351 to 1388." Bhandarkar. No. 1348 of this Report's collection is a copy of Ratnaśekhara's book (correct the entry).

Ratnaśekhara sūri—

Author of a Guṇasthānakramārohaṇaprakaraṇa. 3, App. 214.

Ratnasinha sūri—

Mentioned as pupil of Jayatilaka and guru of Udayavallabha. 3, App. p. 220. See the entry Labdhisāgara.

Ratnasinha sūri—

Guru of Vinayendu (Vinayachandra) sūri, who, in Samvat 1325, composed a short commentary on the Kalpasūtra. He was the pupil of Saiddhāntika Śrī Munichandra. 3, App. p. 304. Compare Weber, II. p. 1209, where Weber mentions Klatt's conjecture that this Ratnasinhasuri is the author of

the Puḍgalashattrinśikā, Weber, II. p. 464. Author of a commentary on a Nigodashattrinśikā ascribed there to Abhaya. devasūri. 3, App. 212. Compare Weber, II. p. 937, where in a collection of stavas there is a Nigodavichāragāthāshattrinśikā with a commentary by Ratnasinhasuri, pupil of Munichandra. Weber is disposed to take this Munichandra to be No. 40 in the Tapāgachchhapattāvalī, died Samvat 1178.

Ratnākara—

Called Vidyādhipati. Son of Amṛitabhānu, a descendant of Durgadatta. Lived under Avantivarman of Kashmir. Author of the Vakroktipanchāśikā. Author also of the Dhvanigāthāpanjikā and the Haravijayakāvya. See Bühler's Kashmir Report, p. 42 fg. The Haravijaya has now been printed in the Kāvya-mālā.

Ratnākara sūri—

Pupil of Devaprabhasūri. Author, in Samvat 1308, of a praśasti giving the circumstances under which No. 253 of the Cambay Palm-Leaf MSS. was copied. 3, App. p. 86 (correct the date given there).

Ratnesvara—

Author of a commentary on the Sarasvatīkaṇṭhābharana, 3, App. p. 350. The nominal author Rāmasinhadeva must be his patron.

Rathamitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Ravi—

Author of a commentary on the Kāvya-prakāśa, which he called Madhumatī. Son of Ratnapāṇi, grandson of Achyuta, who was minister of Śivasinha, king of Mithila. 3, p. 20. App. p. 332.

Ravigupta āchārya—

Author of the Lokasamvyavahāra, a sâhityasâstra. 1, App. p. 68. A poet of that name was author of a Chandraprabhavijayakāvya. See Introduction to Subhâshitāvalī.

Ravideva—

"One of the claimants for the Nalodaya." Aufrecht in C. C. 3, App. p. 335. Son of Nārāyaṇa from Malwa. The Rāksha-sakāvyā is also ascribed by some to him, as also a commentary on the Nalodaya called Jaṭāvabodhini.

Raviprabha sūri—

Mentioned as the pupil of Yasobhadra and the guru of Udayaprabhasūri, the author of a vishamapadavyākhyā to the Pravachanasāroddhāra. 3, App. p. 263.

Ravimitra—

Mentioned among the yugapradhānas. 3, App. p. 307.

Rahasuya—

Mentioned among the yugapradhānas. 3, App. p. 308.

Rajamukutaṃaṇi—

Author of a Laghustava and its commentary. 3, App. p. 264.

Rajavallabha pāṭhaka—

Author of a Chitrasenapadmāvatīcharitra, which he wrote in Samvat 1524. Pupil of Mahimachandra. 3, App. p. 215.

Rajasekhara sūri—

Author of a pañjikā on the Nyāyakandali of Śrīdhara. He gives his spiritual descent as follows. In the Praśnavāhana kula, Koṭika gaṇa, Madhyamā śākhā, vanśa of Sthūlibhadra, Harshapuriya gachchha, there arose—

- (1) Abhayadevasūri. This teacher attained the bīruda Maladhārin from Karṇa, king of Gujarat.
- (2) Hemachandra. A contemporary of Siddharāja.
- (3) Śrīchandra and Vibudhachandra (Vibudhendu).
- (4) Munichandra. Pupil of Śrīchandra.
- (5) Devaprabhasūri. Author of the Pāṇḍavāyanacharitra and a Dharmaśāstra.
- (6) Narachandra. Author of ṭippanas on the Anarghyarāghavaśāstra, and the Nyāyakandali, a Jyotiḥśāra and a Prākṛitadīpikā.
- (7) Narendraprabha. Author of an Alankāramahodadhī, and the Kākutsthakeli.

In the line of the Narachandra of this list there arose—

- (i) Padmadeva.
- (ii) Tilakasūri.
- (iii) Rājaśekhara. Our author.

3, p. 28, App. p. 274. At Weber, II. p. 259, there is an Ekāksharanāmamālā by a pupil (Śudhakalaśa) of this Rājaśekhara. Compare also Weber, II. p. 1207, where Rājaśekhara's date is given as Samvat 1405, with a reference to Bühler, Journ. Bombay Br. R. A. S. 10, p. 31.

Rājendrachandra sūri—

Mentioned as one of the teachers of Taruṇaprabhasūri, 3, App. p. 222.

Rāma ṛishi—

Author of a commentary on the Nalodaya which he composed in Samvat 1664. Son of Vṛiddhavyāsa, and brother of Nimbāditya and Harivaṇśa. 3, p. 20; App. p. 334. Aufrecht notes that Ramarshi wrote also a commentary on the Bhartrihariśataka (Gu. 4, Jac. 597) and a Vṛindāvanakāvyatīkā (I. O. 2079).

Rāmakṛishna bhaṭṭa—

Son of Nārāyaṇabhaṭṭa. 1, p. 107.

Rāmakṛishna bhaṭṭa—

Son of Mādhavabhaṭṭa. 1, p. 102.

Rāmachandra kavi—

Author of the Nirbhayabhīmavyāyoga. Described as prabandhaśatakakartṛi. This then is the famous one-eyed pupil of the great Hemachandra. See Bühler's Hemachandra, pp. 19 and 44. His Raghuvilāsanāṭaka (so correct the title) is in GBC. Bühler's Collection of 1875-6, No. 760. At Weber, II. p. 943, there is a Vihāraśataka by this Rāmachandra. The other ninety-seven works on which his fame rested have still to be found. For a further account of this writer see body of this Report.

Rāmasinhadeva—

King of Avantī. Patron of Ratneśvara, who composed a commentary of the *Sarasvatīkaṇṭhābharana* in the king's name. 3, App. p. 350. Compare Ox. Cat. p. 209.

Rāmeśvara—

Great grandfather of Narahari. See that entry.

Rāhu āchārya—

Mentioned as guru of Vijaya. 3, App. p. 196.

Rudraṭa—

Author of the *Kāvyālankāra*. 1, p. 14, fg., and 84. He was the son of Vāmuka, and had the surname Śātānanda.

Rudra sarman tripāṭhin—

Author of the *Chandivilāsanātaka* and its commentary. 3, p. 20; App. p. 334.

Revatīmitra—

The sthavira. 3, App. p. 308.

Lakshmaṇa—

Compiler of a *Sūktāvali*. 3, App. p. 54. Aufrecht has a Lakshmaṇa paṇḍita to whom he ascribes a *Sārachandrikā Rāghavapaṇḍaviyāṭikā*, and a *Sāktimuktāvali* (Bh. 25), adding the remark "Whether the *Sūktāvali* mentioned by Peterson is the same anthology remains for the present uncertain."

Lakshmidhara—

Author of the *Kṛityakalpataṛu* (*Kṛityaratnākara*). Son of Hṛidayadhara (so correct), minister of Govindarāja, or Govindachandradeva, king of Kanyakubja. 1, p. 108.

Lakshmi vijaya sūri—

Author of a *Dhūṇḍhakotpatti*. 3, App. p. 313.

Lakshmisena—

Author of a short commentary on the Sanghapattaka of Jinavallabhasûri. 3, App. p. 209.

Labdhisâgara sûri—

Author of 'Sripâlakathâ (a work originally in gâthâs, which are here translated by him into ślokas), which he wrote in Samvat 1557. He gives the following account of his spiritual descent. In the Tapâ gachchha there arose

- (1) Jayatilaka.
- (2) Ratnasinha.
- (3) Udayavallabha.
- (4) Jnânasâgara.
- (5) Udayasâgara.
- (6) Labdhisâgara.

3, App. p. 2, 220.

Labhaviijaya—

Mentioned as the fellow-pupil of Yaśovijaya. 3, App. p. 192.

Lili—

Author of the praśasti attached to the Cambay Palm-leaf MS. copy of the Upamitibhavaprapanchâsamuchchhaya. 3, p. 30; App. p. 3.

Lohâchârya—

Mentioned among the knowers of one anga. 3, App. p. 256.

Lauhityâchârya—

The sthavira. 3, App. p. 303.

Vaṭṭakera âchârya—

Author of a Digambara Âchârasûtra. 2, p. 134.

Vaniputta—

Mentioned among the yugapradhânas. 3, App. p. 308.

Vajra—

Mentioned among the yugapradhānas. 3, App. p. 307. Said to have been born in the Koṭika gaṇa. 3, App. pp. 94, 158, 308. Described as in the line of Suhastin. 3, App. p. 303. An old Śātrunjayakalpa attributed to him. 3, App. p. 206. Born five hundred years after Vīra. 3, App. p. 284. Account of him by Hemachandra in that writer's Parisiṣṭaparvan. 3, App. p. 51.

This is the sage who is No. 16 of the Kharatara gachchha and No. 13 of the Tapā gachchha with Klatt. "Vajra, of the Gautama gotra, son of Dhanagiri and Sunandā, who dwelt at Tumbavanagrāma, born 496 V., lived 8 years in grīha, 44 in vrata, 36 as sārī; died at the age of 88 in 584 V. After Sinhagiri had taught him the eleven angas, Vajra went from Daśapura to Bhadrāgupta at Avantī (Ujjayinī), to learn the 12th, viz., the Dṛṣṭivāda. He was the last who knew the complete ten pūrvas (vajrasvāmīto daśamapūrvachaturthasānanādivyuchchedaḥ), and he extended the Jain religion southward in the kingdom of the Bauddhas. From him arose the Vajrasākhā." Ind. Ant. XI. p. 247. Cf. ib. p. 252. See also Jacobi, preface to his edition of the Parisiṣṭaparvan.

Vajrasena—

Mentioned as the guru of Hematilaka, who was the guru of Ratnaśekharasūri, author of a Śrīpālacharita. 3, App. p. 204. Cf. Weber, II. p. 1023. Assisted Maheśvara with that writer's commentary on the Āvaśyakasaptati of Munichandrasūri. 3, App. p. 245. Vajrasena is one of the eminent teachers of the Nāgapuriya branch of the Tapā gachchha mentioned by Harshakīrti. "Vajrasena, to whom, at the suggestion of Śihaḍa, the emperor Allāvadi gave a valuable garment and Pharmāna (firman) in the town of Rūpā." Bhandarkar, Report, 1882-3, p. 43. See also Weber, II. pp. 207, 859.

Vararuchi—

The Śrutabodha ascribed to him. 3, App. p. 225.

Varāhamihira—

Author of the Brihajjātaka (or Horāśāstra). 1, App. p. 87.
Author of the Yogayātrā. 1, p. 100.

Vardhamāna sūri—

Author of the *Upamitibhavaprapanchānāmasamucchaya*. 3, p. 30, App. p. 3. See also 1, p. 92 (*dharanendravandyacharapaṇa*): 3, App. pp. 64, 305, 314, 309, 302. "Vardhamāna, the first sūri peculiar to the Kharatara gachchha, was at first the pupil of the Chaityavāsin Jinachandra, but passed over to Uddyotana. He converted the two sons Śiveśvara and Buddhisāgara and the daughter Kalyāṇavatī of the Brāhmaṇa Soma. Śiveśvara received at the dīkṣhā the name of Jineśvara." Klatt, *Ind. Ant.* XI. p. 248. Klatt goes on to quote the passage in the *paṭṭāvalī* describing how Vardhamāna consecrated Vimalasaha's temple on Mount Abu in Samvat 1088, and shortly afterwards starved himself to death.

Vardhamāna gaṇin—

Pupil of Hemachandra. Author of a *Kumāravihāraprasastikāvya*. He mentions the minister Vāgbhaṭa, 3, App. p. 316.

Vardhamāna sūri—

Of the Rāja gachchha. Pupil of Ajitasenasūri, and guru of Śīlabhadra. 3, App. p. 159. According to the *Kharataragachchhapattāvalī* the Rājagachchha arose in the time of Jina-kuśala (born Samvat 1326).

Vallaṭa bhaṭṭa—

Quoted by Kshemendra in his *Suvṛittatilaka*. 1, p. 86.

Vallabhadeva—

Author of a commentary on the *Vakrokti-panchāśikā* of Ratnākara. Aufrecht refers to his commentaries on the *Kumārasambhava*, *Meghadūta*, *Raghuvansā*, *Sisupālavadha*, *Sūryasataka*, and our book. "Son of Ānandadeva, father of Chandraditya, grandfather of Kayyāta (who wrote a commentary on Ānandavardhana's *Deviśataka* in 977 A. D.). *Kāvya-mālā*, 1, 101. He is quoted by Mallinātha, *Ox. Cat.* p. 113." Aufrecht in C. C. Vallabhadeva calls his father "amātyavara."

Vallabhadeva—

The compiler of the Subhashitāvali. (Printed in the Bombay Sanskrit Series). Aufrecht in C. C. assigns him to the 16th century, and says that he has laid the Śaṅgaddharapaddhati under contribution. 1, p. 30 fg.

Vasunandin—

Author of a commentary on the (Digamabara) Āchārasūtra. 2, p. 134.

Vakpati—

Author of the Gaṇḍavadhakāvya. 1, App. p. 103. See Shankar Pandit's edition in the Bombay Sanskrit Series.

Vāmadeva—

Author of a dīpikā on the Panchasangraha of Nemichandra Pupil of Jineśvara. 1, App. p. 74.

Vāmadeva kavi—

Praised in the Suktāvali of Lakshmaṇa. 3, App. p. 55. Aufrecht notes that he is quoted in the Sūktikarnāmrīta.

Vāmana āchārya—

Author of the Lingānuśāsana. 3, p. 40; App. p. 110. "Whether the Sūtrapāṭha, Uṇādisūtra, Lingasūtra belong to the same Vāmana [the joint author of the Kāśikāvṛitti] is by no means certain. He quotes the Panjikā and Jainendra." Aufrecht in C. C.

Vālmiki—

Praised by Lakshmaṇa. 3, App. p. 55.

Vasudeva—

Author of the Yudhishtīravijayakāvya. 3, App. p. 355.

Vāhari ganin—

Śilānga at the end of his commentary on the Sūtrakṛtāṅga calls himself Vāharigaṇisahāya. 1, App. p. 37. Compare Weber, II. p. 1200. So also at the end of his commentary on the Āchārāṅga he styles himself Vāharisādhusahāya. Weber, II. p. 367.

Vijaya—

Pupil of Rāhu āchārya. 3, App. p. 196. Mentioned among the knowers of the twelve angas. 3, App. p. 256.

Vijayachandra sūri—

The copy of a Sūtrapāṭha, Uṇādi, and Lingānusāsana by Vāmanācharya which is No. 266 of the Cambay Palm-Leaf MSS. was written at the expense of certain śrāvakas who had listened to the instruction of this teacher along with others in Samvat 1287. 3, App. p. 114. Devendrasūri whose name is also given was the guru of Vijayachandra. See 3, App. p. 61 (Devabhadragāṇi is also mentioned in both places). Compare Klatt, Ind. Ant. XI. p. 255. "In the time of Devendra (No. 45 of the Tapa gachchha) lived Vijayachandra, who had been a lekhyakarmakṛin mantri in the house of Vastupāla, and was made sūri by Jagachchandrā." Compare Weber, II. p. 1008. No. 247 of the Cambay Palm-Leaf MSS. was in the same way caused to be written by certain śrāvakas who had profited by the instruction of the same three teachers in Samvat 1301. 3, App. p. 73.

Vijayachandra (Vijayendu)—

Mentioned as the pupil of Padmachandra and guru of Abhayadeva (styled the second). 1, p. 93.

Vijayadeva sūri—

Was "reigning" in Samvat 1142. 3, App. p. 223.

Vijayasinha sūri—

Was "reigning" along with Vijayadevasūri in Samvat 1142. 3, App. p. 223. No. 225 of the Cambay Palm-Leaf MSS. is a copy of the Kalpasūtra which was written in Samvat 1247 for a pupil of Padmadevasūri, who was pupil of Vijayasinhāsūri. 3, App. p. 51. Mentioned as pupil of Maladhāri Hemachandra and guru of Chandrasūri. 3, App. p. 133. Compare Weber, II. p. 923.

Vijayasena sūri—

Mentioned as the pupil of Haribhadrasūri and guru of Udaya-prabhasūri in the Nāgendra gachchha, author of the Dharmā-bhyudayamahākāvya. 3, App. p. 18. Assisted to correct the Vivekamanjari of Āṣaḍa. 3, App. p. 103. Dharmasāgaragaṇi calls the Vijayasinha who is No. 42 in the Tapā gachchha "vivekamanjarīśuddhikrit." See Weber, II. p. 1007, and compare Klatt in Ind. Ant. XI p. 254.

Vijānanda—

Mentioned among the yugapradhānas. 3, App. p. 307.

Vidyānanda sūri—

Mentioned as the chief pupil of Devendrasūri. 3, App. p. 169. See the extract from Klatt given under Devendra.

Vidyābhūṣaṇa—

Author of the Sāhityakaumudī. 2, pp. 10 and 99. Aufrecht in C. C. says that this writer's Utkalikāvallariṭikā was written in 1765 A. D.

Vidyāsāgara—

Mentioned as pupil of Amarasāgara (Amarābdhi) and guru of Udayasāgara (Udayodadhi), author, in Samvat 1304, of the Snātīpanchāśikā. See the entry Udayasāgara. 3, App. p. 239.

Vinayakuśala—

Author of the Śrīmaṇḍalaprakaraṇa. 3, App. p. 240.

Vinayachandra (Vinayendu) sūri—

Pupil of Ratnasinhaṣuri. Author, in Samvat 1325, of a nirukta to the Kalpasūtra. 3, App. p. 304, 302. (For Vinayachandra in 1, App. p. 35, read Vijayachandra.)

Vinayamitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Vibudhachandra (Vibudhendu)—

Mentioned along with Chandramunindra as a "vanśya" of Hemachandra. 3, App. p. 275. Compare Weber, II. p. 800, where a passage is cited in which Hemachandra acknowledges the assistance given to him by Vibudhachandra and others in his "Śishyahitā."

Vibudhaprabha sūri—

Mentioned as the pupil of Somaprabhasūri and the guru of Dharmakumarasādhu, author of the Śālibhadracharitra. 3, App. p. 175.

Vibudhaprabha sūri—

Mentioned as the pupil of Devānandasūri. 3, App. p. 302.

Vimala gani—

Author of a commentary on the Darśanaśuddhi of Chandraprabhasūri. Pupil of Dharmaghoshasūri. 1, App. p. 41. Abhayadeva acknowledges the help of a pupil of his of this name at the end of his commentary on the fifth anga. Weber, II. p. 463.

Vimala sūri—

Author of the Padmacharitra or Rāmacharitra. Pupil of Vijaya. His date is given as 530 after Vira's nirvāṇa. At 3, p. 44, this writer is wrongly identified with the author of the Praśnottararatnamālikā. 3, App. p. 194.

Vimala sūri—

Mentioned as guru of Chandrakīrti. See that entry. 1, App. p. 33.

Vimalachandra—

Author of a Praśnottararatnamālikā. 1, App. p. 15. For other copies of the book see Index of Books. Compare Weber, II. p. 1118, and the references given there. **Klatt**



notes there that in a Bṛihadgachchhagurvāvalī (Decc. Coll. p. 66, No. 245) Vimalachandra is described as the bhrātrī and bandhu of vādi-Devasūri (Samvat 1226), fol. 18: vādi-Devasurīnāṃ patte Vimalachandraḥ pāṭhako, yena "prapīpatya Jinavarendraṃ praśnottararatnapaddhatiṃ vakṣhye iti praśnottararatnamālāgranthaḥ kritāḥ pravartate."

Vimalachandra—

Mentioned as pupil of Prabhāchandra. See under Sanghatilakasūri. 1, p. 93.

Vimalavijaya—

Author of a Chaturvīṣṭīnastotra. 3, App. p. 213.

Viśākha āchārya—

Mentioned as pupil of Bhadrabāhu. 3, App. p. 256.

Viśvanātha—

Author of the Śatruśalyakāvya. Son of Vaidya Nārāyaṇa. 3, App. p. 342. Author of the Jagatprakāśa. 3, App. p. 354. Author of the Kośakalpataru. Aufrecht in C. C. notes that he mentions the Medinīkośa as one of his sources. 2, p. 123.

Viśveśvara bhaṭṭa—

"Surnamed Gāgābhaṭṭa. Son of Dinakara, son of Rāma-kṛṣṇa, son of Nārāyaṇa, son of Rāmeśvara, nephew of Kamalākara (1612 A. D.)." Aufrecht in C. C. His commentary on the Chandrāloka, called Rākāgama. 2, p. 109.

Vishnu—

Author of a Śāṅkyāyanasūtrapaddhati. Son of Śrīpati Śarman, who was son of Jagannātha Dvivedin. Aufrecht cites the book from the Catalogue of Sanskrit MSS. in the Sanskrit College of Benares, and says that it is called Kraturatnamālā and that its author was Vishnu Kavi. 2, p. 101.

Vishnu muni—

In his time the Āchārāṅgasūtra in its original shape was lost
3, App. p. 22.

Virabhadra—

The reputed author of the Chaṇḍasaraṇa, the first paṇṇa.
1, App. p. 11, &c. For other copies see Index of Books.
For Virabhadra see 1, p. 50, and compare Weber, II.
p. 608.

Virabhadra—

Of the Vaghela dynasty. Son of Rāmachandra, who was son
of Virabhānu, who was son of Vīrasinha, who was son of Śāla-
vāhana, the founder of their house. Author, in Samvat 1633,
of the Kandarapachudāmaṇi. 2, pp. 66 and 132. See under
Padmanātha for a Virabhadradevachampū which was written
in praise of this king. Aufrecht in C. C. notes that king
Virabhadra was the patron of Pradyotana bhāṣa (Chandrā-
lokaṭīkā).

Vira gaṇi—

Mentioned as guru, of Chandrasūri in the Chandra kula.
3, App. p. 128.

Vira gaṇi—

Author of a laghu Ajitastava. 3, App. p. 29. May be the
same as the guru of Chandrasūri.

Viradeva—

Gave mantravidyā to Abhayadeva (Maladhārin). 3, App.
p. 155. Compare Weber, II. p. 694.

Virasena—

Amitagati, author of the Dharmaparīkshā (a Digambara work),
begins his spiritual genealogy with Vīrasena, head in his
time of the Māthura sangha. 3, App. p. 294. Compare
Weber, II. p. 1112.

Vega rāja—

Author, in Samvat 1558, of the Vegarājasanhitā in the reign of
Sikandara. 2, p. 105.

Venkaṭanātha vaidikasarvabhauma—

Son of Ranganāthārya, grandson of Sarasvatīvallabha.
Author of the *Smṛitiratnākara*. 2, p. 104.

Vaidyanātha—

Son of Rāmachandra (Rāmabhaṭṭa), grandson of Viṭṭhala.
Author, of a *Kāvya prakāśodāharaṇachandrikā* which, according to Aufrecht in C. C., he wrote in Samvat 1739.

Vaira svāmin—

Mentioned as pupil of Bharateśvara and guru of Nemichandra
in the *Rāja gachchha*. 3, App. p. 160. See also 3, App.
p. 321.

Vaiśākha—

Mentioned among the *yugapradhānas*. 3, App. p. 308. In his
time the *Niśītha sūtra* was lost. 3, App. p. 22.

Vyāsa—

Reputed author of the *Vyāsasiddhanta*. 2, p. 105.

Sankara (Oḍḍasankara) kavi—

Son of Sudhākara by Madhumatī. Grandson of Śaṅhikara.
Author of the *Smritisudhākara*, a *saṃvatsarakṛityanibandha*.
2, p. 105. Author also of a *Granthavidhānadharmakusuma*.
Aufrecht in C. C. with a reference to Lahore 14.

Sambhu kavi—

Author of the *Rājendrakarnapūra*. 1, p. 82. "A poet of
Kashmir, father of Ānanda vaidya (*Srikanṭhacharita*, 25, 97)."
Aufrecht in C. C. Author also of the *Anyoktimuktālatā*.
1, p. 81, where and at p. 118 it is called *Muktālatāśataka*.
The *Rājendrakarnapūra* is a poem in praise of Harshadeva of
Kashmir.

Sankhadhara—

(So correct). Author of the *Kavikarpaṭikā* (or *Kavikarpaṭī*),
a work on *alankāra*. 3, p. 21; App. p. 340. Author also of
the *Latakamelanaprahasana*. 2, pp. 57 and 122. He was
court poet of Mahāmandalikādhirājagovindanṛpati.

Satrughna sarman—

Author of the *Mantrārthadīpikā*, which he composed at the request of Dharmachandra, son of King Rāmachandra. 2, p. 114. Aufrecht, who notes that Satrughna is quoted by Keśavamiśra in the *Dvaitapariśiṣṭa*, adds two other works of his, a *Rudrajapabhāṣya*, and the *Vedavilāsinī*.

Sayyambhava—

The reputed author of the *Daśavaikālikasūtra*. 3, App. p. 49. Compare Klatt in *Ind. Ant.* XI p. 246. "5. Sayyambhava, from Rājagṛiha, of the Vatsya gotra, was converted by the appearance of an image of Śānti, composed for his son Mānaka the *Daśavaikālikasūtra*, lived 28 years in gṛiha, 11 in vrata, 23 as āchārya, died, 98 V., at the age of 62." Praised by Muniratnasūri. 3, App. p. 90. Mentioned as a *sthavira* and among the *yugapradhānas*. 3, App. pp. 303 and 308.

Sāntichandra gaṇi—

Pupil of Sakalachandravāchaka. Author of an *Ajitaśāntistava*, which he wrote in Samvat 1651, Akbar ruling, and Hiravijaya "reigning" over the Vidhi (suvihita) paksha. 1, App. p. 72. At Weber, II. p. 587, there is a commentary on the sixth upāṅga by this writer.

Sānti sūri—

Of the Khandella gachchha. Author of a commentary on the *Bhaktāmara* and other stotras. 1, App. p. 96.

Sānti sūri—

Author of a commentary on the *Dharmaratnaśāstra*. 1, App. p. 60.

Sānti sūri—

Mentioned as the pupil of Bhadreśvara and guru of Abhayadeva (unless we are to suppose that Sāntisūri and Abhayadeva were twin pupils of Bhadreśvara). 3, App. p. 7. See under *Paramānanda*.

Sānti sūri—

Mentioned as pupil of Mahendraprabhu and guru of Ānanda and Amarachandrasūri in the Nāgendra gachchha. 3, App. p. 17.

Sānti sūri (Sāntyāchārya)—

Author of a commentary on the Uttarādhyayanasūtra. 3, App. p. 63. "Samvat 1096 died Sāntisūri, named Vādivetāla, of the Thārāpadra gachchha, who wrote a ṭīkā on the Uttarādhyayanasūtra (conf. Prabhāvakachar. śringa XVI." Klatt in Ind. Ant. XI. p. 253. Compare Weber, II. p. 1005, and Bhandarkar, Report for 1883-4, p. 129.

Śalibhadra sūri—

Mentioned as guru of Jinabhadrasūri (Samvat 1204). 1, App. p. 83.

Śalihotra—

The reputed author of the Turungaśāstra. 1, p. 95.

Siva jyotirvid—

Author of the Muṇḍitaprahasana. 2, p. 122.

Sivaprabha sūri—

Mentioned as the pupil of Chakreśvarasūri and guru of Tilakāchārya (Samvat 1296). 1, App. p. 8.

Sivabhadra—

Author of the Sivabhadrakāvya. (No. 167 of my Collection of 1882-3.) 3, App. p. 292. Aufrecht notes that the Sivabhadrakāvya is quoted by Nami 4, 4, and by Rāyamukuta.

Siva sarman—

Referred to as (part) author of the Karmagrantha. 3, App. p. 70. Compare Weber, II. p. 919. See also ib. p. 837 and Indische Studien, 16, p. 354.

Sivasindhu sūri—

Mentioned as pupil of Dharmamūrti and guru of Amarābdhi (Amarasāgara) in the Chandra kula, Vidhipaksha gachcha. 3, App. p. 238.

Silagaya sūri—

Mentioned as an ornament of the Chandra gachchha. 3, App. p. 304. Mentioned as the pupil of Jayasinha. 3, App. p. 41.

Silabhadra sūri—

Mentioned as pupil of Vardhamāna and guru of Bharateśvara in the Rāja gachchha. 3, App. p. 159. See also 3, App. p. 321.

Silabhadra sūri—

Mentioned as guru of the Dharmaghosha who converted the king of Sākambhari. 3, App. pp. 15 and 307.

Silamitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Silaratna sūri—

Author of a commentary on Merutunga's Meghadūta, which he wrote in Samvat 1491, in Anahillapātaka. He describes himself as pupil of Jayakīrti who was pupil of Merutunga. 3, App. p. 248.

Silanka—

Author of a commentary on the Âchârāṅgasūtra. 1, p. 68; App. p. 39; 3, p. 36; App. p. 89. He bases his work on an older commentary by Gandhahastin. He wrote his book in Saka 784 or 798. Compare Klatt in Ind. Ant. XI. p. 247. "The MSS. quote further Jinabhadraganikshamâśramaṇa, composer of Viśeshāvaśyakâdibhāṣya, and his pupil Silanka, called Koṭyâchârya, composer of vṛttis on the first and second angas." In a note Klatt says that, according to Prabhâvakachar. (XIX. v. 105 fg.). Silanka wrote vṛttis on eleven angas, which with the exception of two have been lost. "The Âchârāṅgavṛtti contains the date of its composition, Saka 798. But as the verse which contains the date has been added after the colophon of the MS. it seems to be of no great weight." The first of the two Cambay copies, which was written in Samvat 1303 in Anahillapātaka, while Viśaladeva was reigning, at the expense of the minister Tejahpāla, has no date. But the second copy, which was written in Samvat 1327 or

only 24 years later, has the verse with the date, but the date is 784. For the verse see Weber, II. p. 370.

Author also of a commentary on the Sâtrakṛitāṅgasūtra. 1, App. p. 37; 3, App. p. 70. This he wrote with help of Vāharigani.

Subhasila gani—

Author of a Snâtṛipanchâśikâ. Pupil of Munisundara of the Tapâ gachchha. 3, App. p. 235. This is the author of the Panchaśatîprabodhasambandha, (Weber, II. p. 1112), pupil both of Laksmîsâgarasûri (No. 53 of the Tapâ gachchha with Klatt) and of Munisundarasûri (No. 51 of the same list). He wrote his Panchaśatîprabodhasambandha in Samvat 1521.

Śobhana—

Author of the Śobhanastuti. 1, App. p. 101; 3, App. p. 22. Compare Weber, II. p. 944. Śobhana was a brother of Dhana-pâla, author of the Rîshabhapanchâśikâ. He wrote in the second half of the tenth century A. D. According to Prabhâvakacharitra (śṛiṅga 17, v. 314 fg.) Dhana-pâla wrote a commentary on the stuti of his brother (Weber from Klatt). The Śobhanastuti has been edited and translated by Jacobi, Journal of the German Oriental Society, XXXII. pp. 509-534. "Fourteen groups of four verses each: the first in praise of the twenty-four tirthankars, the second in praise of all the Jinas, the third in praise of the Jain doctrine, and the fourth in praise of various deities."

Sobhâkaramitra—

Son of Trayîṣvaramitra. Author of the Alankâraratnâkara and Udâharana. 1, pp. 12 and 77. (Also No. 71 of my Collection of 1882-3.)

Syâmalâ bhaṭṭa—

Quoted by Kshemendra. 1, App. 87. In the Subhâshitâvali he is called Syâmalaka.

Syāmārya—

The scholar. 3, App. p. 303. Mentioned among the yugapradhānas. 3, App. p. 303. "993 V. Kālaka transferred the Paryushanaparvā from Bhādrapadśuklapanchamī to caturthī. Here the MSS. interpolate that before him there were two other saints of the same name, of whom the one called Śyāma, author of the Prajñāpanā and interpreter of the Nigolā, lived 376 V., the other, the expeller of Gardabhilla, 453 V." Klatt in Ind. Ant. XI. 247. Compare ib. p. 251, where it is stated from the Tapāgachchhapattāvallī that Śyāmārya (author of the Prajñāpanā, died 376, according to others 386 V.) was a pupil of Svāti. Compare Weber, II. p. 134.

Srīgupta (Koṭikanāma)—

Mentioned among the yugapradhānas. 3, App. p. 308. According to the Tapāgachchhapattāvallī Srīgupta died 548, or according to some 554 V. Klatt, loc. cit. p. 252. Compare Weber, II. pp. 1001-2.

Srichandra sūri—

Mentioned as co-pupil with Vimalachandrasūri of Prabhānandasūri. See under Prabhānanda. 1, p. 93; 3, App. p. 275.

Sridatta—

Mentioned among the yugapradhānas. 3, App. p. 308.

Sridhara—

Mentioned among the yugapradhānas. 3, App. p. 308.

Sridhara -

Author of the Nyāyakandālī, a commentary on the Padārthadharma-saṅgraha. 3, p. 26; App. p. 272. "Son of Baladeva and Abbeka, grandson of Bṛhaspati, lived in the village Bhūrispīṣṭī in Dakṣiṇarāṭhā, under a prince Pāṇḍudāsa, and wrote in 991 (according to BP. 313 in 989) A. D." Aufrecht in C. C. He notes that the Nyāyakandālī is quoted in the Sarvadarśanasāṅgraha (Ox. Cat. p. 247). Compare Bühler's Kashmir Report, p. 76.

SrinivasaĀchārya—

Mentioned as the guru of the anonymous author of the *Jālandharapīṭhamāhātmya*. 2, p. 116. No. 22 of my Collection of 1883-4.

Sriprabha—

Mentioned among the *yugapradhānas*. 3, App. p. 307.

Srirāma—

Author of the *Kansavidhanakāvya*. 3, App. p. 355. This poet's name should have been entered as *Rāma*.

Srivatsalānchhana (Vatsavarman)—

Author of a commentary, called *Sārabodhini*, on the *Kāvya-prakāśa*. 2, p. 130. No. 103 of my Collection of 1883-4. Aufrecht ascribes to this writer three other works, *Kāvya-parīkṣā*, *Kavyāṃṛita*, and a *Rāmodayanātaka*.

Srutakīrti—

Author of a commentary on the *Pārśvanāthāṣṭaka* of *Indranandin*. 3, App. p. 264.

Srutasāgara—

Author of a commentary on the *Ṣaṭprābhṛita* of *Kundakundāchārya*. Pupil of *Vidyānandin*, who was pupil of *Devendrakīrti*, who was pupil of *Padmanandin*. He wrote the work at the repeated request of *Mallibhūṣaṇa*. 2, pp. 80 and 158. For this writer see *Bhandarkar's Report*, 1883-4, p. 117. *Bhandarkar* has there a *Jainendrayajnavidhi* by *Srutasāgara*, at the end of which there is the same succession from *Padmanandin*. *Srutasāgara* also wrote a *Tattvārthadīpikā*. His date can be deduced from a statement of *Nemidatta*, who wrote in *Samvat* 1585. *Nemidatta's* teacher *Sinhanandin* had the following lineage :—

- (1) *Padmanandin*, High-priest of the *Sārasvatīya gachchha* of the *Mūla sangha*.
- (2) *Devendrakīrti*.
- (3) *Vidyānandin*.
- (4) *Mallibhūṣaṇa*. Teacher of *Sinhanandin*, who was the teacher of *Nemidatta* (*Samvat* 1585).

"Nemidatta describes himself as 'devoted to the service of Śrutasāgara and other yatis.' So that Śrutasāgara's literary activity must be referred to about the year 1550 Samvat or 1494 A. D."

Sangatimitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Sangamasinha sūri—

Mentioned by Yakshadeva, apparently as one of his teachers. 3, App. p. 192.

Sangatilaka sūri—

Of the Rudrapalliya gachchha. Author, in Samvat 1442, of a commentary on a Samyaktvasaptati (in Prākṛit) of an anonymous author. Sangatilakasūri gives his spiritual descent as follows. In the Chandra gachchha there arose—

- (1) Vardhamāna. "Dharaneudravandyacharanaḥ."
- (2) Jineśvara. "Suvihitaśreṇīśiraśekkharaḥ."
- (3) Abhayadevasūri.
- (4) Jinavallabha.

So far the list has followed that of the Kharataragachchhapattivālī, except that Jinachandra, Abhayadeva's elder brother in the faith, is passed over. In the Kharataragachchhapattivālī Jinavallabha is succeeded by Jinadatta. Our list starts now from another pupil and successor of Jinavallabha—

- (5) Jinaśekhara. The founder of the Rudrapalliya gachchha.
- (6) Padmachandra.
- (7) Vijayendu.
- (8) Abhayadeva. "Vādisinha." A second Abhayadeva not inferior to the first, under whom the Rudrapalliya gachchha attained to great splendour.
- (9) Devabhadra.
- (10) Prabhānanda.
- (11) Chandrasuri and Vimalaśaśi guru (Vimalachandra sūri).
- (12) Guṇaśekhara.

- (13) Sanghatilakāchārya. Our Author. He wrote the book at the request of his pupil Devendramuni, brother in the faith of another pupil Somatilakāchārya. 1, pp. 53 and 92.

Compare Weber, II. p. 1085, where a work by the Somatilakusūri mentioned here is described.

Sanghadāsa kshamāsramaya—

Author of a Mahatpanchakalpabhāshya. See Weber, II. p. 826; 3, App. p. 178. Compare Weber, II. p. 919. Author of the first khaṇḍa of Vasudevahinḍi. 1, App. p. 4; 3, App. p. 196. Compare Weber, II. p. 919.

Sanghavīra gaṇi—

Mentioned as pupil of Ānandavīragāṇi and guru of Udayavīragāṇi, by Udayavīragāṇi's pupil Udayasingha, who flourished Samvat 1646. 3, App. p. 227.

Sambhūtivijaya—

The sthāvira. 3, App. 303. In his time the Samavāyāṅga was lost. 3, App. p. 22. Mentioned among the yugapradhānas. 3, App. p. 308. "7 and 8. Sambhūtivijaya and his laghugurubhrātar Bhadrabāhu; the former of the Māthara gotra, lived 42 years in griha, 40 in vrata, 8 as yugapradhāna, died at the age of 90, in 156 V." Klatt in Ind. Ant. XI. p. 246. Compare ib. p. 251 (Sambhūtavijaya).

Sakalachandra gaṇi—

Mentioned as pupil of Jinachandragaṇādhipa and guru of Samayasundara (Samvat 1686). 3, p. 3; App. p. 290. Compare Weber, II. pp. 587, 1063, where works by Śāntichandra (a contemporary of Akbar), a scholar of this Sakalachandra, and by a pupil of Śāntichandra are described.

Sandila—

The sthāvira. 3, App. p. 303. Compare Weber, II. p. 673.

Satyamitra—

Mentioned among the yugapradhānas. 3, App. p. 308. Compare Weber, II. p. 1003, where Dharmasāgaragaṇi states that Satyamitra lived 1000 V., and that in his time there was pūrvavyavachchheda. See Klatt in Ind. Ant. XI. p. 252.

Satyahansa sūri—

Mentioned as pupil of Ratnaśekharasūri (died Samvat 1517). 3, App. p. 227.

Samayasundara—

Author of the Gāthāsahasrī, which he compiled in Samvat 1686. He describes himself as the pupil of Sakalachandragāṇi, who was the pupil of Jinachandraganādhipa. He wrote when Jinarāja was "reigning," and when Jinasāgara had obtained the title of āchārya. 3, App. p. 284. The Jinarāja mentioned here is the teacher of that name who is No. 63 of the Kharatara gachchha with Klatt, and whose dates run from Samvat 1647 to Samvat 1699. "Samvat 1686 (the date of our book) originated the Laghvāchāryakharatarasākhā from āchārya Jinasāgarasūri, occasioned by Harshanandana, pupil of Samayasundara; this is the eighth gachchhabheda." Klatt in Ind. Ant. XI. p. 250. Compare Weber, II. p. 1053. Author also of the Visamvādaśataka, which he wrote in Samvat 1685. 3, App. p. 290.

Samarasinha—

Of the Prāgvāta vanśa. Son of Kumārasinha, who was son of Sāmanta, who was son of Sobhanadeva, who was son of Chaṇḍasinha, who was minister of one of the Chalukya princes of Gujarat. Author of the Tājikatantrasāra. 2, p. 130. "The author traces his descent to Chaṇḍasinha of the Prāgvāta family, who was a minister of the Chaulukya kings of Gujarat. He was probably the same person as Chaṇḍapa, who, as stated by Someśvara in the Kīrtikaumudī, (III. 1-4), also belonged to the Prāgvāta family and was a mantrin or counsellor and ancestor of Vastupāla." Bhandarkar, Report, 1882-3, p. 32.

Samudra (Āryasamudra)—

The sthavira. 3, App. p. 303. See Weber, II. p. 984, and compare the same, p. 673.

Samudra sūri—

Mentioned as the guru of Vijayasinhasūri. 1, App. p. 38.

Samudraghosha sūri—

Mentioned as pupil of Dharmaghoshasūri (a contemporary of Siddharāja) and guru of Suraprabha, Ratnasūri, and Tilakachandra. Described as overcoming all opponents at the courts of King Naravarmadeva of Dhārā, the king of the Gohrada country, and Siddharāja, king of Gujarat. 3, App. p. 95.

Sarasvatitirtha—

See under Narahari.

Sarvadeva—

Mentioned as the root of that tree which is the Vāṭa gachchha, otherwise called the Vṛihad gachchha. He was succeeded by Jayasinhasūri. 3, App. p. 40. For the establishment, in Samvat 994, of the Vṛihad or (Vāṭa) gachchha under a large fig-tree (vāṭa) on Mount Abu, see under Uddyotana. Sarvadeva is No. 36 in the Tapā gachchha with Klatt. See the Sanskrit extract there, Indian Antiquary, XI. p. 252.

Sarvadeva sūri—

Mentioned as the pupil of Vādisūri and the guru of Pradyumnasūri in the Chandra gachchha. 3, App. p. 87.

Sarvadeva sūri (Tārkika)—

Author of the Pramāṇamanjari. 3, App. p. 265. No. 395 of Bühler's Collection of 1875-76 is a copy of this book.

Sarvamitra—

Mentioned among the yugapradhānas. 3, App. p. 307.

Sahajakusala—

Perhaps alluded to as the author of the Brūtāsvādaśikṣhā. 3, App. p. 270.

Sāgarachandra (Sāgarendu)—

Mentioned as pupil of Nemichandra and guru of Māṇikyachandra, author of the Pārśvanāthacharitra and the Kāvya-prakāśasanketa. 3, App. pp. 161 and 322. The Pārśvanāthacharitra was composed in Samvat 1276: so that the Sāgarachandra who wrote out in Samvat 1252 at Pattan the first copy of the Amamasvāmicharitra, 3, App. p. 98, is probably to be identified with Māṇikyachandrā's guru.

Sāgarendu (Sāgarachandra)—

Mentioned as pupil of Amaraprabha and guru of Guṇasāgara. 3, App. p. 228.

Sādhuratna sūri—

Author of a Yatijītakalpavṛtti, which he wrote in Samvat 1456 (so correct). Pupil of Devasundarasūri (No. 49 of the Tapā gachchha, suripada, Samvat 1420). In his introductory verses he refers to Jinabhadraganikṣhamāśramaṇa as the author of a "sankshipta" jītakalpa. Somaprabha expanded the book; and Somatilaka wrote a commentary on it. 3, App. p. 277. Mentioned as one of the five pupils of Devasundara and author of the Yatijītakalpavṛtti. 3, App. p. 226.

Sāmba —

Author of the Sāmbapanchāśikā or Sūryastotra. 1, pp. 13 and 85. (No. 212 of my Collection of 1882-3.) Aufrecht in C. C. ascribes, from Burnell, two other works to him, a Sūryadvādaśyā and a Sūryasaptaryā.

Sāhila —

Quoted by Kshemendra in the Suvṛittatilaka. 1, App. p. 87.

Sinha —

Mentioned among the yugapradhānas. 3, App. p. 308.

Sinhagiri—

The sthavira. "In the line of Suhastin." 3, App. p. 303. He is No. 15 of the Kharatara gachchha with Klatt, with the entry "jātismaraṇajñānavān." His birth was a sleep without forgetting. A contemporary of Vikramāditya. Ind. Ant. XI, p. 247.

Sinhatilaka sūri—

Mentioned as pupil of Dharmaprabhasūri and guru of Mahendraprabhasūri in the Anchala gachchha. 3, App. p. 220.

In the Anchalagachchhapattāvalī the following dates are given for this writer: born, Samvat 1345; dikshā, Samvat 1352; āchāryapada, Samvat 1371; gachchhanāyaka, Samvat 1393; died, Samvat 1395, in Cambay.

Sinhaprabha sūri—

Mentioned as pupil of Mahendrasinha and guru of Ajitasinha-sūri in the Anchala gachchha. 3, App. p. 320.

In the Anchalagachchhapattāvalī the following dates are given for this writer: born, Samvat 1283; dikshā, Samvat 1291; āchāryapada, Samvat 1309; died Samvat 1313.

Sinhāchārya—

The sthavira. 3, App. p. 303.

Siddharshi (Siddha rishi)—

Author of the Upamitibhavaprapanchā, which he wrote in "the year" 962. From the fact that he tells us, 3, App. p. 148, that Haribhadra wrote his Lalitavistara for his edification it would appear that this is a Vīra date, and that the book was therefore written in 962 V.=Samvat 492=A. D. 436. The first copy was written for him by the nun Gaṇa, a disciple of Durgasvāmin. Siddharshi gives his spiritual descent as follows—

- (1) Sūrāchārya.
- (2) Dellamahattara.
- (3) Durgasvāmin.
- (4) Saddarśin.
- (5) Siddharshi.

It is mentioned incidentally that it was the sage Garga who gave dikshā to Durgasvāmin and Siddharshi. 3, App. p. 146. p. 42. No. 7 of Kielhorn's Palm-Leaf Collection is a copy of this book. Referred to as author of the Upamitibhavaprapanchā. 3, App. p. 91, v. 21. Author also of a commentary on the Uvaśamālā of Dharmadāsagani. Describes himself

as the dust of the feet of Saddarśin who was pupil of Durgasvāmin. 3, App. pp. 130; 172, 184, 25. Ratnaprabha refers to him. 3, App. p. 168.

Siddha sūri—

Of the Ukeśa gachchha. Author of a Vṛhatkshetrasamāsa-
vṛitti, which he wrote in Samvat 1192. He gives the follow-
ing account of his spiritual descent. In the Ukeśapuriya
gachchha there arose—

- (1) Kakka sūri.
- (2) Siddha sūri.
- (3) Devagupta sūri.
- (4) Siddha sūri. Our Author. He had been instructed
in the subject-matter of the book by his guru's
brother Yaśodeva. 3, App. p. 193.

Siddha sūri—

The teacher who in the last entry is described as pupil of
Kakka sūri and guru of Devaguptasūri. 3, App. p. 193. Cf.
ib. p. 283.

Siddhasena—

Author of a commentary on the Pravachanasāroddhāra. 1, p. 66,
and App. p. 25. Correct the entry Siddhasenadivākara there.
This Siddhasena wrote his commentary in Samvat 1242. See
Weber, II. p. 850 (with correction at p. 1214). Also at 1, App.
p. 88. According to Weber's extract Siddhasenasūri's spiri-
tual genealogy runs as follows. In the Chandra gachchha
there arose—

- (1) Abhayadevasūri. Author of the Vādamahārṇava.
This is the pupil of Pradyumnasūri. See that
entry.
- (2) Dhaneśvarasūri. Called Puṇḍarīka. Obtained the
favour of king Munja.
- (3) Ajitasinhasūri. At our 3, App. p. 159, Ajitasena-
sūri (sic: probably a mistake for Ajitasinhasūri)
is preceded by Jineśvarasūri, pupil of Abhayadeva-
sūri, who is absent from this list. Jineśvara and
Dhaneśvara were probably twin-pupils of Abhaya-
deva.

- (4) Vardhamāna sūri.
- (5) Devachandra sūri.
- (6) Chandraprabha sūri.
- (7) Bhadreśvara sūri. In our list, loc. cit. Vardhamāna is succeeded by Śilabhadra, and Śilabhadra by Bharateśvara, etc. The two lists diverge from Vardhamāna.
- (8) Ajitasinha.
- (9) Devabhadra sūri.
- (10) Siddhasena sūri. Our Author.

See 3, App. p. 87, where Siddhasenasūri is mentioned as the pupil of Devabhadra and guru of Yaśodeva.

Siddhasena gaṇi—

Author of a commentary on the Tattvārtha of Umāsvāti. He gives his spiritual genealogy as follows—

- (1) Dinna gaṇi. He taught the word that proceeded out of the mouth of Mahāvira without need of books. This is No. 14 of the Kharatara gachchha and No. 11 of the Tapā gachchha with Klatt.
- (2) Sinhasūri. "Jnātākhlārthāgamah." This is the Sinhagiri who follows in both lists. See under Sinhagiri.
- (3) Bhā svāmin.
- (4) Siddhasena gaṇi. Our Author.

3, App. p. 84. From this it would appear that the author of the Tattvārthatikā is to be identified with Siddhasenadivākara, who in the Kharataragachchhapāṭṭāvalī is represented as the pupil of Vṛddhavādisūri, a contemporary of Sinhagiri. (See next entry.) Klatt in Ind. Ant. XI. p. 247.

Siddhasena divākara—

Author of the Kalyāṇamandirastotra. 1, App. p. 93; 3, App. p. 227. "At that time (the time of Sinhagiri) lived Pādaliptāchārya, Vṛddhavādisūri and the pupil of the latter, Siddhasendivākara, who received the dikshanāman of Kumudachandra (Prabhāvakachar. VIII. v. 57). The last mentioned split the lingam of Rudra in the temple of Mahākāla at

Ujjayini, and called forth an image of Pārśvanātha by the Kalyāṇamandirastava. He converted Vikramāditya, 470 after Vira's nirvāna." Klatt in Ind. Ant. p. 247. Compare 1, p. 66 (though the Siddhasena of the book there described is not Siddhasenadivākara). Mentioned 3, App. p. 272.

Siddhasena sūri—

Author of the Ekaviṃśatisthānaprakaraṇa. 1, App. 31; 3, App. p. 48. Author also of a Śāsvatajinastuti. 1, App. p. 31. Author also of a Mahāvīradvātrinsikā. 3, App. p. 217. Also of an Arhatstava. 3, App. p. 328. Compare Kielhorn, Palm-Leaf MSS. Report, p. 20. Hemachandra's work of the same kind was modelled on this earlier work by Siddhasena. See Weber, II. p. 940.

Siddhāntasāgara sūri—

Mentioned as pupil of Jayakeśarin and guru of Bhāvasāgara in the Anchala gachchha. 3, App. p. 220. In the Anchala-gachchhapattāvalī the following dates are given for this writer: born, Samvat 1506; dīkshā, Samvat 1512; āchāryapada, Samvat 1541; gachchhanāyaka, Samvat 1542; died, Samvat 1560.

Siddhārtha—

Mentioned among the yugapradhānas. 3, App. p. 308. As one of the knowers of the twelve angas. 3, App. p. 253.

Sukirti—

Mentioned among the yugapradhānas. 3, App. p. 308.

Sukhākara—

Author of a Kādambaripradeśavivṛitti. 2, p. 121.

Sudarśana āchārya(ārya)—

Called also Darśanāchārya or Darśanārya. Author of the Grihyatatparyadarśana or Sudarśanasanhitā. 2, p. 101. No. 33 of my Collection of 1884-6. He was the son of Vāgviṇaya. He is also called Naināra. Aufrecht in C. C. from Hall.

Sudharman—

1, App. p. 5; 3, App. pp. 256, (gaṇadhara), 303, and 308.
This is the fifth gaṇadhara, whose succession alone is left.
Klatt in Ind. Ant. XI. p. 246.

Subandhu—

Author of the Vāsavadattā. Praised by Lakshmaṇa. 3, App.
p. 55.

Subalasaha—

The sthavira. 3, App. p. 303.

Subhadra āchārya—

Mentioned as one of the knowers of the first anga. 3, App.
p. 256.

Sumangala—

Mentioned among the yugapradhānas. 3, App. p. 308.

Sumati vāchaka—

Mentioned as the guru of Devabhadrasūri. 3, App. p. 140.
Mentioned as the guru of Chandrasūri. 3, App. p. 306.

Sumitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Suramitra—

Mentioned among the yugapradhānas. 3, App. p. 308.

Subruta—

Author of the Turangaśāstra (Āyurvedaprakāśa). 2, p. 95.

Suhastin—

The sthavira. 3, App. p. 303. Mentioned among the yuga-
pradhānas. 3, App. pp. 271 and 308. His other name was
Vasubhūti. 3, App. p. 46.

Sūraprabha sūri—

Mentioned as one of the pupils of Samudraghosha. 3, App.
p. 95.

Sûra âchârya—

Mentioned as the guru of Dellamahattara. 3, App. p. 147. According to Klatt, *Vien. Or. Jour.* IV. 67, the Prabhâvaka-charitra places Surâchârya (of Nirvritigachchha, teacher of Gargarshi, p. 64) in the time of the Kings Bhîma and Bhoja.

Somakalasa upâdhyâya—

Helped Sanghatilaka with his commentary on the Samyaktvasapatati (Samvat 1422). 1, p. 93.

Somachandra sûri—

Author, in Samvat 1504, of the Kathâmahodadhi. Pupil of Ratnaśekhara (No. 52 of the Tapâ gachchha with Klatt, Samvat 1457 to 1517). Compare Weber, II. p. 1101.

Somatilaka sûri—

Mentioned as pupil of Sanghatilaka (Samvat 1422). 1, p. 93.

Somatilaka sûri—

Author of a commentary on the Yamakastuti of Dharmaghoshasûri. 3, App. p. 310. He gives his spiritual lineage as follows:—

- (1) Devendra.
- (2) Dharmaghosha. Author of the text of the work.
- (3) Somaprabha.
- (4) Somatilaka. Our author.

These four teachers are Nos. 45-8 of the Tapâ gachchha with Klatt. Compare Weber, II. p. 1085, where a Silatarangini composed by our author in Samvat 1394 is described. "Born, Samvat 1355: dikshâ, Samvat 1369: sûripada, Samvat 1373: died, Samvat 1424: composed Vṛhannavyakshetra-samâsasutram [our 1, App. p. 93], Sattarisayathânam, Yatrâ-khila° Jaya Vṛishabha° Sastâsarma° vṛittayaḥ, Śrītirtharâja° chaturarthâ stutis tadvrittiś cha, Śubhabhâvanataḥ° Śrīmad-vīraṃ stuve ityâdi kamalabandhastava, Śivaśirasi° śrī Nâbhisambhava° Śrīsaiveya ityâdini bahûni stavanâni." *Ind. Ant.* XI. p. 255. Mentioned as the author of a commentary on the Jitakalpa. 3, App. p. 278.

Somadeva—

Author, in Śaka 881, of the Yaśastilaka. 2, pp. 33 fg. and 147 fg. Somadeva gives his spiritual descent as follows:—

- (1) Devasanghatilaka.
- (2) Yaśodeva.
- (3) Nemideva.
- (4) Somadeva.

Somadeva—

"Śrīkaravālabhairavapuravarapati." Author of the Rasendrachudāmaṇi. 1, p. 81. No. 153 of my Collection of 1882-3.

Somaprabha sūri—

Mentioned as pupil of Dharmaghoshasūri and guru of Somatilakasūri. 3, App. p. 312. These three teachers are Nos. 46-8 of the Tapā gachchha with Klatt. "47. Somaprabha, born, Samvat 1310: took vrata, Samvat 1321: sūripada, Samvat 1332: died, Samvat 1373. His works are as follows: Namiūṇa bhaṇāi evaṁ ityādyārādhanaśūtram, Savistarayatijīta-kalpasūtram, Yatrakhiletyādi 28 stutayaḥ, jīnena yeneti stutayaḥ, Śrīmachchharmetyādayaḥ. He gave the sūripada, Samvat 1357, to his pupil Vimalaprabha, and after the death of the latter to his pupils Paramānanda and Somatilaka, the last mentioned of whom succeeded him." Klatt, Ind. Ant. XI. p. 255. Referred to as the author of an expanded Jītakalpavṛitti. 3, App. p. 278.

Somaprabha sūri—

Mentioned as pupil of Dharmaghosha, who was pupil of Hemaprabha, and as guru of Vibudhaprabha in the Nāgendra gachchha. 3, App. p. 174.

Somavimala sūri—

Mentioned as the guru of the Hemasomasūri who was at the head of the Tapā gachchha in Samvat 1646. 3, App. p. 227.

Soma sūri—

Author of a Paryantārāadhanaprakaraṇa. 3, App. p. 214.

Somasundara sūri—

Mentioned as fourth of the five pupils of Devasundara. He succeeded Somasundara and in his turn had five pupils—Munisundara, Jayachandra, Bhuvanasundara, Jinasundara, and Jinakīrti. 3, App. p. 226. Devasundara, Somasundara, and Munisundara are Nos. 49, 50, and 51 of the *Tāpī gachchha* with Klatt. "Somasundara, born, Samvat 1430; vrata, Samvat 1437; vāchakapada, Samvat 1450; sūripada, Samvat 1457; died, Samvat 1499. Wrote *bālāvabodhas* on *Yogaśāstra*, *Upadeśamālā*, *Shadāvaśyaka*, *Navatattva*, &c. His pupils were Munisundara, Jayasundara (in a note Klatt says that this pupil is in colophons of MSS. and otherwise called Jayachandra) with the *biruda* *Kṛishnasarasvatī*, *Bhuvanasundara*, and *Jinasundara*, author of *Dīpālikakalpa*." Ind. Ant. XI. p. 256. He was the author of a commentary on the first *paīna*. Weber, II. p. 612. Of a commentary on the *Pratyākhyānabhāṣya*. Weber, II. p. 803.

Skandila āchārya—

The *sthavira*. 3, App. p. 303. Mentioned among the *yuga-pradhānas*. 3, App. p. 308. This is the name of the guru of the *Vṛiddhavādisūri*, whose pupil *Siddhasena-divākara* converted *Vikramāditya*. See Weber, II. p. 938, note, and the references given there.

Sthūlabhadra (Sthūlabhadra)—

The *sthavira*. 3, App. p. 303. Mentioned among the *yuga-pradhānas*. 3, App. p. 308. In his time the fourteen *pūrvas* were lost. 3, App. p. 21. *Sthūlabhadra* is No. 9 of the *Kharatara gachchha* and No. 7 of the *Tapā gachchha* with Klatt. "9. *Sthūlabhadra*, from *Pāṭaliputra*, of the *Gautama* gotra: his father was *Śakaḍāla*, *mantrin* of the ninth *Nanda*, and his mother *Lāchchhaladevī* (variants: *Śakaṭāla* and *Lakṣmīvatī*). He converted the *veśyā Kośā*, and was the last who knew the fourteen *pūrvas*, but with this modification:—*daśa pūrvāṇi vastudvaye nyūnāni sūtrato 'rthataś cha pupāṭha antyāni chatvāri pūrvāṇi tu sūtrata evādhītavān anarthata iti vṛiddhaprāvaḍaḥ*. He lived 30 years in *gṛīha*, 20 in *vrata*, 49 as *sūri*, died 219 V., at the age of 99." Ind.

Ant. XI, p. 246. In the Tapâgachchhapattâvalî it is stated that the year of Sthûlabhadra's death coincided with the year in which the ninth Nanda was killed by Chandragupta. Ib. p. 251. According to a statement in Hemachandra's Parisish-taparvan part of the Âchârânga was revealed to an elder sister of Sthulabhadra's by the Jina Sîmandhara. Weber, II. p. 370, note 2.

Svati—

The sthavira. 3, App. p. 303. A date 1250 from Vira is assigned to a teacher of the name. 3, App. p. 285.

Hariprasâda—

Author, in Samvat 1784, of the Kâvyâlôka. Son of Gangeśa ("mâthuramiśra"). 3, App. p. 356. Author also of a Sad-dharmatattvâkhyâhnika (mâsâdinirnayaprakaraṇa). No. 68 of my Collection of 1883-4.

Haribhadra sūri—

Author of—

- (1) The Anekântajayapatākā. 3, App. p. 191; ib. p. 194 (a tippana on). No. 362 of Kielhorn's Collection of 1880-1 is a copy of this book, with the commentary of Munichandrasūri.
- (2) An Âvaśyakaṭikā, called 'Sishyabitā. 3, App. p. 202 (also ib. p. 154). For an account of this book see Weber, II. pp. 763 to 786. Weber, p. 764, note, points out that the anonymous Âvaśyakaṭikā which is No. 275 of the Cambay Palm-Leaf MSS. begins in the same way as his MS., but is apparently of lesser bulk. The colophon of the Âvaśyakaṭikā should apparently run thus (my p. 202 compared with Weber, p. 786) — "Samâptâ cheyam śishya-hitânâmâvaśyakaṭikā. Kritiḥ sitâmbarâchâryajina-bhaṭanigadanusârino vidyâdharakulatilakâchârya-jinadattaśishyasya dharmato jainî (i. e. yâkinî: cf. 3, App. p. 165, where "harichandrena" is a misprint for "haribhadrena") mahattarasunor alpamater âchâryaharibhadrasya."

- (3) The Upadeśapada. 1, App. p. 34; 3, App. p. 46.
- (4) A Chaityavandanavṛitti (Lalitavistara). Siddharshi (Vira 962) states that Haribhadra wrote this commentary for his (Siddharshi's) benefit. 3, App. p. 148. The Chaityavanadanavidhipan-chāsaka, 1, App. p. 16, may be the same book.
- (5) The Jambudvīpasangrahaṇī. 1, App. p. 49; 3, App. pp. 213, 253 (with the commentary of Prabhānanda-sūri), 276 (with the commentary of Prabhānanda-sūri). For a description of this book see Weber, II. pp. 593-6.
- (6) A Jñānapanchakavivarāṇa. Quoted by Samaya-sundara in his Gathāsahasrī. 3, App. p. 285.
- (7) A Darśanasaptatikā. 3, App. p. 13. No. 275 of my Collection of 1882-3.
- (8) A Daśavaikālikaniryuktiṭkā. 3, App. p. 165 ("hari-chandrena" in the extract is a misprint for "hari-bhadrena"). In the colophon to this work he is described as the dharmaputra of Yākinī. In the list of Haribhadra's writings given in the Gaṇa-dharasārdhaśataka (Weber, II. p. 987) he is credited with a bṛihadvṛitti and a laghuvṛitti to the Daśavaikālikasūtra. At Weber, II. p. 807, will be found a description of an avachūri on the Bṛihadvṛitti of Haribhadra on the Daśavaikālika-sūtra.
- (9) A Dīkshāvidhipan-chāsaka. 1, App. p. 16.
- (10) The Dharmabindu. 1, App. p. 44; 3, App. p. 53.
- (11) The Nānāchitrika. 1, App. p. 48 (Nānāitta: I take the title from Klatt, Onomasticon, who refers to Weber, II. p. 987).
- (12) A Panchāsaka. 1, App. p. 16. No. 742 of Bühler's Collection of 1875 is a Panchāsikāvṛitti by Haribhadra.
- (13) A Munipaticharitra. No. 314 of my Collection of 1882-3. Flor. G 196 A (Klatt).
- (14) A Lagnakuṇḍalika. 1, App. p. 88.

- (15) A Vedabâhyatânirākaraṇa. No. 291 of my Collection of 1882-3.
- (16) A Srāvakadharmavidhipanchāśaka. 1, App. p. 16.
- (17) A Samarādityacharitra. 3, App. p. 118. Compare Weber, II. p. 987 (list in Gaṇadharasārdhaśataka). Klatt takes "Arhachchhrīchudāmani Samaradityacharita" to be the name of one book. A copy of this book is among the Pattan Palm-Leaf Manuscripts described in the body of the present Report.
- (18) A Yogabinduprakaravṛitti. 3, App. p. 327. There is a Yogadrishtisamuchchaya in the list in the Gaṇadharasārdhaśataka. Weber, II. p. 987. Weber refers to the Shaddarśanasamuchchaya of Haribhadra. Weber, II. p. 180.
- (19) Panchasūtravṛitti. 3, App. p. 293. Malayagiri, the commentator of the Nandisūtra refers to a previous work of the kind by Haribhadra. 3, pp. 35-6; App. p. 36. A Panchavastuka by Haribhadrāsūri is quoted in the Gāthāsahasrī. 3, App. p. 286. (Panchavastutīkā, Gough Pap. p. 110, n. 115; Weber, II. p. 987, l. 17; Panchavastuka, l. 23: Panchavastukavṛitti.)

For other known works of Haribhadrāsūri see Klatt, Onomasticon. He is said to have protected the Word of the Arhats like a mother by his 1,400 works. 3, App. p. 91. See also 1, App. p. 5 (correct the number "1114" at 1, p. 59. He used the word "viraha" as his mark in the last verse of each of his works. 3, p. 34. Praised with Pādalipta and Bappabhaṭṭi, as an incomparable poet by Vijayasinhaśūri. 1 App. p. 38. In the Gachchhotpattiprakīrnaka (quoted in the Gāthāsahasrī) the date of his death is given as 535 Vikrama. 3, p. 3; App. p. 284. Cf. 3, App. p. 272.

Haribhadra sūri—

Mentioned as the pupil of Ānandasūri and Amarachandrasūri and guru of Vijayasenasūri in the Nāgendra gachchha. Called Kalikālagautama. 3, p. 32; App. p. 18. So also 3, p. 40; App. p. 103. Klatt refers to Bühler's Sukritasankīrtana, pp. 24-5. This Haribhadrāsūri must be the same as the

"**Haribhadra**sūri, about Samvat 1225, pupil of Amarachandraśūri (about Samvat 1150-92), pupil of Śāntisūri (Samvat 1150-99), of the Nāgendra gachchha, author of Tattvaprabodha, Brit. Mus. Or. Nr. 2112," whom Klatt distinguishes from him (assigning "about Samvat 1260," to our author).

Harischandra (Harichandra) bhaṭṭāraka—

Author of the Dharmaśarmābhhyudaya-kāvya. 2, pp. 77 and 141.

Harishena—

Author of the Jagatsundariyogamālā. 1, p. 91.

Harissaha—

Mentioned among the yugapradhānas. 3, App. p. 307.

Harila—

Mentioned among the yugapradhānas. 3, App. p. 308.

Himavān—

The sthavira. 3, App. p. 303.

Hemachandra (Maladhārihemachandra) sūri—

Pupil of the Abhayadevasūri who founded the Maladhāri line. See that entry. Author of—

- (1) The Jīvasamāsa. 1, p. 63 (where I have wrongly confounded this Hemachandra with the better known teacher of that name); App. p. 18. The copy there is the book written by Hemachandra with his own hand, Samvat 1164. No. 151 of Kielhorn's Collection of 1873-4.
- (2) The Bhavabhāvana. 3, App. p. 155. (For other copies see Index of Books.) In the colophon Hemachandra assigns his teacher Abhayadeva and himself to the Praśnavāhana kula, Madhyama śākhā, Harshapuriya gachchha.

- (3) Uvaċsamāla. 1, App. p. 91. At 3, App. p. 176, there is an Upadesamālāvṛitti which Bühler (Life of Hemachandra, p. 75) conjectures may be a commentary in Sanskrit by the author himself. See also 3, App. pp. 71 and 89. (For other copies of the text see Index of Books.)
- (4) An Anuyogasūtraṭīkā. 3, App. p. 36. Weber, II. p. 692. To these Bühler (loc. cit) adds—
- (5) Satakavṛitti Vineyahitā. Kielhorn's Palm-Leaf Report, p. 41. The praśasti there is identical with the praśasti to the Anūyogasūtraṭīkā.
- (6) Sishyahitāvṛitti, a Sanskrit commentary to Jinabhadra's bhāṣya on the Āvaśyasūtra. Weber, II. p. 787.

Referred to as pupil of Abhayadeva and honoured by Siddharāja. 3, App. p. 133. So also 3, App. p. 274.

Hemachandra—

Pupil of Devachandra of the Vajra śākhā. For all that is known of this famous teacher the student must be referred to Bühler, "Ueber das Leben des Jaina Monches Hemachandra." What follows here is a conspectus of the references to this Hemachandra in my three reports. Author of—

- (1) A 'Sadbānuśāsana. Called Siddhahemachandra (i. e. composed by Hemachandra by request of Siddharāja). For copies see Index of Books. For a description of the work and the literature that grew round it, see Weber, II. pp. 208 to 254.
- (2) An Abhidhānachintāmaṇi or Nāmaṃālā. 3, App. pp. 53 and 109, with a commentary by the author. 3, App. pp. 109 and 154.
- (3) The Anekārthasangraha. With a commentary by the author's pupil Mahendrasūri. 1, p. 51; App. p. 89.
- (4) The Dvāśrayamahākāvya. 3, p. 19; App. p. 322 (with a commentary by the author). See Kielhorn's Palm-Leaf MSS. Report, p. 15.

- (5) The Trishasṭīśālākapurushacharita, with the appendix called Parisiṣṭaparvan. For copies see Index of Books. For an account of the book see preface to Jacobi's edition (in the Bibliotheca Indica) of the Parisiṣṭaparvan.
- (6) The Yogaśāstra. For copies see Index of Books. With a commentary by the author.
- (7) The Syādvādamanjari. A hymn in praise of Vardhamāna in 32 verses which Hemachandra modelled after the earlier work of the kind by Siddhasenadivākara. 3, App. p. 206. See Weber, II. p. 940.

Referred to as the pupil of Devachandra. 1, App. p. 5. As the bandhu of Pradyumnasūri. 3, App. p. 209.

Hemachandra—

Mentioned as the pupil of Ratnasekharasūri (Samvat 1428). 3, App. p. 204.

Hematilaka sūri—

Referred to as the pupil of Vajrasenagaṇadhara. 3, App. p. 204.

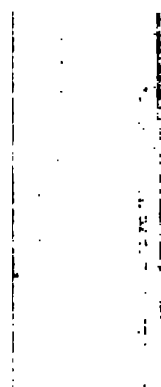
Hemaprabha sūri—

Mentioned as the guru of Dharmaghosha, who was the guru of Somaprabha, in the Nāgendra gachchha. 3, App. p. 174.

Hemasoma sūri—

Was teaching in Samvat 1646. 3, App. p. 227.





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**A Fourth Report of Operations in search of Sanskrit MSS.
in the Bombay Circle. April 1887—March 1892. By
PROFESSOR PETERSON.**

The chief feature of the present Report must be the foregoing Index of Authors, in which an endeavour has been made to present in a form convenient for reference all the information about the various writers that can be gleaned from the extracts furnished with my first three Reports. That information has been supplemented, wherever it was possible and seemed desirable, from other sources, so that the whole forms, it is hoped, a pretty complete Onomasticon of the writers dealt with. I cannot hope to have escaped mistakes. The ground is one which it is difficult to traverse without tripping. But I trust it will be thought that due care has not been wanting, and that the list is calculated to be of some little service. As the work of printing the extracts for the present Report went on *pari passu* with the Index it has not been possible to include any reference to them. They will be dealt with, in Index form, in my next Report.

The list of manuscripts purchased is for the period from April 1887 to March 1892. During the whole of that long period I had

not—with one exception, which did not prove fruitful—any opportunities such as I previously enjoyed of travelling about the country personally in search of manuscripts. In the Christmas vacation of the year of writing, however (1893), I was able to carry out a long-cherished project of a visit to Anhilvad Patan, the results of which were in some respects so noteworthy that I propose to give here a short conspectus of them. My chief object in visiting that once flourishing and ever-famous town was to endeavour to obtain access to what may be called the Hemachandra bhandar or library, which has not yet been seen by any of our officers. The attempt failed, as all previous attempts have done. The owner or guardian was absent; and before leaving he had not only locked the door of the treasure he loves too well, but, to make assurance doubly sure, had run up a brick wall in front of it. My cordial thanks are due to the Gaikwar authorities at Baroda and Patan itself, who had done all in their power to guard against such a mischance. I have great expectations with their continued assistance of meeting with better luck another time. But the hope of turning over with my own hands the books which fed the marvellous knowledge of one of India's greatest writers had for the time at least to be abandoned.

The Hemachandra library, however, is not the only collection of those palm-leaf manuscripts which are the sole glory now of a city which was once the capital of an Empire of Gujarat. In his Report for 1883-4 my colleague Bhandarkar gives a list of eleven bhandars, all of which are reputed to contain palm-leaf books. It is convenient to produce his list.

1. Bhandar of Phophaliâpâdo, belonging to the Tapâgachchha.
2. Another (smaller) one in the same ward do.
3. Bhandar of Bhâbhânopâdo, belonging to the Vimalagachchha.
4. Do. Sanghavînopâdo.
5. Do. Râjavijaya Dayâvijaya.
6. Do. Limrinopâdo.
7. Do. Vâdi Pârśvanâtha Mandira.
8. Do. Rûpasâgarji.
9. Do. Ratanvijaya, Khetarsi Mahâl.
10. Do. Makâmodia Vâpiâ.
11. Do. Hemachandra, in the charge of Svarâpachandra Yati.

A reference to Bhandarkar's account will show the difficulties that have to be contended with by those desirous of inspecting books that are in all probability of unique importance. Svarūpa-chandra Yati (whose recent death, be it said in passing, was the reason why I ventured to hope for success where Bühler and Bhandarkar had failed) positively refused to show his books. The owners or guardians of other bhandars had, in anticipation of his visit, removed their persons or their books from Patan. In the end Bhandarkar and his companion got access among others (Nos. 2, 3 and 4) to the large bhandar in the Phophaliāpāḍo; and if I have been able to glean something there after them it is for a reason which I will state, as it was stated to me, without vouching for the truth of it. Since his visit it has been discovered that a large box in that bhandar, supposed to contain only vestments, is really a library in itself. It is full of palm-leaf manuscripts of great antiquity. These were all freely exhibited to me by the people in charge, who treated me throughout with the greatest courtesy; and, thanks to the exertions of Ramchandra Shastri and assistants procured in the place itself, I secured extracts from upwards of 200 books of the kind I was most anxious to inspect. These will be given *in extenso* in my next Report, which is already in hand. In the meantime the following is a brief account of the more notable discoveries made in one of the eleven bhandars which Patan boasts. It is not too much to say that they raise curiosity as to what still remains to be discovered at Patan to a very high pitch; and I will not leave that side of the matter without urging on the authorities concerned the extreme importance of taking all legitimate steps to overcome the reluctance of the jailors of these books to let them see the light.

By a strange chance my most important discovery at Patan is closely connected with what must, I think, have been regarded at the time as the most important of the Cambay books described in my Third Report. I refer

A commentary on the
Nyāyabinduṭīkā by Mallā-
vādīchārya.

to the Nyāyabinduṭīkā of Dharmottara, a commentary by a Buddhist writer, well known previously by name, on the Buddhist logical sūtras. It will be remembered that while it was known from Tibetan sources, made available at Pekin, that Dharmottara had written such a book, the Cambay copy was at the time of its

discovery the only copy known to exist in India. No. 14 of the Phophaliāpāḍo bhandar collection is a commentary (tippana) on this work of Dharmottara's, by one Mallavādyācārya. The MS. is dated Samvat 1231=A. D. 1175. Now the name Mallavādin, Malla the Disputant, has been known to us previously by tradition only, and tradition which has been regarded very sceptically. The Jain legend with regard to him is thus given in the Prabandhachintāmaṇi (Ramchandra's edition, p. 273). Once upon a time the Śvetāmbara Jains and the Buddhists, calling King Śilāditya to preside, and binding themselves by the usual vow that the party worsted in the fight would leave the country, held a great theological tournament. Victory on this occasion lay with the Buddhists: the Śvetāmbaras went into exile, and the great figure of Ādināth on Mount Satrunjaya was thenceforth worshipped under the style of Buddha. Śilāditya's sister's son Malla, was only a youth at the time of these events; and the victorious Buddhists thought it safe not to insist on his exile. Sprung as he was of the warrior caste Malla brooded over the injury done to his faith. He applied himself night and day to study in the hope of confuting in his turn the enemies of the religion he clung to. Once in the middle of the night he heard a voice asking him what food he ate. He looked and saw no speaker, but answered "valla grain." Six months passed, and again the Goddess of Speech, for it was she who had been his visitant, came and said "with what?" Malla remembered, and said simply "with guḍaghṛita." Pleased at the faithful memory of the boy Sarasvatī gave him a boon; and he asked for a book which should enable him to overthrow in argument the hated Buddhists. The Goddess gave him (inspired him to write) the Nayachakra. Armed with this Malla sought and obtained from his uncle a renewal of the war of words. He conquered in this fight, and the Śvetāmbara faith became again the established religion. Malla was called in consequence Vādin.

In the Prabhāvakaṣharitra (Klatt, Vienna Oriental Journal, Vol. IV. p. 67) it is stated that Mallavādin was the author of a Padmaṣharitra, and a date Vira 884 is assigned to him.

The Patan book therefore restores to his long vacant place in India's literary pantheon a prince and sage who probably dates from A. D. 358.

No. 26 of the Pattan books is a copy of the Upamitabhavaprapan-

The Upamitabhavaprapan- chakathâ of Siddharshi, which contains
panchakathâ of Siddharshi. the prasasti already given, Third Report,
Appendix, p. 146, but in a more correct form. The MS. is dated
Samvat 1294, A.D. 1238. The account Siddha gives here of himself
agrees in the main with the account Klatt gives, in the paper just
now referred to, from the Prabhâvakacharitra. In particular it is
stated in both places that it was Gargarshi who initiated Siddha.
In this colophon Siddha states that Haribhadra composed his Lalitavistara for Siddha's benefit. Klatt takes this to mean that Siddha, who long wavered between Buddhism and Jainism, found conviction on reading this book by a long deceased author. But that is certainly not the natural meaning of Siddha's own words. I cannot say how far Klatt is right in saying that the context of the corresponding passage in the Prabhâvakacharitra lends itself to the interpretation he favours. Haribhadra is said to have died in Samvat 585. It appears to me that it has been too hastily taken for granted that the date Siddha gives for the composition of his Upamitabhavaprapan- chakathâ is a *Vikrama* date. Take it to be a *Vira* date and the whole difficulty of the reference to Haribhadra vanishes, for the book then goes back to Samvat 592, only seven years after Haribhadra's death. This speculation has an important bearing on a date it is of even more importance to know, that namely of the poet Mâgha, the author of the *Sisupâlavadha*. As against Jacobi, who (*Vienna Oriental Journal*, Vol. III. p. 121) from internal evidence places Mâgha after Bhâravi (not later than A.D. 634) and before Subandhu and Bâna, Klatt, assuming that Siddha's date is Samvat 962, places his cousin Mâgha at the same late time. Durgaprasâda has already shown that this is impossible, inasmuch as Mâgha is quoted by Anandavardhana (flourished under Avantivarman 855-884). But if Siddha's date is not a *Vikrama* date, there is a strong probability, in the case of so famous a Jain writer, of its being a *Vira* date. And in that case we have good reason for placing Mâgha in the end of the sixth of the *Vikrama* centuries, A.D. 536. This gives us also a *terminus ad quem* for Bhâravi a hundred years earlier than our present earliest date. Of the fact that Siddha and Mâgha were cousins there appears to be no reasonable doubt. Their common grandfather was Suprabhadeva, minister of the king of the time of Śrīmāla in Gurjaradesa. Suprabhadeva

had two sons, Datta and Śubhankara. Māgha (who tells us himself that he was the son of Dattaka and the grandson of Suprabhadra) was the son of the one, and Siddha the son of the other (Klatt, *loc. cit.* from the Prabhāvakacharitra).

No. 49 is an old copy, unfortunately, however, not dated, of the Mahāvīracharitra of Hemachandra. From the colophon it would appear that the manuscript originally included the whole of the Trishasṭśalākāparashacharitra, of which the Mahāvīracharitra is the tenth and last parvan. After the colophon comes a praśasti in which the spiritual descent of Hemachandra is traced from Jambū. Jambū, Prabhava, Śayambhava, Yaśobhadra, Sambhūta and Bhadrabāhu, follow each other in the well established order (see Klatt in Indian Antiquary, XI. p. 246). Sthūlabhadra succeeded Sambhūta. He was the last who knew the fourteen pūrvas. His pupils and successors Mahāgiri and Suhastin knew only ten. Suhastin had an illustrious convert in King Samprati, who set up Jain temples in every town, village and ākāra of this "Ardha Bharata." Sūsthita and Supratibuddha succeeded Suhastin. With Sūsthita originated the Koṭika gaṇa. The praśasti here leaps to Vajrasūri (No. 16 with Klatt: Sūsthita being No. 12). He was the vajra (thunderbolt) of the Vajra Śākhā, which arose under him in the glorious Tumbavanapattana. On the occasion of a great famine this sage placed the community on a carpet, which he then raised into the air with his lotus hand, and carried through the sky to Mahāpuri, where food in abundance was to be had. (Compare Klatt: "He extended the Jaina religion southwards in the direction of the Bauddhas.") The Vajra śākhā ranged itself alongside of the previously existing Uchchanāgarika and Mūkhya śākhās. The Chandra gachchha was an offshoot of the Vajra sakha. In it arose—

(1) Yaśobhadra. His death on Mount Girnar ("Nemijinendrapāvitaśirasyadrau") is described. After the manner of Jain saints he at the end starved himself to death, fasting for thirteen days, with the additional mortification of refraining from the slightest movement of any of his limbs ("sanlekhanam kṛitvā" of the common "ālikhita iva"). In this way the sage attained to pure knowledge and died. By this exploit he rendered the similar tales told of old sages credible to an unbelieving generation. He was succeeded by

(2) Pradyumna. He was succeeded by

(3) Gunasena (Senānin). He was succeeded by

- (4) **Devachandra.** This teacher's *Sthānakavṛitti* (a commentary on the *Sthānāṅga*) and *Śāntīcharita* are mentioned. He was succeeded by
- (5) **Hemachandra.**

This account of Hemachandra's spiritual lineage agrees with Rājaśekhara's statements in his *Prabandhakosha* (see Bühler's *Hemachandra*, p. 10). Rājaśekhara says that the Yaśobhadra of the list was a Rāṇa of Vaṭapadra, who was converted by Dattasūri. No. 9 of the Cambay Palm-Leaf MSS. is a *Śāntīcharitra* by Devasūri, who acknowledges his obligations to a Prakrit poem on the same theme by Devachandra. The praśasti goes on to relate the circumstances under which Hemachandra composed the *Trishashtīśālākāpurushacharitra*. One day Kumārapāla (Conqueror of Chedi, Daśārṇa, Mālava, Māhārāṣṭra, the Kurus and the Sindhus) the Chaulukya king of the race of Mūlaraja, a convert to Jainism, said to Hemachandra, "At thy request I have forbidden hunting, gaming, and other deadly sins throughout my dominions, and have abandoned the claims my predecessors made to the property of persons dying childless. I have adorned the earth with temples of your faith, and am become the equal of King Samprati. To please my predecessor Siddharāja you wrote your grammar and the commentary thereon. For me you have written the *Yogaśāstra*. For the people you have written your *Dvāśraya*, *Chhandolankṛiti*, *Nāmasaṅgraha* and other works. Now I request you to write, that you may thereby make other converts like unto me, the lives of the Jain saints.

This Patan copy of the book was written by Gaṇadeva, son of Bohittha, who was son of Puna, in the Pullivāla kula, and deposited in the Pausbadha śālā at Cambay.

No. 50 of these Patan books is a gigantic life of the twentieth Jain Tīrthāṅkar, in 10,994 gāthās, the last charitra of Śrīchandrasūri. of which came from the author's mind in the Śrāvana month of the Vikrama year 1121 = A. D. 1065, during the sacred Paryūṣhana season. The author is Śrīchandrasūri, commonly, though apparently wrongly, called Chandrasūri (as in my Index, where correct). He gives the following account of his spiritual lineage. After reverence done to the five last Tīrthāṅkars, Munisuvratasvāmin, Neminātha, Nemanātha, Pārśvanātha and Mahāvira, he begins his own genealogy with

(1) Jayasinha, of the Praśnavāhana kula and the Harshapuriyagachchha. He was succeeded by

(2) Abhayadeva. Among this sage's many virtues it is specifically mentioned that he never owned more than one suit of clothes (in two pieces) at a time, and that he was as dirty without as he was pure and purifying within. Hence his title Maladhārin, the Filthy One. He was held in high honour by the chief men of Āmāra and Anahillavāḍa cities; and at his request King Bhuvanapāla remitted the taxes levied on the worshippers in Jain temples. At his request King Jayasinha ordered that throughout all his dominions no living thing should be put to death on these five days, the eighth and the tenth of the bright and the light halves of the month, and the fifth of the light half. Prithvirāj, King of Śākambharī, was one of those who listened to his teaching; and it was at his suggestion that that sovereign adorned with a golden pot the Jain temple at Ranasthambhapura (Ranasthambore, near Ajmere). There is a long and very poetical description of Abhayadeva's self-imposed death, and the grief caused thereby to the citizens, in the course of which it is mentioned that Śālibhadra was at the head of the monks, not his immediate pupils, who thronged the room where the sage was slowly starving himself to death. They carried him to the burning place in a lordly way. He was placed on a chariot of sandalwood, and in every house in the town one man only remained, the rest accompanying Abhayadeva's funeral procession. King Jayasinha himself, accompanied by his court, stood at the western battlements of Anahillavāḍa to watch the procession go past. It started with the rising of the sun; but it was afternoon before the burning place was reached. His ashes were distributed among the eager people standing round, for a protection against fever and evils of every sort. Those who could not get part of the ashes were fain to be satisfied with part of the soil on which the pyre had stood. This was the end of Abhayadeva. He was succeeded by

(3) Hemachandra. A description is given of the crowds who assembled to hear this sage expound Siddha's Upamitibhava-pranātha. No single one among them failed to understand this difficult book. His Upadeśamālā, Bhāvabhavana, Anuyogadvāraṇṇī, Jīvasamāsa, Śatakaṇṇī, Mūlāśyaṇṇī and Viśeshakasūtraṇṇī, the last two of 5,000 verses and 28,000 verses respectively, are referred to. King Jayasinha came in person to attend his lectures. He

obtained from Jayasinha protection for his co-religionists at Dhandhuka and Satyapura, who were being oppressed by the orthodox Hindoos. On one occasion Hemachandra led a great crowd of pilgrims from Anahillavâda to Girnar. The wealth of the caravan excited the cupidity of King Khengar, and things would have gone hard with the pilgrims had not Hemachandra sought and obtained an audience, in the course of which he induced the king to let the assembly go. Hemachandra starved himself to death at Śātrunjaya. He was succeeded by—

(4) Śrīchandrasūri, Vibudhachandra and Tinni (?), of whom Śrīchandrasūri was the first in rank. He was staying at Bronach when the Nagar Seth of the town, one Dhavala, and other pious Jain laymen came to him with Jinachandra at their head and asked him to compose a life of Munisuvrata. Hence the present book. He wrote it in the city Āsāvallī, being the guest of the merchant Nagila of the Śrīmāla kula. The first copy was written by Pārsvadevagani.

This manuscript is dated Samvat 1418. The commentator tells

The Dharmavidhi of Śrīprabhasūri with the commentary of Udayasinhāchārya.

us that he wrote in Samvat 1286, finishing his task when but two ghaṭikas were left of the tenth day of the dark half of Kārtika. He gives the following account

of the text of the work. In the Chandragachchha there arose

(1) Sarvadevasūri. He was succeeded by the two teachers

(2) Suprabhadevasūri and Somaprabhasūri. The first of these is the author of Udayasinha's text, and he composed himself a commentary on it. In Samvat 1253 this commentary was lost (nashṭa). Suprabhadevasūri had four pupils and successors

(3) Bhuvanaratnasūri, Nemiprabhasūri, Māṇikyaprabhasūri, and Mahimachandrasūri. With all these our commentator Udayasinhāsūri stood in a relation which he specifies. The first was his dīkshāguru. The second was his maternal uncle. The third was his śikshāguru. The third was his padapratishṭhāguru. He adds that he was the servant of the third, Māṇikyaprabhasūri. His new commentary on the Dharmavidhi was corrected for him by Vinayachandra, the pupil of Raviprabhasūri. He acknowledges the assistance given to him by Vimalachandragani. The first copy of the book was written out by the pious woman Rājīmati, daughter of Somadeva, in the city Chhandravati. This Patan copy was written in the temple of Kach-

chhulipārśvanatha in the village Kachchhuli lying below Mount Abu. There the scribe tells us Mānikyaprabhasūri died; and there Udayasinha was born. This manuscript is written on cloth with black ink, the leaves being 13 inches long and five inches broad. It is in beautiful preservation.

The manuscripts under review add something, as was to be expected, to our at present scanty knowledge with regard to Devachandra, the teacher who laid the foundations of Hemachandra's learning. According to Jain accounts (Bühler's Hemachandra, p. 7 fg.) Hemachandra was born in the Vikrama year 1145=A. D. 1089, on the full moon day of the month Kārtika. His parents were of the Bania caste, Châchigâ and Pâhinî. The mother was a pious disciple of the monk Devachandra. Once upon a time she dreamed a dream, and seemed to herself to be presenting to her honoured teacher the "chintâmaṇi" stone, that grants all desires. Devachandra expounded this dream as meaning that she would bear a son who would be the Kaustubha jewel, as it were, in the ocean of Jain learning. Time passed and the son was born, but the dream and its interpretation were forgotten. When the young Chângadeva—for such was Hemachandra's baptismal name, so to speak—was five years old, he accompanied his mother to the temple, and to the surprise of all sat down on Devachandra's seat. When Devachandra heard that this youth was Pâhinî's son he reminded her of the dream, and claimed the child. He took him to Cambay, where, on the fourteenth day of the light half of the month Mâgha of the Vikrama year 1150=A. D. 1085, a Sunday, Chângadeva received the first initiation and the new name Somachandra. This legend undoubtedly means, as Bühler points out, that Devachandra, anxious to secure a successor, induced Pâhinî and her husband to part with the boy, that he might become a yati. In theory, the ranks of yatis are recruited from persons who have been awakened to a sense of the idleness of worldly things, and who seek shelter from temptation in the quiet of the monastery. In practice it was and is different. The community procure the children of poor parents and present them to the yatis, that the line of teachers may be kept up. The illegitimate children of Brahminical widows are frequently the objects of their choice: their mothers are willing and anxious to part with

them, and the stock of which they come gives promise of intellectual power. What took place in Hemachandra's case it is impossible to say; but there is, at all events, no inherent probability in the account given by all the authorities as to his transfer from his parents to Devachandra at a very early age. Rājasekhara tells us that Devachandra belonged to the Pūrnachandra gachchha and the line of Yaśobhadra, a Rāja of Vaṭapadra, who had been converted by Dattasūri. Yaśobhadra was succeeded by Pradyumnasūri, the author of many books; and Pradyumnasūri's scholar Gunasena was the teacher of Devachandra. Rājasekhara adds that Devachandra was the author of a Commentary on the Sthānāṅga and a "life of Śāntinātha." This last, a Śāntināthacharitra in Prakrit by Devachandra is referred to by the author of a later work in Sanskrit on the same theme, Devasūri (My First Report, p. 59; App. p. 4. See under Devasūri for correction). No. 50 of the Patan books is this Prakrit work of Devachandra. After due meed of respect to his teacher, whom he styles Guṇasūri, Devachandra mentions *honoris causa* the following Jain sages. 1. Indrabhūti. This is the first disciple of Mahāvira, otherwise called Gautama. 2. Bhadrābhū. Of this sage (No. 7 with Klatt) Devachandra asserts that he composed in a book of 100,000 slokas a Vasudevarājacharitra. 3. Haribhadra. His Samarādityacharitra (in Prakrit) is referred to. The Samarādityacharitra hitherto known is a work in Sanskrit (No. 1361 of this Report's Collection. By Pradyumnasuri). That Haribhadra wrote such a work of the name was known from the list given at Weber II. p. 987 from the Gaṇadharasārdhaśataka. A copy of it is among the books we are considering. 4. Indrasūri. Author of a Kuvalayamālā. 5. Siddhasūri. Author of the Upamitibhavaprapanchakathā.

The granthāṅga of the book is given at 12,100. This copy was the property of Śrī Devaprabhasūri, the pupil of Śrī Yaśobhadrasūri, who was the pupil of Śrī Vijayachandrasūri. The scribe was a disciple of Śrī Jinachandra.

This is a complete copy of one of the old books quoted by Jayasomasūri in his Vichāraratnasāṅgraha (Third Report, p. 13). The author's name is not Guruchandragani (as at p. 17 and in foregoing Index) but Guṇachandragani. Our

author, who wrote in Samvat 1139, gives the following account of his spiritual ancestry. Beginning with Sudharman and Jambū, the genealogy leaps to Vairasvamin, in whose Śākhā (the Vajra Śākhā) arose the Chandra kula. In the Chandra kula arose

(1) Vardhamāna. He had two pupils and successors

(2) Jineśvara and Budhisāgara. Of Budhisāgara it is said that he was the author of a grammar and a work on metres. These two teachers were succeeded by

(3) Jinachandra, whose authorship of the Samvegarangasāla is referred to. He was succeeded by his fellow-pupil

(4) Abhayadeva. He was succeeded by

(5) Prasannachandra. It was at the request of this teacher that Guṇachandragauṇi, pupil of Sumati, wrote this account of Mahāvira. The book was composed under the following circumstances. Jivadevasūri had a pupil, Jinadattasūri, who converted the merchant Govardhana of Kappadavanijapura. Govardhana built fifty-two shrines to his new faith. His wife was called Sodhā. They had four sons, Amṛita, Siddha, Jajjanaga, and Nanna. After the death of Govardhana his first three sons migrated to the city of Chhattavalli. Nanna remained in his native town. The book was written to Siddha's order.

This is a Prakrit poem on the conversion to the Jain faith of Kumarapāla. At the end there is a

Kumārāpālāpratibodha-
mahākāvya by Somapra-
bhāchārya.

praśasti in Sanskrit. The work consists of five praśāvas. The account of the lineage of the author starts with these

“two wheels of the chariot of righteousness”

(1) Munichandra and Mānadeva. They were succeeded by

(2) — — tadevasūri (? Ajitadevasūri). He had many pupils, of whom the first in rank was

(3) Devasūri. He was succeeded by

(4) Vijayasinhasūri. He was succeeded by

(5) Somaprabhāchārya.

Somaprabhāchārya wrote his poem in the house of Śrīsiddhapāla, one of the court poets of Kumārāpāla, as his father Śrīpāla had been one of the court poets of Siddharāja. Mention is made of

the fact that Siddharaja called Śrīpāla kavindra and brother. (This is the Śrīpāla kaviraja of the Śārngaddharapaddhati). The poem was recited to Hemachandra's pupil Mahendramuni. This is the author of the Anekārthakairavakaumudī (First Report, p. 51).

It was recited also to Vardhamāna and Guṇachandragaṇi.

The date Samvat 1241 is that of the composition of the work. It was written in Gurjarendrapura, *i. e.*, Patan. The number of the slokas is 1,800. The copy now at Patan was written at Cambay by one Kheta to the order apparently of a disciple of Jatyatilaka.

Forty-eight of these manuscripts are dated, as follows :—

No. 1. Saptatikāchūrni. Samvat 1118=A.D. 1062. This is twenty years older than the oldest book in the Government of Bombay Collection of Palm-Leaf MSS.

No. 2. Yogadṛṣṭisamuchchaya. By Haribhadra. With a commentary. Samvat 1146=A. D. 1090.

No. 3. Oghaniryukti. Samvat 1154=A.D. 1098.

No. 4. Pratikramapañchūrni. Samvat 1178=A.D. 1122.

No. 5. Oghaniryukti. Samvat 1181=A.D. 1125.

No. 6. Jinadattākhyānam. Samvat 1186=A.D. 1130.

No. 7. Parigrahapramāṇa. This is the notebook of the merchant Dhavala, containing the substance of the instruction Dharmaghosha gave him as to the duties incumbent upon the pious layman. Samvat. 1186=A.D. 1130.

No. 8. Bhagavatīṭikā. By Abhayadeva. Samvat 1187=A. D. 1131. Abhayadeva composed this book in 1128, and died in Samvat 1135, so that this copy was written only fifty-two years after the author's death.

No. 9. Śabdānuśāsanatīkā. By Hemachandra. Samvat 1216=A. D. 1160. Hemachandra was alive when this copy of his grammar was written at Pattan, where it has remained ever since. He died in Samvat 1229. Bühler puts the composition of his Śabdānuśāsa in Samvat 1194-7, or only twenty years before this copy was written.

No. 10. Karmastavaṭīkā. By Govindasūri. Samvat 1218=A. D. 1162. See my Third Report, App. p. 5.

No. 11. The Same. Samvat 1226=A. D. 1170.

No. 12. Vâgbatâlanukâra Samvat 1227 = A. D. 1171.

No. 13. Uttarâdhyayanañikâ. By Nemichandra. Samvat 1228 = A. D. 1172.

No. 14. A tipanna on the Nyâyabinduñikâ of Dharmotarâchârya. By Mallavâdyâchârya. Samvat 1231 = A. D. 1175.

No. 15. Kumârapâlapratibodhamahâkâvya. By Somaprabhâcharya. Samvat 1241 = A.D. 1185.

No. 16. Dasavaikâlîkañikâ. By Haribhadra. Samvat 1248 = A.D. 1192.

No. 17. Nâgânandanâñaka. By Śrîharsha. Samvat 1258 = A. D. 1202.

No. 18. Dharmaratnalaghuvṛtti. By Śântisûri. Samvat 1271 = A. D. 1215.

No. 19. Lingânusâsana. With the Commentary. By Vâmana. Samvat 1273 = A.D. 1217.

No. 20. Nighaṇṭuśeṣha. By Hemachandra. Samvat 1280 = A. D. 1224.

No. 21. Śabdânusâsanavṛtti. By Hemachandra. Samvat 1288 = A. D. 1232.

No. 22. Ṛishabhadevacharitra. By Vardhamânasûri. Samvat 1289 = A.D. 1233.

No. 23. Vṛihatkalpasûtra and Chûrni. Samvat 1291 = A. D. 1235.

No. 24. Yogaśâstrañikâ. By Hemachandra. Samvat 1292 = A. D. 1236.

No. 25. Piṇḍaviśuddhi. By Jinavallabha. Samvat 1293 = A. D. 1237.

No. 26. Upadeśamâlâñikâ. By Siddharshi. Samvat 1294 = A. D. 1238.

No. 27. Upadesakandali. By Âsada. With the Commentary of Bâlachandra. Samvat 1296 = A. D. 1240. See my Third Report, p. 40.

No. 28. Śatapadi. By Mahendrasûri. Samvat 1300 = A.D. 1244. The book was composed in Samvat 1263.

No. 29. Śrâvakapratikramasâtrachârni. By Vijayasinha. Samvat 1317 = A.D. 1261. See Bhandarkar's Report 1883-4, where it is

mentioned, from Ratnaśekhara, who wrote a commentary on the Śrāvakaṃpratīkramasūtra, that Vijayasinha wrote his chūrni on that work in Samvat 1183.

No. 30. Nīśīthabbāshya. By Jinadāsamahattara. Samvat 1320 = A.D. 1264. See Klatt, Indian Antiquary, XI., p. 253, and Kielhorn's Palm-Leaf MSS. Report, p. 22.

No. 31. Pākshikasūtravṛtti. By Yaśodevasūri. Samvat 1327 = A.D. 1271. This book was composed in Samvat 1180. See my Third Report, App. p. 128.

No. 32. Upadeśamālāṭīkā. By Siddharshi. Samvat 1331 = A.D. 1275.

No. 33. Chaturvīṃśatījinastotra. By Narachandra. Samvat 1334 = A.D. 1278.

No. 34. Kalpasūtra with Kālikāchāryakathā. Illustrated. Samvat 1336 = A.D. 1280.

No. 35. Uttarādhyayanāṭīkā. By Śāntyāchārya. Samvat 1343 = A.D. 1287.

No. 36. Kalpasūtra with Kālikāchāryakathā. Samvat 1344 = A.D. 1288.

No. 37. Daśavaikālikasūtra. Samvat 1352 = A.D. 1298.

No. 38. Kalpasūtra. Samvat 1354 = A.D. 1298.

No. 39. Hemakumāra (i. e., Hemachandra and Kumārapāla) charitra. By Somaprabhāchārya. Samvat 1368 = A.D. 1312.

No. 40. Śabdānuśāsanalaghuvṛtti. By Hemachandra. Samvat 1370 = A.D. 1314.

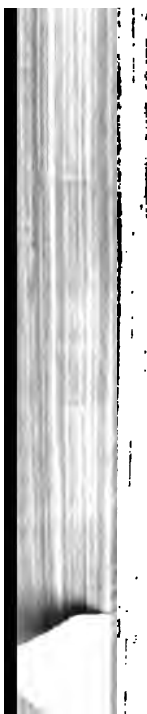
No. 41. Kalpasūtra with Kālikāchāryakathā. Samvat 1377 = A.D. 1321.

No. 42. Śāntināthacharitra. By Ajitaprabha. Samvat 1384 = A.D. 1328. A teacher of this name was lecturing in Samvat 1292. See Index.

No. 43. Śabdānuśāsanalaghuvṛtti. By Hemachandra. Samvat 1403 = A.D. 1347.

No. 44. Upadeśamālāvṛtti. By Hemachandra (Maladhārin). Samvat 1425 = A.D. 1369.

No. 45. Āvaśyakavṛtihadvṛtti. By Haribhadra. Samvat 1442 = A.D. 1384.



नानामनोरथचकोरकुलस्य पूर्त्ये

विभ्रज्जयत्यमृतरश्मिकलां गणेशः॥ १ ॥

व्याकोशनाय फुल्लत्वकरणाय कैरवं कुमुदं...

अथ स्वेष्टदेवते उमामहेशौ सकलवाञ्छितार्थसिद्धये प्रणमति ।

संप्राप्त्यास्तुः[भु] प्रणतमनुजामामितो[अनुजाभ्यामिवो] मामितः श्री-
वाग्देवीभ्यां कनकरजताभासिनीभ्यामितीव ।

स्वस्वांगाभांकितमचलजाशर्वयोः पादपद्म-

द्वंद्वं वन्दे मिलितवपुषोऽर्धपङ्केद्वाभकांत्योः ॥ २ ॥...

अथ कविर्निजपूर्वजमहत्त्वपकटनच्छलादात्मनस्तादृशत्वं सूचय-
न्प्रामाणिकप्रणीतो यंथ आदरणीय इति भंग्याह ।

आसीन्मालवदेशमंडनमणिः श्रीश्रीधराचार्य इ-

त्युद्गीतो भुवने समाधिसमये साक्षात्कृतोमापतिः ।

श्रीवत्सान्वयसागरामृतकरः भुत्यब्धिकुंभोद्भवः

कैवल्यावगतेरवाप्रमनुजालभ्याखिलप्रत्ययः ॥ ३ ॥

कुंभोद्भवोऽगस्तिमुनिस्तेन यथा प्रागग्निः कुक्षौ क्षिप्तस्तथानेन
भुतयः...

सूनुः संक्रमदर्पणो गुणगणस्यास्याभवत्कोविदो

विख्यातः शिवदासमिश्र इति तत्पुत्रो विभाति क्षितौ ।

वेदांभोनिधिपारगः पृथुयशाः श्रीसूर्यदासाभिधो

वंश्यांभोरुहवृद्धवासरमणिः श्रौताभिसेवापरः ॥ ४ ॥

अस्य सूनुस्य गुणगणस्य संक्रमदर्पण इत्यस्य ...

अथ गुरुं प्रणमन् भक्त्या जनन्याश्च नाम प्रकाशयन् त्रिकीर्षितं
प्रतिजानीते ॥

नत्वा हीरस्वामिनमनुग्रहात्तस्य लब्धविशदमतिः ।

कुर्वेऽथ विशालाक्षीतनयो यंत्रप्रकाशमहम् ॥ ६ ॥

आ०—अथ मैत्रावरुणशस्त्रं हिं रे भूर्भुवःस्वरो रे शो रे
सावो रेमानो मित्रावरुणा धृतैर्गव्युतिमुक्षतं ।

च०—ते स्याम देव वरुण ते मित्र सूरिभिः सह इयं स्वध
धीमहो रे त्रिः ।

आ०—अथ ब्राह्मणाच्छंसि शस्त्रं । हिं रे भूर्भुवःस्वरो रे शो रे-
सावो रेमायाहि ।

च०—शिवः सखा श्रावद्गोमद्यवमत् उरुधारे वदो हतो रे त्रिः ।

आ०—अथाच्छावाकशस्त्रं । हिं रे भूर्भुवःस्वरो रे शो रे सावो रे-
मित्राग्नी आगतं ।

च०—इन्द्राग्नी शर्म यच्छतो रे शो रे सावो रे गोमद्विरण्य-
वद्वस्तु यद्वामश्वा वदामहे इन्द्राग्नी तद्वने महो रे त्रिः । इति प्रातःसवनम् ॥

आ०—अथ मध्यंदिनसवनं । हिं रे भूर्भुवःस्वरो रे मध्वयो
शो रे सावो रे मा त्वा रथं यथोतये सुज्ञाय वर्त्तयामसि...

अथ निष्केवल्यशस्त्रं । हिं रे भूर्भुवःस्वरो रे मध्वयो शो रे
सावो रे मभित्वा भूानो नुग्मो दुग्धा इव धेनवः...

अथ मैत्रावरुणशस्त्रं । हिं भूर्भुवःस्वरो रे मध्वयो शो रे सा-
वो रे कयानश्चित्र आभुवदूती सदा वृधः सखा...

अथ ब्राह्मणाच्छंसि शस्त्रं । हिं भूर्भुवःस्वरो रे मध्वयो शो रे
सावो तं वोदस्ममृतीषहं वसोर्मन्दानमधसः...

अथाच्छावाकशस्त्रं । हिं भूर्भुवःस्वरो रे मध्वयो शो रे सावो रे
तरोभिर्वो विदद्वस्तुमिद्रं सबाध ऊतये ...

च०—घ्नंतं वृत्राणि संजितं धनानो रे त्रिः । इति माध्य-
दिनसवनम् ॥

सावित्री शिशुनैव यच्चिरमभूद्ध्याता मया भक्तिः
 कादयां स्पर्शमदाच्च कश्चन सुरो यच्छ्रीभवान्याः पुरः ।
 शैवाजोपि च पर्यचाययदलं यक्षिष्या श्रीगुरु-
 स्तत्तद्विभवतो ममामलमतौ श्रीभारती भासते ॥ ७४ ॥
 मीमांसाद्वयमूलया फणिपतिप्रोक्षितभाष्यामृता-
 साराभ्युक्षितपाणिनीयधरणौ साहित्यबीजोत्थया ।
 सांख्यन्यायपुराणषष्ठवितया श्रीरामधीवीबुधा [धीविषया]
 वेदांगादिफलैः सदुक्तिकुसुमैः को वा न संतोष्यते ॥ ७५ ॥
 इति श्रीमहेश्वराचार्यश्रीरामचंद्रविरचितायां स्वविरचितयंत्रप्र-
 काशटीकायां कुतूहलयंत्रप्रकाशनो नाम षष्ठोऽध्यायः समाप्तः ॥

No. 984.

राजविजयः—रणहस्ती ।

आ ०—वरदपाशरदांकुशविस्फु-

त्करनतास्यसरोरुहभास्करः ।

दिशत् नः भ्रियमंबुरुहासनः

शशिं श्रोकितमौलिरिभाननः ॥ १ ॥

यत्पादपंकजयुगप्रणतिप्रसादा-

त्सद्यस्तिरस्कृतवृहस्पतिवाग्विलासः ।

मूकाननेऽपि चतुरा विकसन्ति वाचो

वंदे गिरीशदयितां जगदंबिकां ताम् ॥ २ ॥

बालं कुमारं परिदृत्य येन

भानुं युवानं च विलोक्य सद्यः ।

त्रयी पुरामेकशरेण भिक्षा

वंदे गुरुं सस्वरमीश्वरं तम् ॥ ३ ॥

॥ ४ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये चतुर्थी कण्डिका ॥
 प्रथमया तृतीयोक्ता तृतीया चितिः प्रथमया चित्या उक्तः...
 ॥ ५ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये पञ्चमी कण्डिका ॥
 द्वितीयावच्चतुर्थी चतुर्थी चितिर्द्वितीयावद्भवतीति शेषः ...
 ॥ ६ ॥ इति श्रीयाज्ञिकदेवकृते पूरण- - - - - (अस्मात् पत्र-
 मेकं गतम्)
 ॥ ७ ॥ इति श्रीयाज्ञिकदेवकृते पूरणभाष्ये सप्तमी कण्डिका ॥
 अथ धिष्ण्यानां पूरणमुच्यते । सू० । धिष्ण्येषु न पादलोकाः ...
 ॥ ८ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये अष्टमी कण्डिका ॥
 सू० अथातः सर्वासां पक्वेष्टकानां समासेन संख्यां प्रमाणान्यनु-
 व्याख्यास्यामः ।

च०—शास्त्रान्ते मंगलमाचरति ।

अयुतं च सहस्रं च शतं च सप्ततिस्तथा ।

संख्यैषा शांडिलस्यामेस्तस्मै च मुनये नमः ॥

इति श्रीसम्राट् स्थपत्यमिचिदेकोनत्रिंशत्कृतुत[कृ]न्महायाज्ञिकप्र-
 जापतिसूनुना याज्ञिकदेवेन कृतं पूरणभाष्यं समाप्तम् ॥ संवत् १५६७
 अषाढादि भावणकृष्णद्वितीयायां तिथौ मृगशशिलांछनवासरे धनि-
 ष्ठानक्षत्रे अथेह श्रीमदिलमहादुर्गाभ्यन्तरनागरज्ञातीयाभिचित्सम्राट्
 स्थपतिमहायाज्ञिकश्रीगोपालसुतदेवीदासेन आत्मनां अध्यापनाय अ-
 न्येषामीक्षणाय च पूरणभाष्यं स्वयमेव लिखितम् । महाराजाधिरा-
 जश्रीभीमेन्द्रस्य साम्राज्ये । लेखकपाठकयोः स्वस्त्यस्तु ॥

No. 58.

नैगेयानामृक्षु दैवतम् ।

आ०—ॐ नमः सामवेदाय ॥ ॐ अथार्षमार्धिकस्यामेभिरेहि

mentioned, from Ratnasēkhara, who wrote a commentary on the Śrāvaka-pratikramana-sūtra, that Vijayasinha wrote his chūni on that work in Samvat 1183.

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No. 34. Kalpasūtra with Kālikāchāryakathā. Illustrated. Samvat 1336 = A.D. 1280.

No. 35. Uttarādhyayanaṭīkā. By Śāntyāchārya. Samvat 1343 = A.D. 1287.

No. 36. Kalpasūtra with Kālikāchāryakathā. Samvat 1344 = A.D. 1288.

No. 37. Daśavaikālikasūtra. Samvat 1352 = A.D. 1298.

No. 38. Kalpasūtra. Samvat 1354 = A.D. 1298.

No. 39. Hemakumāra (i. e., Hemachandra and Kumārapāla) charitra. By Somaprabhāchārya. Samvat 1368 = A.D. 1312.

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No. 43. Śabdānuśāsanalaghuvṛtti. By Hemachandra. Samvat 1403 = A.D. 1347.

No. 44. Upadeśamālāvṛtti. By Hemachandra (Maladhārin). Samvat 1425 = A.D. 1369.

No. 45. Āvaśyakavṛtihadvṛtti. By Haribhadra. Samvat 1442 = A.D. 1384.

No. 46. Sūtrakṛitāṅgaṭikā. By Śīlānkāchārya. Samvat 1455 = A.D. 1399.

No. 47. Anuyogadvārachūṛni. By Mahāsena. Samvat 1456 = A.D. 1400.

No. 48. Śrāvakāṭichāra. Samvat 1466 = A.D. 1410.

Of the palm-leaf manuscripts in the smaller Phophaliā Pāḍo bhandar, the following seven are dated.

No. 1. Upamitibhavaṛprapanchakathā. By Siddharshi. Samvat 1261 = A.D. 1205.

No. 2. Jītakalpachūṛni. With the Commentary of Śrīchandra. Samvat 1284 = A.D. 1223.

No. 3. Antarāṅgasandhi. By Ratnaprabha. Samvat 1392 = A.D. 1336.

No. 4. Śabdānuśāsana. By Hemachandra. Samvat 1297 = A.D. 1241.

No. 5. Vītarāgastotra and other prakaraṇas, including the Viveka-manjarī of Āsaḍa. Samvat 1372 = A.D. 1316.

No. 6. Kāvyaṇuśāsanaṛṛitti and Chhandonuśāsanaṛṛitti. By Hemachandra. Samvat 1390 = A.D. 1334.

No. 7. Pratyekabudhacharitra. Samvat 1398 = A.D. 1342.

The library in the Sanghavīnopāḍo at Pātan is known to be peculiarly rich in palm-leaf manuscripts. A list, with extracts, was prepared for Dr. Bühler by Narayana Shastri of Surat; but it has not been thought expedient to publish it in the absence of further examination *in situ* of the manuscripts themselves. I hope I may be able to present it, after such examination, in my next report. On the present occasion I was unable to obtain admission to this bhandar on account of the absence of the priest in whose charge it is. His people showed me, however, the books contained in a box that was lying in the outer court of the bhandar; and by good luck four of these were palm-leaf ones. Two are incomplete, and seem to be fragments of different books. A third is a copy of the

The Raghuvīlāsanaṭaka of Rāmachandra.

drama by Rāmachandra, the famous one-eyed pupil of Hemachandra, which was first brought to notice by Dr. Bühler. (No. 760 in his collection of 1875-6.

Compare also his Hemachandra, p. 44). The copy in the Government collection is probably a copy of that in the Sanghavînopāḍo bhaṇḍar at Pātan; but I am able from inspection of the latter to correct the title, which Bühler's Shastri gave incorrectly as Raghuvilāpanāṭaka. In the prologue Rāmachandra boasts, according to the manner of Indian dramatists, of being the author of four other works, a Dravyāṅkāra, Rāghavābhyudaya, Yādavābh-yudaya and a Nalavilāsa. That Rāmachandra was one-eyed appears to be a historical fact. Two legends are current with regard to the circumstance. According to the one, Rāmachandra was one day taken before the sage Jayasinhā, who bade him "have a single eye" to the furthering of the Jain faith. On this Rāmachandra lost one of his bodily eyes! According to the other legend, the loss was a punishment for criticism passed by Rāmachandra, in spite of the warning of his teacher, on a poem of Śrīpāla's. There appears to me to be an interesting reference to his semi-blindness in the opening verse of the Raghuvilāsa. It will remind the English student of the line:

"So much the rather Thou Celestial Light"
by a greater poet. The verse runs—

Satām yaḥ kevalāṃ dṛishtiṃ hṛitām atyugrakarmaṇā
Tīrtvā mohābhidhim anaishid Vīrāyasmai namo namaḥ.

"All glory to that Vīra who, when their sins had removed the eye of faith of the good, crossed the ocean of illusion and brought it back."

The fourth of these books is a copy of a Yogasāra by an author whose name is not given. The manuscript is dated. It was written by the scribe Vāmakīrti for Amalakīrti, the pupil of Jayakīrti, in Samvat 1192, A. D. 1136.



*EXTRACTS FROM MSS. PURCHASED
FOR GOVERNMENT.*

No. 1.

अग्निब्राह्मणम् ।

आ०—ॐ अग्निरिन्द्रः प्रजापतिः सोमो य-णस्तष्टांगिरसः पूषा
सरस्वतीन्द्राग्नी इडा निधनानि पदनिधनानीकारनिधनानीत्याग्नेयानि ।

च०—य एवं वेद दुष्टता दुरुपयुक्ता न्यूनाधिका च सर्वस्मात्स्व-
स्ति देवक्रविभ्यश्च ब्रह्म सत्यं च पातु मामिति ब्रह्म सत्यं च पातु
मामिति ॥ ४ ॥ इत्यग्निब्राह्मणं समाप्तम् ॥

No. 2.

अनुवाकपरिशिष्टम् ।

आ०—अथानुवाकान्वक्ष्यामि ब्रह्मणा विहितान्पुरा ।

विप्राणां यज्ञकालेषु जपहोमार्चनादिषु ॥ १

इषे त्वैका स्वसोः पवित्रं तिष्ठोऽग्ने व्रतपते सप्त पवित्रे स्थो हे ।

च०—एकीकृत्य समाख्यातं तु त्र्यधिकं शतत्रयं तु त्र्यधिकमि-
त्यनुवाकसंख्या समाप्ता ॥ इत्यनुवाकपरिशिष्टम् ॥

No. 4.

आज्यशस्त्रादिः ।

आ०—अथाज्यशस्त्रं अध्वर्युः पराङ्मुखो भवति तदा होता
जपति ।

च०—शुभदमे सुवीर्यं वर्षिष्ठमनुपक्षिता ३ वि ।

आ०—अथ प्रउगशस्त्रं हिं ३ भूर्भुवःस्वरों ३ शों ३ सावों ३
वायुरमे गायज्ञपीः साकं ।

च०—धियो विश्वा विराजतों ३ विः ।

आ०—अथ मैत्रावरुणशस्त्रं हिं रे भूर्भुवःस्वरो रे शो रे
सावो रेमानो मित्रावरुणा घृतैर्गव्युतिमुक्षत ।

च०—ते स्याम देव वरुण ते मित्र सूरिभिः सह इषं स्वध
धीमहो रे त्रिः ।

आ०—अथ ब्राह्मणाच्छंसि शस्त्रं । हिं रे भूर्भुवःस्वरो रे शो रे-
सावो रेमायाहि ।

च०—शिवः सखा श्वावह्नोमण्यवमत् उरुधारे वदो हर्तो रे त्रिः ।

आ०—अथाच्छावाकशस्त्रं । हिं रे भूर्भुवःस्वरो रे शो रे सावो रे-
मिद्रामी आगतं ।

च०—इंद्रामी शर्म यच्छतो रे शो रे सावो रे गोमदिरण्व-
वद्वसु यद्वामश्वा वदामहे इंद्रामी तद्वने महो रे त्रिः । इति प्रातःसवनम् ॥

आ०—अथ मध्यदिनसवनं । हिं रे भूर्भुवःस्वरो रे मध्वयो
शो रे सावो रे मा त्वा रथं यथोतये सृष्टाय वर्त्तयामसि...

अथ निष्क्रेवल्यशस्त्रं । हिं रे भूर्भुवःस्वरो रे मध्वयो शो रे
सावो रे मभित्वा भूरनो नुग्मो वुग्धा इव धेनवः...

अथ मैत्रावरुणशस्त्रं । हिं भूर्भुवःस्वरो रे मध्वयो शो रे सा-
वो रे कयानश्चित्र आभुवदूती सदा वृधः सखा...

अथ ब्राह्मणाच्छंसि शस्त्रं । हिं भूर्भुवःस्वरो रे मध्वयो शो रे
सावो तं वोदस्ममृतीषहं वसोर्मेन्दानमधसः...

अथाच्छावाकशस्त्रं । हिं भूर्भुवःस्वरो रे मध्वयो शो रे सावो रे
तरोभिर्वो विदवद्वसुर्मिद्रं सवाध ऊतये ...

च०—घ्नंतं वृत्राणि संजितं धनानो रे त्रिः । इति माध्व-
दिनसवनम् ॥

आ०—हिं रे भूर्भुवःस्वरोरेमध्वर्यो शो रे सार्वो रे
तत्सवितुर्वृणीमहे वयं देवस्य भोजनं

च०—अधिभवो माहि न यज्जरित्रो रे त्रि इति तृतीयसवनं
समाप्तम् ॥

वृषाकपिशस्त्रम् ।

आ०—अथ वृषाकपिशस्त्रं । हिं रे भूर्भुवःस्वरोरेमध्वर्यो
शोशो रे सार्वो रे वयमुत्त्वामपूर्यस्यूरत्नकच्चिद्भरं तो वस्यवः ॥

च०—बाहुभ्य आसंगमेभ्यः । एष मे देवेषु वसुवार्याय । सूक्ता
ब्रूहि ॥ इति वृषाकपिशस्त्रं समाप्तम् ॥

No. 11.

इष्टकापूरणस्य भाष्यम्—याज्ञिकदेवः ।

आ०—ॐ नमः-----नमस्कृत्य-----दायकम् ।
इष्टकापूरणस्याहं कुर्वे विवृतिमुज्ज्वलाम् ॥ १ ॥ अथातः सुप - -
- - - - - कानीयसूत्रशेष ऋजुपक्षस्यानुव्याख्यास्यामः । अत्राथशब्दो
मंगलार्थः । आनन्तर्यार्थो वा...

इति पूरणभाष्ये याज्ञिकदेवकृतौ प्रथमा कण्डिका ॥

चयनमवचने यथायोगं योगशब्देन वर्धयिष्यो बाह्या इत्यादिवक्ष्य-
माणयुक्तिरभिधीयते योगमनतिक्रम्य यथायोगम् ...

इति याज्ञिकदेवकृतौ पूरणभाष्ये द्वितीया कण्डिका ॥

लोकं पृणाः विविच्य कथ्यन्त इति शेषः—द्विसाहस्री प्रथमा...

॥ ३ ॥ इति याज्ञिकदेवकृतौ पूरणभाष्ये तृतीया कण्डिका ॥

द्वितीयायाः शक्तिषु जंघामात्री द्वितीयायां चितौ सर्वाद्यु सुख-
क्तिदश...

॥ ४ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये चतुर्थी कण्डिका ॥

प्रथमया तृतीयोक्ता तृतीया चितिः प्रथमया चित्वा उक्तः...

॥ ५ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये पञ्चमी कण्डिका ॥

द्वितीयावच्छतुर्थी चतुर्थी चितिर्द्वितीयावद्भवतीति शेषः ...

॥ ६ ॥ इति श्रीयाज्ञिकदेवकृते पूरण- - - - - (अस्मात् पञ्च-
मेकं गतम्)

॥ ७ ॥ इति श्रीयाज्ञिकदेवकृते पूरणभाष्ये सप्तमी कण्डिका ॥

अथ धिष्ययानां पूरणमुच्यते । सू० । धिष्येषु न पादलोकाः ...

॥ ८ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये अष्टमी कण्डिका ॥

सू० अथातः सर्वासां पक्षेष्टकानां समासेन संख्यां प्रमाणान्वनु-
व्याख्यास्यामः ।

च०—शास्त्रान्ते मंगलमाचरति ।

अयुतं च सहस्रं च शतं च सप्ततिस्तथा ।

संख्यैषा शांडिलस्यामेस्तस्मै च मुनये नमः ॥

इति श्रीसम्राट् स्थपत्यभिचिदेकोनत्रिंशत्क्रतुत[कृ]न्महायाज्ञिकप्र-
जापतिसूनुना याज्ञिकदेवेन कृतं पूरणभाष्यं समाप्तम् ॥ संवत् १५६७
अषाढादि भावणकृष्णद्वितीयायां तिथौ मृगशशिलांजनवासरे धनि-
ष्ठानक्षत्रे अश्लेषा श्रीमदिलमहादुर्गाभ्यन्तरनागरज्ञातीयाभिचिस्सबाद्
स्थपतिमहायाज्ञिकश्रीगोपालसुतदेवीदासेन आत्मनां अध्यापनाव अ-
न्येषामीक्षणाय च पूरणभाष्यं स्वयमेव लिखितम् । महाराजाधिरा-
जश्रीभीमेन्द्रस्य साम्राज्ये । लेखकपाठकयोः स्वस्त्यस्तु ॥

No. 58.

नैगेयानामृक्षु दैवतम् ।

आ०—ॐ नमः सामवेदाय ॥ ॐ अथार्षमार्धिकस्वामेधिरेहि

त्वामग्ने भरद्वाजो बार्हस्पत्योर्भि मेधातिथिः काण्वः प्रेष्ठमुशकाव्य-
स्त्वन्नः सुदीतिर्वार्हद्विरसः सौहोत्रः पुरुमीढो वा तेवश्यः कण्वोऽग्ने
सुमित्रो वाध्यश्चो वध्यश्चो वानूपः ॥ १ ॥...

प्रथमः प्रपाठकः ।

पुरुदीर्घतमा औतथ्यः प्रहोत्रेमेयजिष्ठो विश्वामित्रो गाथिनोऽग्ने
राहूगणो गोतमो जज्ञानस्त्रित आत्थ उत हरिर्विडिः काण्व ईडिश्च-
नस्तस्य श्रुष्टीव्यश्चमनावैयश्चोपभरद्वाजौ बार्हस्पत्यः ॥ १ ॥ ...

द्वितीयः प्रपाठकः ।

उक्त्वा प्रगाथः काण्वो गिर्वणो विश्वामित्रो गाथिनः ...

तृतीयः प्रपाठकः ।

इमे वशिष्ठो मैत्रावरुण इमे शौनको गृत्समदः ...

चतुर्थः प्रपाठकः ।

गृणे प्रगाथः काण्वो यस्य भरद्वाजो बार्हस्पत्य ऐन्द्रनृमेधः ...

पञ्चमः प्रपाठकः ।

उपसद्वे अमहीयुरांगिरसः पुनानो बृहन्मतिरांगिरस आविशन्न-
सितः । ...

षष्ठः प्रपाठकः ॥ इति छंदस्यार्थम्—

इन्द्रशंयुर्वार्हस्पत्य इन्द्रो वशिष्ठो मैत्रावरुणो यस्येदमुच्छुशेपः ...

आरण्यकमार्थं समाप्तम् ।

अथोत्तरमुपासितः काश्यपो देवलो वादविकश्यपो मारीचः ...

इति नैगेयानामृक्षुमार्थं समाप्तम् ।

इति प्रथमः प्रपाठकः ।

ई नमः ॥ वेदविद्भ्यो नमस्कृत्य नैगेभ्यस्तु विशेषतः ॥

तृचर्चार्चपादानां तेषां वक्ष्यामि दैवतम् ॥ ...

च०—तृतीये देवाश्चतुर्थे एकादशे चाभिः सप्तमे भद्रं द्वे वैश्व-
देव्यौ ॥ २२ ॥ नैगेयानामृक्षु दैवतं समाप्तम् । द्वितीयः प्रपाठकः ।
ग्रन्थसंख्या ३५६ संवत् १७२० वर्षे द्वितीयचैत्रवदी १ शनौ
सूरजीसुतमाधवजी लिखितम् ॥

No. 60.

पाशुकानि चातुर्मास्यानि ।

आ०—ॐ नमः शिवाय ॥ अथ चातुर्मास्यानि हौत्रं लिख्यते ।
वैश्वानरपर्जन्येष्टिः । सप्तदश सामिधेन्यः ।

च०—पत्नीसंजायादि पूर्ववत् । हृदयभूलोपस्थानांतं कर्म ॥ इति
पाशुकानि चातुर्मास्यानि समाप्तानि । संवत् १७३९ वर्षे फाल्गुन-
शुदि १ शनौ लिखितं । दी । अनन्तेन ।

No. 99.

भुल्वसूत्रवृत्तिः—रामचन्द्रः ।

आ०—रामो निमिषवास्तव्यः सोमपीथी गुरुन् हरिम् ।

प्रणम्य वृत्तिमाधत्ते भुल्वसूत्रेष्वविस्तराम् ॥ १ ॥

उद्धृत्य सारभूतार्थं स्वकृताच्छुल्ववार्त्तिकान् ।

सूत्रार्थविवृतिद्वारा बालेभ्यः प्रददे स्फुटम् ॥ २ ॥

रज्जुसूत्रं वक्ष्यामः ॥

च०—शुल्वे क्रतुकृतां नेत्रे मखदशप्रकाशके ।

अबोधव्याधिकलिते वृत्तिर्भेषजमस्त्वियम् ॥ १ ॥

उच्छेत्तुं जनमोहपानवि[नि]रतं त्रातुं महीदेवता

देवैर्ब्राह्मणनामराम उदभूतस्यानुकंपापदम् ।

सम्राडन्वयगोपयाज्ञिकसुतभ्रानैयजः कृष्ण इ-

त्यास्ते तस्य कृते कृतेति विवृतिः भुल्वस्य रामः स्फुटम् ॥ २ ॥

इति निमिषीयसोमसुद्रामचंद्राचार्यकृतायां शुल्वसूत्रवृत्तौ षष्ठी
कंडिका समाप्ता ॥ संवत् १६३४ वर्षे चैत्रकृष्णभौमे अश्लेषा रेवाती-
रवास्तव्यनागरज्ञातीययाज्ञिकश्रीविश्वक - - - - -

No. 105.

सामप्रकाशनम्-प्रीतिकरः ।

आ०-यो गजवदनचरणकमलं नत्वा सामप्रकाशनं ग्रंथम् ।

विरचयति सामसमूहात्प्रीतिकरस्सारमुद्धृत्य ॥ १ ॥

च०-॥७॥मिश्रितमिदमिति सुखदं कौतुकसहितं च दुर्घटं श्लोकैः ।

प्रीतिकरेण यथाक्रममुदितं गानस्य सर्वस्वम् ॥

समाप्तमिदमिति सामप्रकाशनाख्यग्रंथम् ॥

श्वरामशरसंख्यापु[स्त]कं ग्रंथः प्रीतिकरेरितः ।

सामप्रकाशनाख्योऽयं सम्यक्संपूर्णसामगान्

[संपूर्णतामगात्] ॥

No. 106.

सामब्राह्मणम् ।

आ०-प्रजापतिर्वा इदमेक आसीन्नाहरासीन्न रात्रि-

च०-मूर्धा यत्सर्वामृद्धिमृधुवंति य एतदुपनयंति ॥ १८ ॥

इति पंचमः प्रपाठकः समाप्तः ॥ संवत् १४६० वर्षे

No. 117.

सामरथन्तराणि चत्वारि ।

आ०-॥ ॐ नमः सामवेदाय । रथन्तराणि चत्वारि ॥ आ भि

१ १ १ ४ १ २ १ १ १ १
त्वा श्रु नो नु मो वा । आ दुग्धा इव धेनव ई शा नमस्य

१ १ १ २ १ ४ १
जगतः सु वा २३ दृशाम् । आ हशा नमा २३ इंद्रा ३ । सु

^{४ २ २ ५} स्थू २३४ पा नु वा ६ । हा उ वा । ^{२ १} ई शो वा । ^२ नामिद्र सु-
^{२ २ २} स्थूपो न त्वा वाऽ ^१ अन्यो दिवि यः । न पा २३ ^{१ २} थिवाः । न जा
^{२ २ १} तो ना २३ जा ३ । ना ^४ ईष्या २३४ ता । ^१ उ वा ६ । ^{२ २ ५} हा उवा । ^५
^{२ १} न जो वा । ^२ तोन ^{२ २ २ २} जनिष्यते ^१ अश्वायतो ^२ मघवन्नो । ^२ इ वा २३ ^२ जिनाः ।
^{१ १ १} गद्यं तस्त्वा २३ हा ३ । ^४ वा मा २३४ ^१ हा ^{२ २ ५} उ वा ६ । ^५ हा
उवा ॥ दु ॥ १ ॥

^२ च०-३ पा ^{१ २} थि । ^{४ ५} अ मू ३ । ^२ चाथाः । ^२ पवमान ^{२ ३} महा २३
^{१ १ २} होइ । ^{१ १ १ १ १ १ १} त्वा ना ३१३ वा २३ इ ट् इ डा २३४ ५७ इति षष्ठः
प्रपाठकः । संवत् १७०२ वर्षे पोषसुद ८ भोमे त्रवाडी कीकाष्ठत
जीवा तथा गणेश तथा गोपालजी तथा नारायणजी हरजी मुकु-
दजी । त्र० गोपालजीयेन लिखितम् ॥

No. 120.

सोमोत्पत्तिः ।

आ०-अग्निहोत्रं हुतासीनं गार्ग्यं वृद्धि[द्धं] महामुनिम् ।

विनये[विनयेनो]पसंक्रम्य भागुरिः परिपृच्छति ॥ १ ॥

च०-इति सोमोत्पत्तिः । संवत् १७४४ वर्षे शाके १६०९
प्रवर्त्तमाने उत्तरायणगे मासोत्तम अषाढमासे कृष्णपक्षे पञ्चमी श-
निवासरे अध्याह्न शिवरामेण लिखितं त्रवाडि जागेश्वरपठनार्थम् ।

No. 203.

दत्तकसिद्धान्तमञ्जरी-बालकृष्णः ।

आ०-प्रणम्य पर(मात्मानमद्वै)तानंदविग्रहम् ।

क्रियते युक्तिमुक्ताभिर्दत्तसिद्धांतमञ्जरी ॥ १ ॥

मान्यान्प्रणम्य विहितौजलिरेष भूयो
भूयो विधाय विनयं विनिवेदयामि ।
दूष्यं वचो मम परं निपुणं विभाव्य
भावावबोधविहितो न दुनोति दोषः ॥ २ ॥

च ०—इति शौनकरीत्या पुत्रप्रतिपहविधिः ॥

सतां संतोषसिद्धयर्थं दत्तसिद्धांतमंजरी ॥

अकारि बालकृष्णेन तेन तेषां मुदेऽस्तु सा ॥ ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यसर्वतंत्रस्वतंत्रश्रीमद्वैतानंदभ-
गवत्पादारविद्भृंगायमानांतःकरणेन श्रीमत्पलहनीटकरकुलोत्तंसश्री-
मद्देवभट्टदीक्षितपंडितात्मजेन बालकृष्णशर्मणा विरचिता दत्तसिद्धांत-
मंजरी समाप्ता ।

No. 246.

प्रवरमञ्जरीसारोद्धारः—शंकरदैवज्ञः ।

आ ०—विज्ञौघध्वांतविध्वंसमार्तंडं सिंदुराननम् ।

ब्रह्मादिविबुधैः सेव्यपादपद्मं भजाम्यहम् ॥ १ ॥

रणत्र[नू]पुरसंस्कारैः कण्ठीणादिवादनैः ।

जातहर्षा प्रफुल्लास्यां भारतीं भावयाम्यहम् ॥ २ ॥

बौधायनादिसूत्राणां व्याख्याकृद्भिः पुरातनैः ।

प्रपंचितं विस्तरेण तत्संक्षिप्य मयोच्यते ॥ ३ ॥

विवाहसिद्धयै किल वैदिकानामुर्वीक्षितानामवहुश्रुतानाम् ।

संदोहगोत्रप्रवरानुपूर्व्यां विरच्यते शंकरतांत्रिकेण ॥ ४ ॥

च ०—इत्थं सगोत्रप्रवरः संदोहः परिगुंफितः ।

आदरेण बुधैर्भाव्यः क्षम्यतां मम साहसम् ॥

इति श्रीमच्छिवात्मजशंकरदैवज्ञविरचिते प्रवरमंजरीसारोद्दारे
गोत्रप्रवरनिर्णयः समाप्तः ॥ ॥

No. 281.

रुद्रकल्पद्रुमः—अनन्तदेवः ।

आ०—सिद्धिबुद्धिप्रदातारं विघ्नव्यूहविदारणम् ।

महागणपतिं वंदे लक्ष्मीविष्णवादिभिर्वृतम् ॥ १ ॥

सच्चिदानंदरूपाय शिवादेहार्धधारिणे ।

नम उँकारवाच्याय शिवायाभीष्टदायिने ॥ २ ॥

श्रीनृसिंहं रमानाथं सच्चिदानंदविग्रहम् ।

विधीन्द्रोपासितं वंदे भक्तकल्पमहीरुहम् ॥ ३ ॥

कात्यायनान्गुरुन्नत्वा श्रीमदुद्धवसूनुना ।

तन्यतेऽनन्तदेवेन रुद्रार्चापद्धतिर्मया ॥ ४ ॥

पद्धत्यो विविधा अन्या स्फुटाः संतीह यद्यपि ।

ताभ्यस्तस्या विशेषो यः पंडितैः सोऽवधार्यताम् ॥ ५ ॥

अथ काण्वमाध्यंदिन्यादिवाजसनेयीशाखानुसारेण रुद्राभिषेक-
प्रयोग उच्यते ॥.....पत्रे ४६ इति श्रीमद्विवेदी उद्धवसूनुना द्विवेदीदेवानुजेन द्विवेदी
श्रीमदनन्तदेवेन विरचिते श्रीरुद्रकल्पद्रुमे रूपकाख्यायरुद्राभिषेक-
पद्धतिः समाप्तिमगमत् ॥ अथ द्वितीयो रुद्र उच्यते ॥

च०—धीमतानन्तदेवेन श्रीमदुद्धवसूनुना ।

त्रैवेद्यमोढसंज्ञेन काशीपुरनिवासिना ॥ १ ॥

श्रुतिस्मृतिभ्य उद्धृत्य रुद्रकल्पद्रुमोर्पितः ।

मदीयनाथयोर्विष्णुवंशयोः शिवपादयोः ॥ २ ॥

मुहुर्मुहुः प्रार्थयेहं सज्जनान् शुद्धमानसान् ।

मयोक्तमिह संशोध्यं विचार्य सदसद्य यत् ॥ ३ ॥

यथ भ्रमः समुत्पन्नो ग्रंथस्यास्य विलेखने ।

सर्वात्मा तेन विश्वेशः प्रीयतां परमः शिवः ॥ ४ ॥

इति श्रीमद्विवेदी उद्धवसूनुना द्विवेदीश्रीदेवानुजेन द्विवेदी अनन्त-
देवेन - - - - -

No. 285.

लघुकारिका-कर्काचार्यः ।

आ०—श्रीदेवदत्तोप्यविनायकः पुरा

माध्यंदिनीयोप्यथ गौडवासी ।

श्रीविष्णुशर्मा इति तस्य नंदनः

स कारिकाकारवया बभूव ॥ १ ॥

च०—चतुर्विंशतितंतूनां वशिष्ठो वाक्यमब्रवीत् ।

अधिकारी सपत्नीको दंपत्योरुपविष्टयोः ॥

जलेशाभिमुखी दद्यात्प्राङ्मुखा यः [ऽपः] प्रयोगतः ॥ २७१ ॥

इति श्रीकर्काचार्यविरचिते लघुकारिकायां यजुर्वेदब्रह्मसूत्रे - - -

प्रकाशः ॥

No. 296.

विष्णुभक्तिचन्द्रोदयः—नृसिंहारण्यमुनिः ।

आ०—वंदेहं श्रीनृसिंहेशं पुण्यारण्यं प्रभूपमम् ।

च०—श्रीमन्नृसिंहमुनिना ख्यातो धर्मप्रकाशकः ।

विचार्य धर्मशास्त्राणि चक्रे ग्रंथं महामुनिः ॥

बुद्धिप्रेरककृष्णस्य पादपद्मं प्रसीदतु ।

ध्यानासमर्थजीवानामस्माकं सर्वदा स्वतः ॥

इति श्रीश्रीमन्नृसिंहारण्यमुनिविरचिते श्रीविष्णुभक्तिचन्द्रोदये

एतादृश्यादिमाहात्म्यं निर्णयषोडशकलाप्रकरणम् ॥

No. 386.

भागवतामृतम् ।

आ० श्रीगोपकुमार उवाच ॥

ब्रह्मलोकादिमां पृथ्वीमागच्छन् दृष्टवानहम् ।

पूर्वं यत्र यदासीत्तद्वंधोऽप्यस्ति न कुत्रचित् ॥

च०—अथ श्रीरामेण प्रवरकरुणाकोमलहृदा

जगच्चित्तज्ञेन प्रणयमृदुनाश्वास्य वचसा ।

व्रज द्वारावत्यां सुखमिति समादिदय गमितः

समं तां भल्लूकावलिपरिवृढेनाहमचिरात् ॥

इति श्रीभागवतामृतनाम्नीतिहासे गोलोकमाहात्म्यखंडे वैकुण्ठनामा
चतुर्थोऽध्यायः ॥

No. 402.

हरिलीला—बोपदेवः ।

आ०—नमः कृष्णाय नित्यैकसच्चिदानंदमूर्तये ।

जगत्सर्गविसर्गादिसाक्षिणेऽर्चित्यशक्तये ॥ १ ॥

श्रीमद्भागवतः स्कंधाध्यायार्थादि निरूप्यते ।

विदुषा बोपदेवेन मंत्रिहेमाद्रितुष्टये ॥ २ ॥

आनंदस्य हरेर्लीलां वक्ता भागवतागमः ।

स्कंधैर्द्वादशभिः शाखाः प्रतन्वन् द्विजसेवितः ॥ ३ ॥

सा च द्वितीये दशमे दशधाऽर्द्दशि वक्ष्यते ।

अत्र सर्गो विसर्गश्च स्थानं पोषणमृतयः ॥ ४ ॥

मन्वंतरेशानुकथा निरोधो मुक्तिराश्रयः ।

सर्गादयस्तृतीयादिस्कंधेषूक्ता दश क्रमात् ॥ ५ ॥

श्रोतुर्वक्तुश्च लक्ष्माये द्वितीये श्रवणे विधिः ।

इतीदं द्वादशस्कंधं पुराणं दशलक्षणम् ॥ ६ ॥

च०—इति भागवते लीलानुक्रमणी रमणी कृता ।

विदुषा बोपदेवेन विद्वत्केशवसूनुना ॥ १७५ ॥

हरिलीलाविवेकोऽयं हरिभक्तौर्विलोक्यताम् ।

अस्याविलोकनादेव हरौ भक्तिर्विवर्धते ॥ १७६ ॥

अतश्चे तत्त्वधीर्येषां तत्त्वे चातत्त्वधीर्नृणाम् ।

न तानानन्दयत्वेता बोपदेवस्य सूक्तयः ॥ १७७ ॥

यस्य व्याकरणे वरेण्यघटनाः स्फीताः प्रबन्धा दश

प्रख्याता नव वैद्यकेऽपि तिथिनिर्धारार्थमेकोद्भूतः ।

साहित्ये त्रय एव भागवततत्त्वोक्तौ त्रयः सस्यभु-

व्यन्तर्वाणिशिरोमणेरिह गुणाः के के नलोकोत्तराः ॥ १७८

इति श्रीबोपदेवपण्डितविरचिता हरिलीला समाप्ता ।

No. 448.

न्यायसारः—माधवदेवः।

आ०—नत्वा विश्वेश्वरं देवं गुरुं श्रीलक्ष्मणाभिधम् ।

ब्रह्मादीनां पदार्थानां विवेकः क्रियतेऽधुना ॥ १ ॥

च०—इति धारासूरनिवासिलक्ष्मणदेवात्मजमाधवदेवविरचितो

न्यायसारः समाप्तोऽयम् ॥

श्रीमन्माधवदेव इत्यभिहितो ब्रह्मांडभांडोदरे

सूरिः सूर्यनिभः शरत्कुमुदिनीबंधुप्रभाधीरभूत् ।

तत्र ब्राविडधीकृताखिलजगच्छ्रीमाधवः सूरिराद्

तत्रार्थं निखिलं विचार्य विदधौ श्रीन्यायसारं सुधीः ॥ १ ॥

गोदातीरविभूषणं पृथुयशाः श्रीलक्ष्मणाख्यः सुरो

धारासूरपुरे स्थितोऽखिलजगद्ब्योर्जुनानुपमही ।

तत्सुनुत्त्रिपुरारिराजनगरे श्रीन्यायसाराभिधं

ग्रन्थं माधवदेवपण्डित इमं ज्ञात्वाकरोदाकरम् ॥ २ ॥

No. 481.

उक्तिरत्नाकरः—साधुसुन्दरः ।

आ०—स्मृत्वा श्रीभारतीं देवीं गुरुपादांश्च भक्तितः ।

उक्तीनां संप्रहं वक्ष्ये स्वान्ययोर्हितहेतवे ॥ १ ॥

च०—खरतरेअणूषाद्य[तरमतपाथो]राशिवृद्धौ मृगांका

यत्रनपतिसभायां ख्यापितार्हन्मताज्ञाः ।

प्रहतकुमतदर्पाः पावकाः साधुकीर्त्ति-

प्रवरसदभिधानापिवासिंहा [नाःसिंहतुल्या] जयंतु ॥

तेषां शास्त्रसहस्रसारविदुषां शिष्येण शिक्षाभूना

भक्तिस्थेन हि साधुसुन्दर इति प्रख्यातनाम्ना मया ।

ग्रंथोयं विहितः कवीश्वरवचोबुद्धयोक्तिरत्नाकरः

स्वान्यानां हितहेतवे बुधजनैर्मान्यश्चिरं नंदतु ॥

इति श्रीउक्तिरत्नाकरः संपूर्णः ॥

No. 485.

कातन्त्रदौर्गसिंहीवृत्तिष्टीकासमेता ।

मू० आ०—राज्याभिषेके कनकाचलस्थः

सर्वांगदिव्याभरणाभिरामः ।

श्रियेऽस्तु वो मेरुशिरोवतंस-

कल्पद्रुकल्पः प्रथमो जिनेन्द्रः ॥ १ ॥

देवदेवं प्रणम्यादौ सर्वज्ञं सर्वदर्शिनम् ।

कातंत्रस्य प्रवक्ष्यामि व्याख्यानं शार्ङ्गवार्तिकम् ॥ २ ॥

सिद्धो वर्णसमाम्नायः । सिद्धः खलु वर्णनां समाम्नायो वेदितव्यः । न

पुनरन्यथोपदेष्टव्य इत्यर्थः । सिद्धशब्दोत्र नित्यार्यो निष्पन्नार्थः प्रसिद्धा-

र्यो वा । यथा सिद्धमाकाशं सिद्धमन्नं कांपील्ये सिद्धो देवदत्त इति ॥

टी० आ०—उँकारं बिंदुसंयुक्तं यं ध्यायंतीह योगिनः ।

कामदं मोक्षदं तस्मै उँकाराय नमो नमः ॥ १ ॥

अविरलशब्दमयौघा प्रक्षालितसकलभूतलकलंका ।

मुनिभिरुपासिततीर्था सरस्वती हरतु दुरितं नः ॥ २ ॥

पट्टकं निश्चलं कृत्वा यथा मेरुं सुनिश्चलम् ।

स्वोपाध्यायं नमस्कृत्य ततो व्याख्यानमारभेत् ॥ ३ ॥

देवदेवं प्र० ४

प्रणम्य योगिभिर्वैद्यं जिनं सज्ज्ञानभास्करम् ।

शब्दशास्त्रप्रणेतारं वक्ष्ये मुग्धप्रबोधकम् ॥ १ ॥

दिवूच् क्रीडाजयेच्छापण्युतिस्तुतिकांतितिषु । दिव् दीव्यंति

क्रीडंति स्वर्गेऽप्सरोभिः सह विलसंतीति देवाः ।

मू० च०—दौवारिकः द्वौवा[द्वा]रपालिकः सौवरः [श्वः] एवम-
न्येऽन्यनुसर्त्तव्याः । इति दौर्गसिंहां वृत्तौ तद्धितप्रकरणं समाप्तम् ॥

टी० च०—द्वारे नियुक्तो दौवारिकः तेन वी० कण्प्र० पश्चात्
अनति० द्वारादीनां चा(वा)पदाद्योरपि वृद्धिः । इति दौर्गसिंहां वृत्तौ
तद्धितप्रकरणं दुंदकम् ॥ ॥

No. 486.

कातन्त्रशिखासंदोहः—वा—कलापव्याकरणसूत्राणि ।

आ०—उक्तानुक्तदुरुक्तानां चिंता यत्र प्रवर्त्तते ।

तच्छास्त्रं वार्तिकं प्राह्ववार्त्तिकज्ञा विपश्चितः ॥ १ ॥

च०—कृताकृतप्रसंगि यल्लक्षणं तन्नित्यं लक्षणसन्निपाते तदनुपरो-
ध्य कार्यमिति । कातन्त्रे परिभाषासूत्रसंदोहः समाप्तः ॥

उँ नमः पार्श्वनाथ ॥ अष्टौ स्थानानि वर्णानां...

हकारं पंचमैर्युक्तमंतस्थाभिश्च [मंतःस्थैश्चाभि]संयुतम् ।

उरस्थं तं विजानीयात्कठचमाद्वरसंयुतम् ॥ १ ॥

इति कातंत्रे शिक्षासंदोहः समाप्तः ॥ इति कलापव्याकरणसू-
त्राणि संपूर्ण[र्णानि] ॥

No. 487.

कातन्त्रोत्तरं सिद्धानन्दापरनामकम्-विजयानन्दः ।

आ०-नाम्नां । वस्तुवाचीनीति । ननु किं भावरूपमथाभावरूपं
यदि बोभयरूपमाहोस्विद्भावाभावविनिर्मुक्तं वस्त्विति ।

च०-अथः शिरसां वेदतिष्ठं । अथः स्यन्दं तिरस्यन्दि नम-
स्करोति पुंस्करोति च वृद्धयते । घोषवति तु नेदं लक्षणम् । अत्रो
भोजनमित्यादि ॥

इति विजयानन्दविरचिते कातन्त्रोत्तरे सिद्धानन्दापरनाम्नि
समासप्रकरणं समाप्तम् ॥

No. 495.

दशबलकारिका ।

आ०-ये धातवः संति गणांतरेषु वर्णार्थनिर्देशपदैरभिज्ञाः ।

विभिन्नशब्दप्रतिपादनार्थं रूपाणि तेषां समुदाहरिष्ये ॥ १ ॥

च०-यः शक् शक्तौ कथितो दिषादौ

स तु प्रसिद्धः स्वरितानुबन्धः ।

रूपद्वयं शक्यति शक्यते च

शक्नोति नङ् यस्य तु शक्नुते च ॥ ३६ ॥

द्वात्रिंशता श्लोकनिबन्धनेन

धातूनसौ स्वीकृतवान्महाधीः ।

स व्यापकोयं सुतरां प्रसिद्धो

बलौतरो विंशतितुल्यभागः ॥ ३७ ॥

दृष्टिस्ते विषमा तनौ विरचिता भूतिमुखे पंचता
 पाणौ ब्रह्मशिरो गले च गरलं दोषाकरो मस्तके ।
 एतेनैव परिच्छदैः पशुपते के त्वां नमस्कुर्वते
 यद्येषा सुरवृन्दवन्दितपदा मौलौ न भागीरथी ॥ ३८ ॥
 इति दशबलकारिका समाप्ता ॥ संवत् १७८३.

No. 500.

न्यायार्थमञ्जूषा-हेमहंसगणिः ।

भा०—ईरूपाय नमः श्रीमद्भैमव्याकरणाय च ।

श्रीसोमसुंदरगुरुत्तंसाय च नमो नमः ॥ १ ॥

अथ ये तु शास्त्रे सूचिता लोकप्रसिद्धाश्च न्यायास्तदर्थं यत्नः
 क्रियते ।

स्वरूपं शब्दस्याऽशब्दसंज्ञा ॥ १ ॥

सुसर्वार्थादिक्शब्देभ्यो जनपदस्य ॥ २ ॥

च०—श्रीसूरीश्वरसोमसुंदरगुरोर्निदेशेषशिष्टायणी-

गच्छेद्रः प्रभुरत्नशेखरगुरुर्देदीप्यते सांप्रतम् ।

तच्छिष्याभ्रमहेमहंसगणिना न्यायार्थमञ्जूषिका-

वक्षस्कार इहांतिमोऽबुधिमितः सन्न्यायरत्नैर्भूतः ॥ ४ ॥...

श्रीमच्चांद्रकुले पुराजनि जगच्चन्द्रो गुरुर्यस्तपा-

चार्यख्यातिमवाप तीव्रतपसा तस्यान्वये जायते ।

प्रौढश्रीवरदेवसुंदरगुरुस्तत्पट्टपूर्वागिरेः

भूंगे श्रीप्रभुसोमसुंदरगुरुर्भानुर्नवीनोभवत् ॥ ७ ॥

यतः ।

भानोर्भानुशतानि षोडश लसंत्येकत्र मास्याश्विने

यच्छिष्यास्तु ततोऽधिका अपि महीमुद्योतयन्ते सदा ।

तस्याहं चरणानुपासिषि सदा श्रीमत्तपागच्छय-
क्षोणीविभ्रुतसोमसुंदरगुरोश्चारित्रिचूडामणे(ः) ॥ ८ ॥
अपि च ।

मारिर्येन निवारिता छुरकृता संसूय शान्तिस्तवं
स श्रीमान्मुनिसुंदराभिधगुरुर्दीक्षागुरुर्मेऽभवत् ।
यस्य इयामसरस्वतीति बिरुदं विख्यातमुर्वीतले
गुर्वी श्रीजयचंद्रसूरिगुरुरप्याधात्वसत्ति स मे ॥ ९ ॥
सांप्रतं तु जयंति श्रीरत्नशेखरसूरयः ।
नानामंथकृतस्तेपि पूर्वाचार्यानुकारिणः ॥ १० ॥
एतानाचार्यहर्यक्षान्प्रत्यक्षानिव गौतमान् ।
वीतमायं स्तुवे स्फीतश्रीतपागच्छनायकान् ॥ ११ ॥
किंच ।

हैमव्याकरणं महार्णवमिव व्यालोच्य मंजूषिका-
संपूर्तिप्रमितान्यऽमून्यधिनवं सङ्ग्राह्यरत्नानि यत् ।
तत्सर्वं यदवाप्रबोधकणिकासिद्धौषधीजुंभितं
विद्यासिद्धिमिमं हृदि प्रणिदधे चारित्ररत्नं गुरुम् ॥ १२ ॥
त्रिन्मयानां मयामीषामृषीणां सुप्रसादतः ।
हैमहंसाभिधानेन वाचनाचार्यतायुजा ॥ १३ ॥
श्रीमद्विक्रमवत्सरे तिथितिथौ १५१५ शुक्लद्वितीयातिथौ
पूर्वाह्णे मृगलाञ्छने मृगशिरःशृंगाग्रशृंगारिणि ।
शुक्रस्याहनि शुक्रमासि नगरे श्रीसागरेऽहम्महा-
वादे निर्मितपूर्तिरेष जयताड्यः सुधीवल्लभः ॥ १४ ॥

इति श्रीतपागच्छपुरंदरश्रीसोमसुंदरसूरिस्वदीक्षागुरुश्रीमुनिसुंदर-
सूरिश्रीजयचंद्रसूरिप्रमुखश्रीगुरुसांप्रतविजयमानश्रीगच्छनायकपरमगु-

रुश्रीरत्नशेखरसूरिचरणकमलसेविना महोपाध्यायश्रीचारित्ररत्नग-
णिप्रसादप्राप्तविद्यालयेन वाचकश्रीहेमहंसगणिना स्वपरोपकाराय
संवत् १५१५ वर्षे ज्येष्ठसुदि द्वितीयायां निर्मितेयं न्यायार्थमंजूषा-
नाम्नी न्यायवृहद्वृत्तिश्चिरं नंदतात् ॥

प्रत्यक्षरं गणनया ग्रंथेऽस्मिन्मानमागतम् ।

सहस्रत्रितयी पंचाशीतिः श्लोकाश्च साधिकाः ॥ १५ ॥

ग्रंथाग्रं श्लोकाः ३०८५ अक्षर २१ ॥ श्रीन्यायार्थमंजूषानाम्नी
न्यायवृहद्वृत्तिः संपूर्णा । सूत्रसहितवृत्तिग्रंथाग्रं श्लोका ३१५४ ॥

No. 502.

परिभाषाभास्करः—अभिहोत्री हरिभास्करः ।

आ०—आखण्डलादिसुरमण्डलमण्डनं त-

मुहण्डकोकविरहानलदण्डचण्डम् ।

ईडे ऽहमत्र बहुशोधितपद्मकाण्डं

मार्त्तण्डमंधतमसं प्रति कालदण्डम् ॥ १ ॥

श्रीगुरुन् पितरौ नत्वाऽभिहोत्री भास्कराभिधः ।

भास्करं परिभाषाणां तनुते बालबुद्धये ॥ २ ॥

युक्तायुक्ताभिज्ञं वन्द्यं भूयो २ विद्वद्वृन्दम् ।

नामं नामं याचे मंदो मांघं चेदं शोध्यं सम्यक् ॥ ३ ॥

मऽह्नी मऽह्नीकया तुल्या खरैरिव खलैर्यदि ।

नादृतेयं कृतिस्तस्मादस्माकं हानिरस्ति का ॥ ४ ॥

च०—अव्यभिचारि सत्त्वम् । अत्रोत्पत्तिमत्स्वपि पदार्थेषु स-
च्छब्दः संबंधं न व्यभिचरतीति तत उत्पन्नो भावप्रत्ययः ॥ क्रिया-
संबन्धेनाहापितु सामान्यम् । इदं च भर्तृहरेर्वचनम् । यत्तु मथुरा-
नाथभट्टाचार्या वदन्ति पाणिनिवचनमिदमिति तदतिरभसादिति ध्येयम् ।

वेदोदितेन विधिना हयमेधमुच्चै-
 श्चक्रे तथा क्रतुशतानि महाधनानि ॥ ५ ॥
 आसन् पूर्वं मानसिंहादयो ये
 भास्वद्वंद्याः क्षोणिपालाः कियंतः ।
 चक्रुर्भूमिं भूमिपालान्वशे ते
 श्रौते मार्गे नैव निष्ठामवापुः ॥ ६ ॥
 राजाधिराजो जयसिंह एव
 तद्वंशजः प्राक्तनपुण्यपुंजात् ।
 संभावितो दक्षिणदिग्भिर्जैत्रैः
 श्रद्धालुरासीच्छ्रुतिधर्म एव ॥ ७ ॥
 पपाठ वेदं विदधेऽग्निहोत्रं
 चकार यज्ञान्विविधान्सदैव ।
 धनं ददौ ब्राह्मणपुंगवेभ्यो
 ग्रामान् गजांश्चापि तुरंगमांश्च ॥ ८ ॥
 बभौ स तस्य क्रतुराट् तदानीं
 महेंद्रसंस्पर्धिसमृद्धिभाजः ।
 अत्रागतश्चेन्नकुलः स दैवा-
 त्स्वर्णार्धिपार्थोऽथ भविष्यदेव ॥ ९ ॥

वेदव्यासतनुः पुराणमनने तर्कागमे गौतमो
 वेदांतार्थविवेचने विधिसुतः काव्येषु काव्योऽपरः ।
 शेषो व्याकरणे कलास्रकुशलो गर्गस्तथा ज्यौतिषे
 नानाशास्त्रविवक्षणो जयहरिः क्षोणीशमुख्योऽभवत् ॥ १० ॥

आ- तस्मादजायत गुणैकनिधिर्वरेण्यो
 विद्यानिधिर्विनयवारिधिरुद्धतारिः ।

कृष्णा (अथ) श्रीचरणोपसत्तिमवाप्य संप्राप्तमतिप्रकर्षः ।
क्षेमैर्द्रस्तरिर्हरिभद्रसूनुः सारस्वते टिप्पणमभ्यधत्त ॥ १ ॥
व्याख्यागुणात्परीक्षेह चिरं नंदंतु -----

No. 575.

परमार्थबोधः—मुकुन्दः ।

आ० ॥ ॐ नमः परमात्मने पुराणपुरुषोत्तमाय ॥
अगुणाय गुणाढ्याय स्वात्मनेऽनन्तरूपिणे ।
शुद्धाय स्वप्रकाशाय श्रीराममुनये नमः ॥ १ ॥
निर्गुणस्याप्रमेयस्य शुद्धस्याप्यमलात्मनः ।
कथं सर्गादिकर्तृत्वं ब्रह्मणोऽप्युपपद्यते ॥ २ ॥

च०—इति मुकुन्दमुनिना वेदांतविवेकविरचितं श्रीरामचंद्रनाथप्रसा-
देन माध्यंदिनीशाखायां परमार्थबोधपूर्वकांडं समाप्तम् ॥

No. 661.

अलंकारमञ्जरी—निर्मलः ।

आ०—कपोललंबिरोलंबविंबकोलाहलाकुलम् ।
अंबालंबानुरागाढ्यालंबे लंबोदराननम् ॥ १ ॥
ज्ञातुमिच्छंत्यलंकारानल्पेन श्रवणेन ये ।
कुर्वंतु कर्णयोरुच्चैः कर्णालंकारमञ्जरीम् ॥ २ ॥

च०—अर्थालंकारजातं हि मुख्यमेतावदेव हि ।
अन्ये वैकल्पिकाः सर्वे विज्ञेयाः किमु तद्गवाः ॥ ४३ ॥
काद्यां वल्लभभट्टस्य पुत्रेण निरमाय्यसौ ।
निर्मिता त्रिम्म[निर्म]लाख्येन रम्यालंकारमंजरी ॥ ४४ ॥
॥ इत्यर्थालंकारमंजरी समाप्ता ॥

No. 676.

किरातकाव्यं सटीकम्-मू० भारविः, टी० मल्लाहयः ।

टी० भा०—नत्वा परं ज्योतिः शिवं गणेशं
 वाणीं भवानीं च गुर्वह्निपद्मम् ।
 आशापुरां स्वां कुलदेवतां च
 भिल्लाख्यकाव्यस्य वृत्तिं रचिष्ये ॥ १ ॥
 श्रीवच्छ[त्स]लः पुष्करवंशवर्यो
 ज्योतिर्विदां सुज्ञः द्विजामगण्यभूत् ॥
 जयरामनामा तत्सूनुरासी-
 त्तर्कादिविद्याकुशलोऽतिविद्वान् ॥ २ ॥
 तदात्मजो राजसभासु माम्यः
 पुराणविद्यातिदक्षः शुकाह्वः ।
 कृतेयं सुज्ञातनुजेन तस्य
 मल्लाहयेनैव स्वबोधनाय ॥ ३ ॥

वृत्तयः प्रचुराः संति अस्यामे भारविकृतेः ।
 तथापि तन्यतेऽस्माभिर्नूतना बालबोधिनी ॥ ४ ॥
 घंटापथमतं गृह्य स्वात्मबुद्धयनुसारतः ।
 श्रीमनोहरजित्तस्य गुरोः पुनरनुज्ञया ॥ ५ ॥
 छंदसो लक्षणं नोक्तमलंकारस्य चात्र वै ।
 शुद्धार्थप्रकाशिनी चेयं ज्ञातव्या विबुधोत्तमैः ॥ ६ ॥

च०—इति श्रीकिरातार्जुनीये महाकाव्ये लक्ष्म्यंके श्रीभारविकृतौ
 तस्य व्याख्यायां बालबोधिनीसमाख्यायां अर्जुनसंवरप्रदानो नामा-
 ष्टादशः सर्गः समाप्तिमकाणीत् ॥

No. 698.

चिमनीचरितम्—नीलकण्ठः ।

आ०—आसीदासी[शि]र्वचनविषयः पश्यतामामनाज्वं [आननाज्वं]
 सोदर्यो[सौंदर्यो]तःकरणमवनीकौतुकं काव्यतत्त्वम् ।
 स्फूर्तेर्मूर्त्तिर्मदनमहिमा भारतीभागधेयं
 क्रीडास्थानं रसिकमनसां श्रीदयादेवदर्मा ॥ १ ॥
 चेतोवृन्दान्यलहविरदीखानसीमंतिनीनां
 यस्मिन्नमौ शलभकुलवद्भेजिरे झंपपातान् ।
 विभ्राणो यः किमपि ललितं लोचनालेखमोजः
 स्त्रीणामासीदवनिबलये मोहनो मोहिनीनाम् ॥ २ ॥
 सोऽयं देवादलहविरदीखाननामानमेत्य
 म्लेच्छाधीशं प्रकटितगुणः स्वीचकारान्नवृत्तिम् ।
 तत्राप्येषः स्मरसहचरे वर्त्तमानो वयस्य-
 प्युत्सुको[उत्सिक्तां]तःपुरमृगदृशां पाठनस्याधिकारी ॥ ३ ॥
 का[का]सौ विप्रः क्व च परिचर्योतःपुरस्त्रीषु योयं
 नीरूपाणां गलितवयसां युक्त उक्तोऽभियुक्तैः ।
 इत्यज्ञानादपरिगणयन्म्लेच्छराजोऽन्वजाना-
 देतत्कार्थं पठितुमनिशं मानिकामां नताङ्गी(म्) ॥ ४ ॥

च०—रस एव स ईश्वरः श्रुता-

विति निर्णीतमतोऽभिधीयते ।

चिमनीचरिते रसाश्रयं

वचनं चेभम[वेतन]मश्रमः श्रमः ॥ १०२ ॥

रिक्तीकृते निजतया भवभूतिमुख्यै-

भिक्षाटनं कृतवता[तः] पुनरुज्ज्वल्या ।

क्षेत्रे यदत्र खननेन ममार्थलाभो
 यः कोप्यभूदिह महेशकृपैव हेतुः ॥ १०३ ॥
 शुक्लजनादनपुत्रो वच्छा[त्सा]चार्यस्य दौहित्रः ।
 पठितालंकृतशास्त्रो भर्तृश्रीमंडनच्छात्रः ॥ १०४ ॥
 हीराभिधानपातिव्रतमहसि प्राप्तिनिजन्मना[निजजन्मा] ।
 कविनीलकंठशर्मा निरमाच्चिमनीचरित्रमिदम् ॥ १०५ ॥
 महिस्मुनींद्रदु [महीमुनींद्र] मितेब्देशतिक्रांते विक्रमादित्यात् ।
 शिवरात्रौ शिवपदयोर्निजकृतिराधायि नीलकंठेन ॥ १०६ ॥
 इति श्रीनीलकंठकविकल्पितं चिमनीचरितं समाप्तम् ॥

No. 711.

नलोदयकाव्यं सटीकम्—मू०रविदेवः ।

टी० प्रज्ञाकरमिश्रः ।

टी०आ०—कंकणफणिराजमणिं दीपधिया वदनमारुतैरसकृत् ।

निर्वापयति कुमारे सगिरिसुतो जयति सस्मितः शंभुः ॥ १ ॥

नलोदयस्य सहसा दुरुहस्य सुबोधिनीम् ।

क्रियमाणस्य मे कुर्वदूपोस्तु शरणं शिवः ॥ २ ॥

तत्रभवान् कालिदासः प्रारिप्सितग्रंथसमाप्तिप्रतिबंधकविघ्नविधाताय

श्रीकृष्णस्मरणरूपमंगलमादौ निबध्नाति । हृदयेति ॥

टी०च०—श्रीमिश्रानंदकस्त्वासीन्महोपाध्यायलक्षितः ।

पुण्यग्रामसभाजिता यष्टा वाणीमयः सुधीः ॥ १ ॥

वेदेनैव त्रिभिं कविं नयतैस्तर्केण वाचस्पतिं

वेदान्तेन शिवं मनुस्मृतिगणैर्ज्योतिश्चयैर्भास्करम् ।

व्याकृत्येन फणाधरं क्षितिधरं नागाधिपं छंदसा

धर्मो यस्य विजेतुमंचति परं सांख्येन चार्वाकपम् ॥ २ ॥

तत्त्वानुः सुकृती क्षितीश्वरकृपापात्रः सुहृत्पालको
 नानाशास्त्ररतो महापद्युतोपाध्यायसंज्ञान्वितः ।
 सत्तर्कायतकाननोद्यतचलद्वादीन्द्रदंतावल-
 भ्रेणीमर्दनचातुरीचणहरिर्विद्याकरो मैथिलः ॥ ३ ॥
 तस्यापजोऽभूद्विबुधाग्रगंता प्रभाकरः सञ्जनतापहर्ता ।
 गुणालयश्रीशपदानुमंता शास्त्रेषु दक्षः कुधियां नियन्ता ॥ ४ ॥
 स्वल्पेन वयसा तेन कृता टीका सुबोधिनी ।
 पूर्वाचार्यकृतीर्वीक्ष्य सुधियां पद्यतां मुदे ॥ ५ ॥

इति श्रीमैथिलप्रज्ञाकरमिश्रप्रणीतायां नलोदयटीकायां सुबोधिण्यां

चतुर्थ उच्छ्वासः ॥ ४ ॥ समाप्तेयं सुबोधिनी टीका ॥

नलोदयकाव्यं सावचूरि-मू० रविदेवः ।

च०-४४ ॥ इति नारायणसुतश्रीरविदेवविरचिते नलोदय-

काव्ये चतुर्थोच्छ्वासः समाप्तः ॥ ४ ॥

No. 715.

नेमिदूतकाव्यम्-विक्रमः ।

आ०-प्राणित्राणप्रवणहृदयो बंधुवर्गं समग्रं

हित्वा भोगान्सह परिजनैरुग्रसेनात्मजां च ।

श्रीमान्नेमिर्विषयविमुखो मोक्षकामश्चकार

स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥ १ ॥

च०-तदुःखार्थं प्रवरकविना कालिदासेन काव्या-

दंत्यं पादं सुपदरचितान्मेघदूताद्वृहीत्वा ॥ २ ॥

श्रीमन्नेमिश्चरितविशदं सांगणस्यांगजन्मा

चक्रे काव्यं बुधजनमनःप्रीतये विक्रमाख्यः ॥ १२६ ॥

इति मेघदूतांत्यपादविरचितं नेमिदूताभिधानं काव्यं समाप्तम् ॥

No. 716.

नैषधस्य टीका-लक्ष्मणः ।

आ०-सर्गस्थित्युदितं सुवर्णघटितप्रासादलंकारिता-

मापन्नं कमनीयवृत्तरचितश्लोकं प्रकांडाकृतिम् ।
 कल्पोद्धोधकृदन्वयांचितपदं सङ्घर्षनीयस्थितिं
 श्रीवलमीकभुवः प्रबंधमिव तं श्रीरामभद्रं भजे ॥ १ ॥
 श्रीपंक्तिरथपादाङ्गरोलंबीकृतविग्रहम् ।
 पितरं रामकृष्णाख्यं नौमि विद्याविशारदम् ॥ २ ॥
 स्पर्धामग्निनिवेशादुमया प्राप्तामुमासमाख्यां ताम् ।
 द्युनदीनिर्मलचित्तां मातरमेकां सतीं सदा वंदे ॥ ३ ॥
 आ पूर्वाचलमा च पश्चिमगिरेरूर्वाभृतां शेखर-
 प्रोताधिष्ठितप्रांतमद्भुतवपुः श्रीलक्ष्मणामांचितम् ।
 वंदे विष्णुपदाश्रयं दिनकरं स्वभ्रातरं सर्वदा
 सत्कर्मप्रतिपादनार्थमुदितं प्रक्षिप्तदोषागमम् ॥ ४ ॥
 गणेशाय नमस्कृत्य पितृभ्यामयजन्मने ।
 करोमि नैषधव्याख्यामन्यादृष्टपथानुगाम् ॥ ५ ॥
 संति यद्यपि सद्वाख्या बुधानां नैषधे शतम् ।
 तथाप्यमुष्या वैदग्धीं केचिद्विज्ञातुमीशते ॥ ६ ॥

सर्गः १.

No. 725.

पद्यतरंगिणी-सटीका-व्रजनाथः ।

आ०टी०-गुरुचरणसरोजद्वंद्वमाधाय चित्ते

किमपि तदनुकंपालब्धबुद्धिप्रभावः ।

इह सुललितभङ्गान्योक्तिपद्यानि सम्यक्

परिकलनरहस्यान्यर्थतः सूचयामि ॥ १ ॥

अ० मू०—खद्योतो द्योतते तावद्यावन्नोदयते शशी ।

उदिते तु सहस्रांशौ न खद्योतो न चंद्रमाः ॥ १ ॥

च० मू०—धन्यः स ते विधाता धन्यो वंशः स यत्र जातोसि ।

जीवयसि मूर्छितमपि न जगत्प्राणदानेन ॥ १०२ ॥

इति पद्यतरंगिण्यां व्रजनाथकृतश्लोकसंग्रहे द्वादशस्तरंगः ॥ २३ ॥

च० टी०—यस्तीक्ष्णांशुकुले बभूव विमले श्रीमान्धराधीश्वरः

पृथ्वीराज इति प्रभावमहितः प्रत्यर्थिजेता रणे ।

श्रीकूर्मान्वयभूषणं नरहरिप्रेमैकपात्रं श्रियो-

लीलासद्गुणैकधाम सकलक्षोणीशचूडामणिः ॥ १ ॥

तदंशे सततावदातचरितः प्रौढप्रतापानल-

ज्वालाजालविदीपितारिनिवहः सच्छालनिष्णातधीः ।

देवब्राह्मणपूजकोऽतियशसा कुर्वन्सितं भूतलं

जातः श्रीजयसिंह इत्यभिधया ख्यातो धराधीश्वरः ॥ २ ॥

के नाभवच्चतुपतयो बत विक्रमाद्याः

केनाप्यकारि नहि तेषु तुरंगमेधः ।

अस्मिन् युगे निखिलभूपतिसार्वभौम-

स्तद्यज्ञकृद्विजयते जयसिंह एकः ॥ ३ ॥

पारीक्षितोपि विदधे हयमेधमुच्चै-

स्तत्रापि शापमयमुत्तमपूरुषोपि ।

राजाधिराजजयसिंहनृपश्चकार

निर्विघ्नेनमधुना भगवत्पसादात् ॥ ४ ॥

योऽदाद्वनीपककुलेषु सुवर्णपूगा-

नभःकणानिव नभःस्थितवारिवाहः ।

वेदोदितेन विधिना हयमेधमुच्चै-
 श्चक्रे तथा क्रतुशतानि महाधनानि ॥ ५ ॥
 भासन् पूर्वं मानसिंहादयो ये
 भास्वह्वंश्याः क्षोणिपालाः कियंतः ।
 चक्रुर्भूमिं भूमिपालान्वशे ते
 श्रौते मार्गे नैव निष्ठामवापुः ॥ ६ ॥
 राजाधिराजो जयसिंह एव
 तद्वंशजः प्राक्तनपुण्यपुंजात् ।
 संभावितो दक्षिणदिग्बिजैर्द्वैः
 भद्रालुरासीच्छ्रुतिधर्म एव ॥ ७ ॥
 पपाठ वेदं विदधेऽग्निहोत्रं
 चकार यज्ञान्विविधान्सदैव ।
 धनं ददौ ब्राह्मणपुंगवेभ्यो
 ग्रामान् गजांश्चापि तुरंगमांश्च ॥ ८ ॥
 बभौ स तस्य क्रतुराट् तदानीं
 महेंद्रसंस्पर्धिसमृद्धिभाजः ।
 भत्रागतश्चेन्नकुलः स दैवा-
 त्स्वर्णार्धिपार्श्वोऽथ भविष्यदेव ॥ ९ ॥

वेदव्यासतनुः पुराणमनने तर्कागमे गौतमो
 वेदांतार्थविवेचने विधिसुतः काव्येषु काव्योऽपरः ।
 शेषो व्याकरणे कलासुकुशलो गर्गस्तथा ज्यौतिषे
 नानाशास्त्रविचक्षणो जयहरिः क्षोणीशमुख्योऽभवत् ॥ १० ॥

तस्मादजायत गुणैकनिधिर्वरेण्यो
 विद्यानिधिर्विनयत्रारिधिरुद्धतारिः ।

श्रीमाधवो लसदुमाधवमाधवाञ्ज-

योनिष्वभेदमतिरद्भुतदानशक्तिः ॥ ११ ॥

काष्ठं कल्पतरुः सुमेरुरचलश्चितामणिः प्रस्तरः

कामं कामगवी पशुः सुरपतिर्वृद्धश्च गोत्रभिन् ॥

चंद्रो हंत कलंककीलिततनुः क्षारान्वितः सागर-

स्तेनायं जगतीनिरुपमतमः श्रीमाधवः क्षमाधवः ॥ १२ ॥

यश्चोर्वीतलसर्वभौममुकुटालंकारहीरायितः

स्फूर्जद्दिव्ययशःसुधांशुविसरद्रोचिच्छटाभासुरः ।

मध्याह्नार्ककरप्रकर्षविजयिषोद्यत्प्रतापोदयो

दानोद्रेकतिरस्कृतामरतरुस्वर्धनुर्चितामणिः ॥ १३ ॥

मूर्त्तो धर्म उदेयिवान्किमथवा निष्पारिजातोऽभव-

त्स्वर्गः किं सकलः कलानिधिरगात्कर्णोऽवतीर्णः किमु ।

पार्थोऽयं किमुपागतः पृथुरथो पृथ्वीवियोगानुरो

यं वीक्ष्येति निरंतरं कविमुखादर्वति वाग्वीचयः ॥ १४ ॥

युधिष्ठिरो भीमसेनस्तथैव यशसार्जुनः ।

नकुलातिक्रमी भाति सहदेवोऽच्युतो रणे ॥ १५ ॥

यं प्रोहं डविलेशयेशविलसद्दोर्दंडचंडीभव-

त्कोदंडं रणमूर्ध्नि खंडपरशोराक्रम्य भासं स्थितम् ।

आलोक्यालसलोचनाः सरभसं नृत्यन्ति देवांगनाः

कंपन्ते हरयश्चलन्ति गिरयस्त्रस्यन्ति सर्वे रथः [र्वेऽरयः] ॥ १६ ॥

प्रोशत्कीर्त्तितितानमथिडत[मंडित]नवन्नन्दांडभांडोदरे

यस्मिन्भूमिपतौ प्रशासति भुवं सौभाग्यभव्यायुधि ।

चांचल्यं चपलासु चंद्रवदनानेत्रांचले तीक्ष्णता

चब्रे लक्ष्म करग्रहः परिणये लोकेषु नैवाभवत् ॥ १७ ॥

आवासो निधिसंपदां रणभुवि त्रासः प्रतिक्षमाभूता-
 मुह्लासः प्रतिभाजुषामतिमहान्व्यासः सभासंपदाम् ।
 विन्यासः सुजनाशिषां प्रतिलवं रासः कुरंगीदृशां
 विश्वासः प्रणयातमनां [यात्मनां] विजयते श्रीमाधवः क्षमाधवः १८
 कवीश्वराणामय [मथ] पंडितानां प्रकाशयती विमलांतराणि ।
 देशेष्वगम्येष्वपि संचरंती विभाति सिद्धेव यदीयकीर्त्तिः ॥ १९ ॥
 भूमंडले यद्यशसा विलिप्ते काका अभूवन्बकतुल्यभासः ।
 किं चापणेऽज्ञायत गंधमेदात्कूर्पूरकस्तूरिकयोर्विभेदः ॥ २० ॥
 उष्णत्वमुच्चैर्वदतां कवीनां यस्य प्रतापे मतिमोह एव ।
 यतो दधत्कंबलमद्रिदर्या वसन्प्रकंपं न जहाति शत्रुः ॥ २१ ॥
 येनार्थिसार्थार्थितपूरणार्थमर्थे [र्थ] जलं चोभयमाददाने ।
 सुवर्णशैलांबुनिधिस्वरूपनाशप्रसंगाद्ययतुः प्रकंपम् ॥ २२ ॥
 शौर्ये पार्थ इवापरो वितरणे देवद्रुमो वाङ्मय-
 व्यापारे सुरराज्जुर्बसुमतीरक्षास्तु विश्वभरः ।
 धर्मे धर्मस्तुतः कवित्वकलने काव्यः प्रसादे शिवः
 सोयं कूर्मकुनैकभूषणमणिर्जीयाच्चिरं माधवः ॥ २३ ॥
 यस्याच्छाच्छप्रविततयशोगीतबद्धप्रबंध-
 प्रक्षिप्तांतःकरणविवशीभूतभास्वत्तनूनाम् ।
 क्रीडंतीनां वनभुवि गले गोपसीमंतिनीनां
 गुंजाहारः समजनि जवात्कोपि मुक्ताच्छहारः ॥ २४ ॥
 शिरःकुसुमभूषणीकृतकलानिधिस्तारका-
 च्छलात्कलितमौक्तिकाभरणभासुरा सर्वतः ।
 विभाति वसुधापतेर्गगनमंदिरे चंद्रिका-
 वपुश्चपललोचना विमलकीर्त्तिसीमंतिनी ॥ २५ ॥

कुंताभिप्रोतदंताधिकबलनिहतद्वेषिदंतावलौघ-
 श्रितासंतानसंतापितरिपुवनिताभाग्यसौभाग्यहंता ।
 श्रीरंता यस्य नित्यं निवसति विपदंताय हत्कार्णिकायां
 सोनंताधीश्वरोऽयं प्रतपतु सुचिरं माधवः क्षमाधवेशः ॥ २६ ॥
 अस्मिन्भूवलये चिरस्य कति नो जाता धराधीश्वरा
 येषां कीर्त्तिभरैरभूद्वलितं भूमीतलं सर्वतः ।
 यत्काचाभरणानि पंडितवधूस्तेषु [धूस्तेषु] मुक्ताफल-
 त्येतद्धानविधानकीर्त्तिरतुला यत्रैव दृष्टाद्भुता ॥ २७ ॥
 यत्प्रतापोष्णकिरणप्रतप्तो विद्विषां गणः ।
 शिशिरीकर्त्तुमात्मानमाश्रितः शिशिराचलम् ॥ २८ ॥
 कुंदाभः स्वच्छचंद्रादपि समधिकभा वैरिवृंदावमंता-
 मंदानंदानुभावो निजजनहृदयांभोजवृंदावनश्रीः ।
 नित्यं यश्चारावदासन [आरविंदासन]भुवनगतो
 वाद्यवृंदाङ्गीनः [वाद्यवृंदोङ्गीतः]
 स्वच्छंदं यस्य लोके विलसति नितरामद्भुतः कीर्त्तिपूरः ॥ २९ ॥
 देवैर्ब्रह्मिरदंति निर्जरसरित्पूरंति कुंदंत्यथो
 मातंगैर्ब्रह्मिरदंति चारुचमरीवालंति फेनंति च ।
 देवाधीशहयंति केतकलसत्पुष्पंति सर्पाधिपं-
 तृक्षंत्यद्रिकुलेश्वरंति च सुधासारंति दुग्धंति च ॥ ३० ॥
 कर्पूरंति हरंति मौक्तिकलसद्भारंति हीरंत्यथो
 कैलासंति विसंति मुग्धदशनज्योत्स्नंति हंसंति च ।
 क्षीरोदंति हिमंति चंद्रकिरणग्रामंति रामंत्यपि
 श्रीमन्माधवभूमहेंद्रमुकुटालंकारकीर्त्तिच्छटाः ॥ ३१ ॥
 कालिंदीसलिलंति दुर्धरतमःपुंजंति मेघत्य[मेघंत्य]थो
 नीलांभोजकुलंति गारुडमहारत्नंति भृगंति च ।

यः सप्तवारविहितैर्वर(दप्रसा)दा-
(त्पासाद)मंत्रसुपुरश्चरणैर्महेशात् ।

भासप्रमाद्वरमगाच्चिजवंशजात-

विच्छेदभूयविमलाखिलशास्त्रबोधम् ॥ १७ ॥

विधिवदनुष्ठितकर्मा धर्माख्यसुधीस्तुसंस्फुरद्धर्मा ।

जनयांवभूव तनयान्नारायणपर्वतेशरामाख्यान् ॥ १८ ॥

पदक्रमपदाक्षरक्रमजटाक्रमारोहणा-

वरोहविषमक्रमाक्रममुखावधानाधुनिम्[नाध्वनि] ।

परिक्रमणचक्रवर्त्यभिधयाष्टदियूढया

चचार बहुशः क्षितौ द्विजरथेन नारायणः ॥ १९ ॥

जित्वा रामावधानिप्रमुखमुखमरुद्वेगवद्देवर्चा-

गोष्ठ्या नारायणार्यः सदसि बुधशतैः श्लाघ्यमानावदानः ।

संतुष्टाद्धर्मभूपादलभत शिबिकां चामरञ्छत्रपूर्वं

गर्वाखर्वावधानीश्वरसरभघटागंडभेरुंडचिह्नम् ॥ २० ॥

तस्यानुजः पर्वतनाथसूरि-

रासीदशेषागमपारदृश्वा ।

ऐकात्म्यलीलायितमादिमानां

षड्दर्शनीजन्मकृतां मुनीनाम् ॥ २१ ॥

एकं कोपि सुदर्शनं भ्रमकरं पाणौ ललाटे दधौ

कथित्कामविघातकं पदतले कथिच्छिवक्षोभकम् ।

निःशेषभ्रमभांजिकां शिवकरीं कामप्रदां पर्वता-

धीशार्यः समदर्शयद्रसनया षड्दर्शनीमद्भुतम् ॥ २२ ॥

वाग्मित्यद्युतिशुद्धिविष्णुभजनाभीष्टार्थविभ्राणनै-

स्तस्मिन्विस्मयमावहत्यहिपतौ नित्यैकता वारिता ।

शिवनिर्माल्यमाकीर्यत । ततोऽस्य शिवनिर्माल्योल्लङ्घनदोषेण पुष्पाण्या-
दाय गच्छतो गतेर्भगः संजातः । ततश्चरामपालकैर्दृष्टो गृहीतो निबद्धश्च ।
मारणाय संजातराजवाक्ये तेन राजपुरुषानित्यूचे । यदहं राजवा-
क्यादवश्यं व्यापादनीयः परं यदि भवंतो मां संस्त्राप्य ईश्वरदर्शनं
कारापयत । ततोहमीश्वरं संस्तूय परलोकं साधयामीत्युक्ते तैश्च राज-
पुरुषैस्तदनुष्ठितम् । तेनापि कृतस्नाने(न) ईश्वरपुरतः स्तुतिरियं हरि-
हरयोरभेदेनाकारि । ततश्च स्तुत्यन्ते तेषां राजपुरुषाणां पश्यतामप्या-
काशमार्गेण हरिहरसकाशं संप्राप्त्येति किंवदन्ती श्रूयते । ततःप्रभृति
सर्वोऽयं लोक इमां स्तुतिं सादरं सविशेषां पठत्येव । महिम्न इति ॥

च०—इति श्रीकृष्णनृपविरचिता महिम्नः टीका समाप्ता ॥

N. 748.

मुकुन्दमहिमस्तवः—पुरुषोत्तमप्रसादः ।

आ०—श्रीमुकुन्दं जगद्योनिं गोपीकांतं रमापतिम् ।

ब्रह्मेशानादिमिथ्यैयं शास्त्रयोनिं नमाम्यहम् ॥ १ ॥

अनन्ततां श्रीभगवन्महिम्नो

यतः श्रुतिः प्राह ततो न कोपि ।

कास्त्वेन वेत्तुं वदितुं च शक्नो

मुकुन्दं तेऽहं नम एव कुर्वे ॥ २ ॥

च०—श्रीमन्मुकुन्दमहिमस्तवमेतमर्थं

यः कृष्णपादकमले यदि रागमिच्छन् ।

नित्यं पठेत्प्रयतमानस आदरेण

स श्रीमुकुन्दकरुणामृतभाजनं स्यात् ॥ १ ॥

इति श्रीभगवद्वाद्याचार्यनियमानन्दसंतत्याश्रयेण श्रीपुरुषोत्तमप्रसा-
देन विरचितः श्रीमन्मुकुन्दमहिमाख्यस्तवः समाप्तः ।

आस्थामंदिरमिदिराप्रणयिनो देवस्य रामात्मन-
 स्त्वंगुत्तुङ्गतरङ्गरिङ्गभरैरङ्गीकृताडंबरः ।
 तादृङ्निर्मलधर्मसूरिकविताकलोलिनीवेदनैः
 पूर्णः कर्णमनोहरो विहरते साहित्यरत्नाकरः ॥ १ ॥
 प्राचीनानुभवप्रवृद्धविहितग्रंथानुसंधायिना
 सोयं साहसिकेन संप्रति मया नूतनः प्रबंधः कृतः ।
 कः स्तुप्येदमुनाधुनात्यसुलभो बोद्धा च निर्मत्सरः
 सर्वज्ञो गतमत्सरोस्ति हि रमारामः स संतुष्यतु ॥ २ ॥
 भो मातः कविते हितं मम वचः किंचित्समाकर्णय
 श्रीमद्रामगुणस्तवामृतवतो मर्त्यस्तुतिं मा कृथाः ।
 कस्तूरीघनसारचंदनरसन्यासोत्सवास्वादवि-
 त्को वीभीत्सवसास्त्रपूयपिशितालेपाभिलाषी भवेत् ॥ ३ ॥

संजातो हरितान्वये महतपः [ऽमलतपाः] श्रीपर्वतेशः सुधीः
 षण्णां दर्शनकारिणां सुमनसामैकात्म्यलीलाकृतिः ।
 धर्माख्येन मनीषिणा विरचितस्तत्सुनुना तादृशा
 सोयं यावदिलातलं विजयतां साहित्यरत्नाकरः ॥ ४ ॥

संपूर्णश्चायं ग्रंथः ॥

No. 838.

संगीतसारोद्धारः—कीकराजः ।

आ०—आनंदाब्धिमनेकजन्मसुकृतप्राप्तैकलव्यं मुनिं
 प्रोद्यन्मानसराजहंसमनघं वैकुण्ठकंठैरिवम् ।
 ब्रह्मेन्द्रादिस्वरार्चितां प्रियुगलं सद्भक्तिचित्तामणिं
 नाविंदं कलवेणुवादनपरं दिव्यांगरागं भजे ॥ १ ॥

च०—इति श्रीमन्महोदारांतःकरणमिश्रविष्णुदासात्मजहरिदास-
मिश्रकृतायां रघुकाव्यार्थप्रकाशिकायां दिलीपव्रतोपदेशो नाम प्रथमः
सर्गः ॥ १ ॥

No. 764.

रसप्रदीपः सटीकः—प्रभाकरः ।

आ०—स्वविवमं बाकुचकुंभवित्रे विलोकमानं प्रतिविवमानम् ।
प्रचंडभुंडां परितः क्षिपंतं हेरंबमालंबनमाश्रयामः ॥
कलयतु कल्याणचयं रघुकुलतिलकः कुलोपास्यः ।
यस्य प्रसादलेशात्कपिभिरकूपारलंघनं विहितम् ॥
यथांतराद्विशेषो यः स्यादस्मिन्नसौ तु गुणगृह्यैः ।
अवधार्यतां रसज्ञैरज्ञैरितरैर्नरैर्मम किम् ॥

इह तावत्काव्यस्यानेकप्रयोजकत्वेऽपि रससंवेदनजन्यं सुखमेव
मुख्यं प्रयोजनम् ॥

च०—विस्तरेण चेत्यं वृत्तिरस्माभिरलंकाररहस्ये प्रसाधितेत्युप-
रम्यत इति ॥

श्रीमत्पुरारिपुटभेदनवासपूतः
श्रीरामचंद्रपदसारसचंचरीकः ।
श्रीविश्वनाथविबुधप्रतिपन्नविद्यः
श्रीमान्प्रभाकर इमं व्यतनोत्प्रबंधम् ॥ १ ॥
भवतु कृरिरियं बिदेहपुत्री-
परिवृढपादपयोजयोर्मदीया ।
कठिनविपिनभूमिरेणुखंड-
क्षपणपटुः सरसामृतोर्मिधारः ॥ २ ॥

ठ्योमाकूपारभूमीशगणे(य)खरवत्सरे ।
 एकोनविंशवर्षे वि[ण] प्रबंधोयं कृतो मया ॥
 दोषापहारिरुचिरो विलोलरससंचितः कोपि ।
 विलसतु रसप्रदीपो यावत्कल्पं जगञ्जितये ॥

इति श्रीमदिदुवृन्दारकवृन्दवन्दनीयपादारविन्दभूधरपुरंदरगजगुरुम-
 हामहोपाध्यायभट्टमाधवतनूजनिप्रभाकरोच्चीते रसप्रदीपे ठ्यंजनानिरू-
 पणो नाम तृतीयालोकः समाप्तः ॥ ॥

No. 784.

विदग्धमुखमण्डनं सटीकम्—मू० धर्मदासः। टी० दुर्गदासः।

टी०—आ०—विघ्नौघद्विपमर्मभेदनलसत्कंठीरवं प्रोक्षस-
 द्विघ्नेशांत्रिसरोजयुग्ममरणं सौभाग्यसौरभ्यदम् ।
 तल्लोभभ्रमणोत्सुकभ्रमरसङ्घंदोपगीतं मुहु-
 र्वैदे युक्तिपरागराजितमतिप्राचुर्यकार्यन्वहम् ॥ १ ॥
 नीरक्षीरविवेकिनः परममी हंसा जयति क्षितां[ता-]
 वाचामंति पयः पयः पुनिरिदं निंदति नो निंदिताः ।
 धिक् दुष्टान् परदोषदुष्टदयान् किंवाञ्जया चिंतया
 युक्तायुक्तविदस्त एव मम चेदालंबनं जायति ॥ २ ॥
 कणादिशास्त्रार्थचणाः संति यद्यपि वादिनः ।
 गुणं तथापि कवयो जानंति कविसत्कृते(ः) ॥ ३ ॥
 यो ऽर्थः कथितः प्रथितो गुरुभिः श्रीभट्टदेवचंद्राख्यैः ।
 उत्कंडितं स्वशक्त्या विरचायितुं मे मनस्तमेवार्थम् ॥ ४ ॥
 यद्यत्पदं स्थगयते स च धर्मदास-
 स्तत्तन्न को(पि) कलयेदिति दुर्गदासः ।

श्रीवासुदेवतनयो विनयी तनोति

मुग्धां विदग्धमुखमंडननव्यटीकाम् ॥ ५ ॥

मंथकृत्थादाविह शिष्टाचारपालनार्थं प्रवचनं जानन्नेव वस्तु का-
व्यमुखं प्रस्तौति ॥ सूत्रं ॥ सिद्धौषधानि भव-

च०-७७ इति च्युतदत्ताक्षरा जातिः ॥

इति दुर्गकविकृतायां विदग्धमुखमंडनस्य टीकायाम् ।

वर्गोऽजनिष्ट चतुर्थः क्लिष्टपरिच्छेदवान् परिच्छेदः ॥ १ ॥

समाप्तेयं विदग्धमुखमंडनटीका ॥

No. 815.

साहित्यरत्नाकरः-धर्मसूधीः ।

भा०-आलिंग्य गाढमुदरं पितुरर्धजाने-

रुत्संगवर्त्यवतु बालगजाननो वः ।

यत्कुंभयोर्गिरिसुताकुचपार्श्वभाजोः

स्तन्यं पिपासति गुहस्त्रिभिराननाब्जैः ॥ १ ॥

श्रेयो मे विदधातु शारदशशिश्रीभासुरा भासुरा-

हारासारनिरासकारिमधुरव्याहारिणी हारिणी ।

मुक्ताभूषणपोषणस्मितलवत्रीः साधुना साधुना

(ला)वण्येन निजेन निर्मितवती रंभारती भारती ॥ २ ॥

नमस्तमः कर्दमदुर्दमांबुधिप्रणष्टचेष्टाखिलजंतुसंततिम् ।

प्रसार्यमाणैः पटुदीर्घरश्मिभिर्जगत्त्रयीमुद्धरते विवस्वते ॥ ३ ॥

लक्ष्मीं वक्षसि तारहारवलये तस्याः प्रियं सौंदरं

विभ्रच्छुभ्रमणिं परं च नयने नामौ च भद्रासनम् ।

ऊरुभ्रूगलनाभिरोमलतिकामिच्चाणि पंचायुधा-

न्याश्लिष्यन् करपंकजैरवतु नः कश्चिन्महाकामुकः ॥ ४ ॥

अनंतमत्यंतविभुद्विप्रहं
 महश्चिदानंदमयं निरामयम् ।
 अशेषवेदांतविचिंत्यवैभवं
 प्रशस्तमस्ति प्रविभास्वरं स्वतः ॥ ५ ॥
 तदव्ययं ज्योतिरनाद्यविद्यया
 वृतं रजःसत्त्वतमोगुणाद्यया ।
 प्रजापतिश्रीपतिपार्वतीपति-
 प्रपंचरूपाणि मुहुः प्रपद्यते ॥ ६ ॥
 तदेकदात्मन्यखिलं चराचरं
 निधाय नारायणनामकं महः ।
 फणींद्रपर्यंकजले पयोनिधौ
 विराय रेमे निजयोगनिद्रया ॥ ७ ॥
 ततो ऽस्य नाभीसरसः सरोरुहं
 समुद्ययौ यस्य समस्तमंबरम् ।
 वितन्वर्दिदीवरशावविभ्रमं
 दलान्तरालेषु चिरं व्यलीयत ॥ ८ ॥
 ततस्ततस्तामरसात्समुद्यत-
 ध्वतुर्मुखस्तद्रजसेव राजसः ।
 जगत्सिद्धुर्जगदीशशासना-
 त्समाधिसंपन्नमना मनागभूत् ॥ ९ ॥
 अस्मात्समाधिसचिवान्मनसस्तदीयात्
 पुत्रा मरीचिपुलहप्रमुखाः प्रसूताः ।
 यत्पुत्रपौत्रतदपत्यपरंपराभि-
 रापूरितोभवदजांडकटाहगर्भः ॥ १० ॥

तेष्वंगिरोमुनिवरादुदयं प्रपदे
 भास्वानिवोदयगिरेर्हरितो मुनीन्द्रः ।
 दोषानुषंगरहितश्च नभोगमार्ग-
 भ्रांतो निराकृततमाः शुचियोगदीप्तः ॥ ११ ॥
 गोत्रे च तस्य समभूदभिजातवंशो
 वाराणसीत्युपपदेन भुवि प्रसिद्धः ।
 तत्राभवन्बुधवरास्त्रिपुरारिसोम-
 यज्वालयः शुभवपुःश्रुतिशीलवृत्ताः ॥ १२ ॥
 देवान् हविर्भिरतिथीनशनैश्च शिष्या-
 न्विद्योपदेशविधया परितोषयद्भिः ।
 वाराणसीविहितनित्यनिवासदीक्षै-
 र्यैः पंडितैर्भरतखंडममंडि पुण्यैः ॥ १३ ॥
 सर्वज्ञतः शमितकामरूपो गिरीशा-
 च्छीपार्धतीप्रियतमात्रिपुरारिनाम्नः ।
 तस्माद्बुधाद्बहुमुखोद्गतवाग्बिभूति-
 र्धर्माद्वयस्समुदभून्महितः कुमारः ॥ १४ ॥
 नागांबिकां शुभगुणां प्रतिगृह्य कन्या-
 मेकां गृहाभ्रमनिवासकृते चिरं यः ।
 अन्यप्रतिग्रहभयो निगमागमानां
 सत्संप्रदायमकरोदवनावखंडम् ॥ १५ ॥
 शंभोर्यदीयशतरुद्रकृताभिषेक-
 तोयैर्ललाटगलजाप[ताप]हरैः कपर्दे ।
 गंगात्मना परिणतैर्दधिरेवसिक्ता
 नूनं जटावलिलता शशिपुण्यशोभा ॥ १६ ॥

यः सप्तवारविहितैर्वर(दप्रसा)दा-
 (त्पासाद)मंत्रसुपुरश्चरणैर्महेशात् ।
 आसप्तमाङ्गरमगान्निजवंशजात-
 विच्छेदशून्यविमलाखिलशाखबोधम् ॥ १७ ॥
 विधिवदनुष्ठितकर्मा धर्माख्यसुधीस्त्वसंस्फुरद्धर्मा ।
 जनयांबभूव तनयाक्षारायणपर्वतेशरामाख्यान ॥ १८ ॥
 पदक्रमपदाक्षरक्रमजटाक्रमारोहणा -
 वरोहविषमक्रमाक्रममुखावधानाधुनिम् [नाध्वनि] ।
 परिक्रमणचक्रवर्त्यभिधयाष्टदिग्रूढया
 चचार बहुशः क्षितौ द्विजरथेन नारायणः ॥ १९ ॥
 जित्वा रामावधानिप्रमुखमुरुमरुद्वेगवद्वेदचर्चा-
 गोष्ठ्या नारायणार्थः सदसि बुधशतैः श्लाघ्यमानावदानः ।
 संतुष्टाद्धर्मभूपादलभत शिविकां चामरञ्छत्रपूर्वं
 गर्वाखर्वावधानीश्वरसरभघटागंडभेरुडचिह्नम् ॥ २० ॥
 तस्यानुजः पर्वतनाथसूरि-
 रासीदशेषागमपारदृश्या ।
 ऐकात्म्यलीलायितमादिमानां
 षड्दर्शनीजन्मकृतां मुनीनाम् ॥ २१ ॥
 एकं कोपि सुदर्शनं भ्रमकरं पाणौ ललाटे दधौ
 कश्चित्कामविघातकं पदतले कश्चिच्छिवक्षोभकम् ।
 निःशेषभ्रमभंजिकां शिवकरीं कामप्रदां पर्वता-
 धीशार्यः समदर्शयद्रसनया षड्दर्शनीमद्भुतम् ॥ २२ ॥
 वाग्मित्वद्युतिशुद्धिविष्णुभजनाभीष्टार्थविभ्राणनै-
 स्तस्मिन्विस्मयमावहत्यहिपतौ नित्यैकता वारिता ।

द्वित्वं पुष्पवतोः कृशानुषु गतं त्रित्वं चतुष्ट्वं चिरा-
 दुत्सन्नं सनकादिषु प्रशमितं पंचत्वमिन्द्रद्रुषु ॥ २३ ॥
 येन स्वैरमभाणि पाणिनिमतं प्राणादि काणादवाग्-
 गुफे स्पष्टमवडि भट्टगुरुवागुडीकितं कुडिमे ।
 निःशंकं निरटंकि शंकरमतं चाक्षोदि चाक्षांघ्रिवाग्-
 ध्वन्यध्वन्युदलास्यखंडि निखिला पाखंडखंडाटवी ॥ २४ ॥
 यो वादेन जनार्दनाह्वयबुधं मध्येविपश्चित्सभं
 जित्वा शर्वेदत वादिकेसरिपदं प्रौढं तदीयं स्वयम् ।
 मायावादिभयंकराख्यविरुदादत्यूर्जितादर्जितां
 किं चोदंचयति स्म कीर्त्तिमनुलां प्रख्यापयन्वैष्णवम् ॥ २५ ॥
 आटोपोद्भटनाटद्यधूर्जटिजटाकोटीरकोटीनट-
 ङ्गातुंगतरंगरिंगणभरप्रस्पर्धिवाग्वैभवः ।
 सोयं (स्व)प्रतिभादृषन्निकषणप्रोहामपट्टदर्शनी-
 रत्नसङ्गमयकंधरो यदनुजो रामाह्वयः पंडितः ॥ २६ ॥
 तस्मात्पर्वतनाथसूरिजलधेः श्रीपल्लमांवाविय-
 ङ्गासंगजुषो लसद्गुणमणेर्लब्धोदयश्चंद्रवत् ।
 सोयं धर्मसुधीर्गवां विलसितैः कर्तुं रसालंक्रिया-
 संस्कृतिं समुदंचयेयमधुना साहित्यरत्नाकरम् ॥ २७ ॥

च०—इति श्रीमन्निभुवनपवित्रहरितगोत्रावतंसवाराणसीवंशपद्मा-
 करभानुना पदवाक्यप्रमाणपारावारपारीणश्रीमहोपाध्यायपर्वतनाथपं-
 डितमलेश्वरसूर्यसूनुना श्रीपल्लमांवागर्भरत्नाकरपारिजातेन निर्मलाचा-
 रपूरितेन चतुर्दशविद्यास्थानसिद्धांतरहस्यविज्ञानवता श्रीधर्मसंख्यावता
 विरचिते श्रीमद्रघुकुलतिलकगुणगणमणिधासि साहित्यरत्नाकरना-
 मालंकारशास्त्रे रसनिरूपणं नाम दशमस्तरंगः ॥ १० ॥

आस्थामंदिरमिंदिराप्रणयिनो देवस्य रामात्मन-
 स्त्वंगत्तुङ्गतरङ्गरिङ्गणभरैरङ्गीकृताडंबरः ।
 तावृङ्निर्मलधर्मसूरिकविताकल्लोलिनीवेल्लनैः
 पूर्णः कर्णमनोहरो विहरते साहित्यरत्नाकरः ॥ १ ॥
 प्राचीनानुभवप्रवृद्धविहितग्रंथानुसंधायिना
 सोयं साहसिकेन संप्रति मया नूलः प्रबंधः कृतः ।
 कः स्तुष्येदमुनाधुनात्यसुलभो बोद्धा च निर्मेत्सरः
 सर्वज्ञो गतमत्सरोस्ति हि रमारामः स संतुष्यतु ॥ २ ॥
 भो मातः कविते हितं मम वचः किंचित्समाकर्णय
 श्रीमद्रामगुणस्तवामृतवतो मर्त्यस्तुतिं मा कृथाः ।
 कस्तूरीघनसारचंदनरसन्यासोत्सवास्वादवि-
 त्को बीभीत्सवसास्रपूयपिशितालेपाभिलाषी भवेत् ॥ ३ ॥
 संजातो हरितान्वये महतपः [ऽमलतपाः] श्रीपर्वतेशः सुधीः
 षण्णां दर्शनकारिणां सुमनसामैकात्म्यलीलाकृतिः ।
 धर्माख्येन मनीषिणा विरचितस्तत्सूनुना तादृशा
 सोयं यावदिलातलं विजयतां साहित्यरत्नाकरः ॥ ४ ॥

संपूर्णश्चायं ग्रंथः ॥

No. 838.

संगीतसारोद्धारः—कीकराजः ।

आ०—आनंदाब्धिमनेकजन्मसुकृतप्राप्तैकलव्यं मुनिं
 प्रोचन्मानसराजहंसमनघं त्रैकुण्डकंठैरवम् ।
 ब्रह्मेन्द्रादिस्वरार्चितांप्रियुगलं सद्भक्तिर्चितामणिं
 नाविंदं कलवेणुवादनपरं दिव्यांगरागं भजे ॥ १ ॥

आसीदुद्युदुदारधीरचरितः श्रीमान्कपोलान्वये
 साधु(ः) सज्जनसंज्ञकः कृतिजनप्रोद्गीयमानोदयः ।
 उद्भूता विविधप्रदानजलधेरापूर्य भूमंडलं
 प्राप्ता विष्णुपदं विभाति भुवने यत्कीर्त्तिभागीरथी ॥ २ ॥
 तदात्मजनिरंजसा विबुधगीतकीर्त्तिः सदा
 क्षितीश्वरगणार्चितो जगति कीकराजः कृती ।
 परस्परजिगीषया वसति यत्र विद्यात्रय-
 श्वतुर्भुजपरायणो जयति शारदानंदनः ॥ ३ ॥
 यशोदयांकिततनुः सत्यासक्तमनाः सदा ।
 सुदर्शनप्रियः कीकराजः कृष्णांशसंभवः ॥ ४ ॥
 भरतकद्वयपदत्तिलयाष्टिका-
 र्जुनसमीरणतुंबुरुनारदाः ।
 मुनिमतंगविशाखिलकंबलां
 श्वरतप[कंबलाश्ववन]कोहलराहलरावणाः ॥ ५ ॥
 व्याख्यातारो भारतीये ये चान्ये लोल्लटादयः ।
 अगाधबोधमंथेन तेषां मतपयोनिधिम् ॥ ६ ॥
 सम्यगालोच्य कृतिना सज्जनानन्ददायिनी ।
 कीकराजेन संगीतसारोद्धारो विधीयते ॥ ७ ॥

च०-१७० इति श्रीश्रीमत्कपोलवंशावतंसमधुश्रीसज्जनात्मज-
 सकलविद्याविशारदमहनीयचरितमहायशश्शारदानंदकीकराजविर-
 चिते संगीतसारोद्दारे नृत्यप्रकरणं सप्तमं समाप्तम् ॥

No. 869.

वृत्तरत्नाकरः सटीकः-मू० केदारभट्टः । टी० सुल्हणः ।
 टी० आ०-श्रीकंडप्रभया युतं रुचिरया प्रोद्भासितं गंगया
 नानावस्त्रविराजितं शशिकलापीडोच्छ्र्यालंकृतम् ।

आर्योपेतमुपस्थिताखिलगणस्रक्पूजितं सर्वदा
 छंदःशास्त्रमिवेश्वरस्य जयति त्रैलोक्यबंधं वपुः ॥ १ ॥
 कृष्णात्रेयस्य गोत्रे समजनि पुरा दाक्षिणात्यामणीयो
 वेलादित्याभिधानः सुकविरभवद्भास्करस्तस्य स्रुतः ।
 तत्पुत्रः सुल्हणाख्यः सुललितपदां वृत्तरत्नाकराख्य-
 छंदोवृत्तिं स चक्रे सुकविहृदयानंदिनीनामधेयाम् ॥ २ ॥

च०—सहृत्तरत्नाकरनामधेयशास्त्रस्य वृत्तावधिकार एषः ।
 प्रस्तारमुख्योत्र तु सुल्हणाख्यविनिर्मितायामजनिष्ट षष्ठः ॥ १ ॥
 प्रमादादौत्सुक्यात्कचिदनवबोधेन यदि वा
 ममास्यां वृत्तौ (यत्) सहृदयजनाः कोमलमतेः ।
 अवयवं चेत्किंचिद्भवति भवतामंजलिरयं
 प्रसादं कृत्वा तत्प्रगुणमतिभिः शोध्यमखिलम् ॥ २ ॥
 यावच्चंद्रमसश्छलेन विलसहीपप्रदीपांचिते
 रम्येऽनुक्षपमंतरिक्षफलके बद्धोत्सवं खेलति ।
 तारासारदुरोदरेण निखिलं दिक्कामि(नीमंडलं)
 जीयात्तावदियं मनोहरपदा वृत्तिः प्रसादात्सताम् ॥ ३ ॥
 इति श्री०

No. 887.

गणकमण्डनम्—नन्दिकेश्वरः ।

आ०—नत्वा दुर्गा गणेशं च श्रीमद्देवांगरायजः ।
 नन्दिकेश्वरसंज्ञाहं वक्ष्ये गणकमंडनम् ॥ २ ॥
 च०—श्रीमद्भूर्जदेशेऽस्ति विप्रवृंदविभूषितम् ।
 श्रीस्थलाख्यं पुरं रम्यं पुरुहूतपुरोपमम् ॥ १२ ॥

तत्रासीच्छ्रुतिशास्त्रज्ञो रत्नभट्टादयो द्विजः ।
 तज्जः श्रीतिगलाभट्टः सर्वविद्यामहोदधिः ॥ १३ ॥
 तत्पुत्रोमालजित्संज्ञो वेदवेदांगपारगः ।
 येन वेदांगरायेति प्राप्तं दिल्लीश्वरात्पदम् ॥ १४ ॥
 पितृभक्तिरक्षप्राज्ञस्तत्सन्नुनैदिकेश्वरः ।
 (सतां) प्रीत्यै व्यधाद्व्यथममुं गणकमंडनम् ॥ १५ ॥
 ज्योतिर्निबंधमखिलं च तथा मुहूर्त्त-
 चिंतामणिं गणकभूषणरत्नमाला [ले] ।
 ज्योतिर्विदाभरणसज्जनवल्लभाख्यै [ख्ये]
 दृष्ट्वा त्रिविक्रमशतादि मयेदमुक्तम् ॥ १६ ॥

इति श्रीगणकमंडने गणितप्रकरणांतमष्टमोऽध्यायः ॥

इति पदवाक्यप्रमाणज्ञभट्टश्रीरत्ना तत्पुत्रभट्टतिगला तस्मात्प्रजा(त)
 वेदांगरायस्तत्पुत्रेण नंदिकेश्वरेण बालविनोदनाय गणकमंडनसंज्ञो
 मंथो विरचितः संपूर्णतां प्राप्तः ॥

No. 889.

गिरिधरानन्दः—वेदाङ्गरायः ।

आ०—नत्वा श्रीभुवनेश्वरीं गणपतिं विष्णुं च रुद्रं द्विजाच्चूनं
 मंथपयोनिधीन् दृढधिया निर्मथ्य धीवृद्धिदम् ।
 मंथं गौडकुलोद्भवस्य नृपतेरानंदसिद्धिप्रदं
 वक्ष्ये बालविनोदनाय विमलं वेदांगराजाद्वयः ॥ १ ॥
 सृष्टा ये चतुराननेन च नृपास्ते राजपुत्रादयः
 शूरा धर्मरताः स्वधर्मनिपुणाः पूर्वादिदेशस्थिताः ।
 वर्षेस्तैः कतिभिर्वलोत्कटभट्टैर्मध्यप्रदेशोद्भवं
 धात्र्याः(ः)प्रीतिपरैर्विभज्य सकलं स्थानं स्वकीयं कृतम् ॥ २ ॥

तेषां ये गौडदेशीया राजपुत्रा यशस्विनः ।
 अजमेरपदं तैस्तु गृहीतं पुण्यभूमिजम् ॥ ३ ॥
 गौडा नृपेन्द्रा द्विजदेवभक्ता अरातिचक्राक्रमणेऽतिदक्षाः ।
 लोकानुरूपाः सुतरां स्वरूपास्तुरंगहेमांबरकुंजराद्याः ॥ ४ ॥
 तत्रासीच्छ्रुतिशास्त्रमार्गनिपुणो धीरोतिशूरामणी-
 र्येशोजित्ति नृपोत्तमः सकलजिह्वीर्येण भूभृत्पतिः ।
 गांभीर्येण सरित्पतिर्धनपतिर्लक्ष्म्या गुणैः स्वर्पतिः
 कांत्या रात्रिपतिर्धिया दृढगतिः सद्भिद्यया वाक्पतिः ॥ ५ ॥
 तत्सुनुर्द्विजदेवभक्तनिरतो भूपानुकंपान्वितो
 योगाजीति नृपो ह्यभूत्सुमतिमान् योगीन्द्रसेवापरः ।
 शूरः साहसिको रणांगणरतो दानेतिदक्षः सदा
 नूनं सर्वजनप्रियोऽतिचतुरः सौजन्यरत्नाकरः ॥ ६ ॥

तस्यात्मजो धर्मरतोतिवीरो
 गोपालदासो नृपतेर्बभूव ।
 दीप्तिश्वराद्येन च नामधेयं
 मांधातृराजेंद्र इति प्रलब्धम् ॥ ७ ॥

सोयं पंडितमंडितोतिनिपुणो देवद्विजाचरितः
 स्वाचारेण मुनीश्वरो गुणनिधिः कारुण्यधाराधरः ।
 वेदाज्ञापारिपालको दृढमतिर्मांधातृनामा नृपो
 येनदं प्रकटीकृतं हरिपदं श्रीकीर्तिवह्म्याः फलम् ॥ ८ ॥

शिवेन सार्धं हि सदा यथेश्वरी
 शुभावहा सिंधुसुता च विष्णुना ।
 तथैव मांधातृनृपेण सत्कुला
 सदा कुमारीत्यभिधा पतिव्रता ॥ ९ ॥

सा पट्टराज्ञी खलु षट् तनूजान्
 सौभाग्यसिंधून् छुषुवे च तस्मात् ।
 स्वशक्तिसंपन्नमहाप्रभावान्
 प्रायः पुमर्थानिव मूर्त्तिभाजः ॥ १० ॥
 तत्रात्मजो ज्येष्ठतमोऽतिभूरो
 दाक्षिण्यसिंधुर्गुरुदेवभक्तः ।
 अखर्वगर्वः परगर्वहंता
 विष्णुप्रियोऽभूद्वलिरामनामा ॥ ११ ॥
 तस्माल्लघुः सत्यपरः सहिष्णुः
 पदाभिषिक्तो नृपतिर्वदान्यः ।
 राजात्मजश्रीरमणीसुखाढ्यः
 स्याद्राजते विड्ढलदासभूपः ॥ १२ ॥
 द्विजहरिहरभक्तो युद्धकार्येतिशक्तो
 धनगजहययुक्तो विड्ढलेशाल्लघुर्यः ।
 ननु गिरिधरदासो भूमिपः सत्यवक्ता
 परिजनसुखतुष्टः शोभते चातिदृष्टः ॥ १३ ॥
 वैरिवर्गविजयस्ततो लघुः
 ख्यातिमान् विजयरामसंज्ञिकः ।
 बंदिर्वृद्धधनदो विराजते
 संकटेपि न च खेदमेत्यसौ ॥ १४ ॥
 सत्कर्मधर्मनिरतोऽतितरां प्रवीण-
 स्तस्माल्लघुः सकलसौख्ययुतो वदान्यः ।
 सत्यप्रियः स च मनोहरदासभूपः
 संशोभते सकलवित्खलु धर्मरूपः ॥ १५ ॥

तस्माल्लघीयान् द्विजदेवभक्तः
 प्रद्युम्नसंज्ञो नृपतिः स्वरूपः ।
 सौख्यान्वितः सर्वजनप्रियोऽसौ
 स्याद्राजमानेन विराजमानः ॥ १६ ॥

श्रीमन्मांघातृभूपात्सकलगुणयुताश्चान्यदारोद्भवा ये
 पुत्रास्तेषां मुकुन्दो गुरुरतिनिपुणः श्रीमुरारिस्ततोऽन्यः ।
 स्तदन्यो[तस्मादन्यो]विहारी धनजनसहितो रामसिंहस्ततः स्था-
 च्चूनं श्रीभावसिंहस्तदनु वृद्धतरो विष्णुसेवापरश्च ॥ १७ ॥

देवर्षिभक्तो ह्य[र]णछोडरामो
 भीष्मस्ततो भीष्मपराक्रमः सः ।
 श्रीवीरभद्रोत्तितरां हि वीर-
 आष्टौ सुताश्चैव मतिप्रगल्भाः ॥ १८ ॥
 भूरोतिधीरः सुतरां वदान्यो
 धर्मप्रियः श्रीबलिरामसूनुः ।
 श्रीमद्रमोमाचरणेषु रक्तो
 जीयात्सदासौ शिवरामनामा ॥ १९ ॥

जातः श्रीविठ्ठलेशो नरपतिविदितश्चानिरुद्धाभिधानः
 भूरो येनातिवीर्यं स्वभुजबलवशात्संनिरुद्धं रिपूणाम् ।
 तद्वच्चान्योऽर्जुनाख्यो विजितरतिपतिर्देहकांत्यातिधीरो
 दानैः श्रीकर्णतुल्योऽर्जुनसमबलवान्निर्मलः स्याद्यशोभिः ॥ २० ॥

सुकृतकृत्परतापहरो लघु-
 हरियशाख्य इति प्रबलस्ततः ।
 तदनु धीरतरो ननु भीमजि-
 त्सुजनपूजनशुद्धतनुः सदा ॥ २१ ॥

जातः शिवप्रसादेन श्रीमद्विरिधरेश्वरात् ।
 धर्मकर्मान्वितः भूरः पुत्रो हरिजनाद्वयः ॥ २२ ॥
 श्रीमन्मुकुन्दजो भाति ज्यायानुदयभानुकः ।
 कनिष्ठो हरिभानुश्च कुलोद्योतकरौ च तौ ॥ २३ ॥

अन्येपि मांधातृनृपस्य वंशे
 पुत्राः प्रपौत्रा बह्वंशश्च भूराः ।
 धर्मप्रियाः संति विरायुषस्ते
 भूयास्तुरित्यं खलु भाविनश्च ॥ २४ ॥

यहोर्दंडप्रयुक्तोऽरिकुलगजघटाकुंभमित्खड्गभागः
 पीत्वा रक्तं समंताद्भमति बद्धतरं कीर्तिकर्पूरमेव ।
 तस्य श्रीगौडभूपप्रबलगिरिधरस्याज्ञया चारु कुर्वे
 यथं सत्संहिताभिः कलितगिरिधरानंदनामानमिष्टम् ॥ २५ ॥

इति श्री० श्रीमद्विरिधरानंदे नानामुनिमतान्विते ।

कुलवर्णनसंज्ञायमध्यायः प्रथमोभवत् ॥ १ ॥

च०-७१ ॥ इति संक्षेपेण स्त्रीजातकम् ॥

आसीद्गुर्जरदेशमंडलमणिः श्रीवत्सगोत्रोद्भवः
 श्रौतस्मार्तविचारसारचतुरस्त्वौदीच्यचूडामणिः ।
 वेदांताखिलशास्त्रवासरमणिः श्रीश्रीस्थलाख्ये पुरे
 रत्नाभट्ट इति प्रसिद्धमहिमा सद्धर्मरक्षामणिः ॥ ७२ ॥

तत्सूनुः कवितालतासुरतरुः साहित्यवारांनिधिः
 र्मीमांसाप्रखरार्थपंकजवने भासांनिधिः प्रोद्गतः ।
 भट्टः श्रीतिगलाभिधो गुणनिधिः श्रीयज्ञविद्यायुतः
 स्वच्छाचारकुमुत्सु शीतकिरणः प्राचां विधाने विधिः ॥ ७३ ॥
 तत्पुत्रः क्षत्रवंशाखिलनृपनिवहाभ्यर्चितः स्वच्छपादो
 नाम श्रीमालजीति स्फुरदखिलगुणं प्राहुरार्याः प्रवर्याः ।

अथ सतो विज्ञापयन्नसतां चेहानधिकार एवेत्यधिकेषमाह ।

सद्भिः सृजद्भिरसतोपि च सत्त्वमस्म-

त्संप्रार्थनेन कृतिराद्रियतामियं नः ।

किं दुर्जनान्प्रति वदामि सुदुर्लभैव

स्वप्नेपि येषु सदसत्त्वविवेकवार्त्ता ॥ ७ ॥

अथ सदसद्विलक्षणानामज्ञानां शिक्षामाह ॥

अज्ञैर्ज्ञातुं सद्रहस्यमप्संगाच्छीततां मनाक् ।

ज्ञात्वोरःसु चिरात्सद्भिः संसृज्यं प्रियमिच्छुभिः ॥ ८ ॥

प्रियं हितमिच्छुभिरज्ञैः ग्रंथस्य रहस्यमन्यद्वा रहस्यं विज्ञातुं
सद्भिः संसृज्यं सद्भिः सह संसर्गः कार्यः । संसृज्यमिति 'ऋदुपधाच्चा-
कूपि चृतेरिति क्यप्' । किं कृत्वाप्संगाच्छीततां मनागुरःसु ज्ञात्वा ज-
लसंसर्गाच्छैत्यं भवतीत्येवं किञ्चित् हृदये विचार्य तद्दृष्टांतवशात्सं-
र्गात्सत्त्वं भविष्यतीति सत्सर्गे यत्नः कार्यः । "शीततां मनागिति
पदांतस्येति परसवर्णाभावपक्षे रूपम् । 'उरःसु इति' वा शरीति
विसर्जनीयपक्षे रूपम्" । तेनात्र श्लोकस्य प्रथमपादाद्याक्षरेण द्वितीयपा-
दद्वितीयाक्षरेण तृतीयपादतृतीयाक्षरेण चतुर्थपादस्य चतुर्थाक्षरेण पुनः
पंचमाक्षरेण पुनस्तृतीयपष्ठाक्षरेण पुनर्द्वितीयपादसप्तमाक्षरेण पुनराद्य-
पादाष्टमाक्षरेण आत्मनो विशिष्टं नामोक्तम् । षष्ठी च तस्येयं कृतिरिति
शेषाभिप्रायेण तस्य ग्रंथोपनिबद्धं रहस्यं वा विज्ञातुमज्ञैः सद्भिः सं-
सृज्यमिति संबंधाभिप्रायेणोक्ता ॥

च०-वत्सस्यास्ते महर्षेः प्रयततरकुले सर्ववि(द्यावि)दग्धः

सद्बुद्धिः शैवदासीर्बुधनलिनरविर्वीक्षितः सूर्यदासः ।

तत्सूनु रामचंद्रो गुरुगुरुकृपयाध्यायमेतं तु षष्ठं

वैशालाक्षेय आधाद्वडलकुतुककृच्चानुयंत्रप्रकाशे ॥ ७३ ॥

PURCHASED FOR GOVERNMENT.



साहित्यपीयूषसुपोषितांग-

श्रितप्रकाशो जगति प्रसिद्धः ॥ १६ ॥

इह यादवभट्टजातजन्मा

कृतजंबूसर आलयस्ततान ।

स हि ताजिककौस्तुभाभिधानं

कमनीयं भुवि बालकृष्णभट्टः ॥ १७ ॥

श्रीनारायणशंकरस्तवनके स्तोत्रं शिवायास्ततो

यंत्रोद्धारयुतं महागणपतेः स्तोत्रं त्रिवेण्यास्ततः ।

योगिन्यष्टदशाक्रमश्च तरणेः संक्रांतिजो निर्णयः

पहया यस्य विराजते कृतिरियं पांडित्यचिंतामणिः ॥ १८ ॥

एनं नरस्ताजिककौस्तुभं यः

कंठे विदध्यात्स मनीषिमान्यः ।

सर्वसहामंडलमंडनाय

भवेन्नरेशाप्रगजाश्ववित्तः ॥ १९ ॥

नात्यर्थ्यते चंद्रिकायां चकोरा-

श्रंद्रेणाथो कल्पपुष्पैर्न भृंगाः ।

तद्वत्स्यादस्मिन्गुणोत्कर्षलेशः

कश्चिन्नूनं पंडिताः संतु सक्ताः ॥ २० ॥

यादृशो मम मतेः परिपाक-

स्तन्निदानवशतोऽयमकारि ।

शोधनं त्विह बुधा यदशुद्धं

प्रार्थनां सफलयंतु ममैनाम् ॥ २१ ॥

इति श्रीमद्भट्टयादवात्मजबालकृष्णभट्टविरचितस्ताजिककौस्तुभः

समाप्तिमगमत् ॥

येथोष्टाविंशतिशतानुमितः सर्वसंज्ञया ।

जीयादयं बुधश्रेणिवाच्यमानो निरंतरम् ॥ १७ ॥

इति श्रीविंशतिस्थानकविचारामृतसंग्रहः संपूर्णः ॥

No. 1333.

विधिमार्गप्रपा—जिनप्रभसूरिः ।

आ०—नमिय महावीरजिणं सम्मं सरिउं गुरूवएसं च ।

सावयमुणिकिच्चाणं समायारीं लिहामि अहं ॥ १ ॥

व०—जिणदत्तसूरिसंताणतिलयजिणसिंहसूरिसीसेण ।

गुत्तिरसकिरियठाणप्पमिए विक्कमनिवइवरिसे ॥ १ ॥

विजयदसमीह एसा सिरिजिणपहसूरिणा समायारी ।

सवरोवयारहेउं समाणिया कोसलानयरे ॥ १० ॥

सिरिजिणवल्लहजिणदत्तसूरिजिणवंदजिणवइमुणिंदा ।

सुगुरुजिणेसरजिणसिंहसूरिणो मह पसीयंतु ॥ ११ ॥

वाइयसयलसुएणं वाणायरिएण अन्नसीसेण ।

उदयाकरेण गणिणा पढमायरिसे कया एसा ॥ १२ ॥

जीए पसायाउ नरा सुकईसरसत्यवल्लहा हुंति ।

सा सरसई य पउमावई य मे दिंतु सुयरिद्धि ॥ १३ ॥

ससिसूरपईवा जाव भुवणभवणोदरं पभासैति ।

एसा समायारी सफलज्जउ ताव सूरीहिं ॥ १४ ॥

पच्चक्खरगणाए पाएण कयं पमाणमेईए ।

चउहत्तरीसमहिया पणतीससवा सिलोयाणं ॥ १५ ॥

विहिमग्गपवानामं सामायारी इमा चिरं जयउ ।

पल्हायंती हिययं सिद्धिपुरीपंधियजणाणं ॥ १६ ॥

संवत् १६६६ अंकतोपि ग्रंथाग्रं ३५७४

कामं भृगांगनाभिर्विरचितसरसोद्गीतसंशोभिगंडं

प्रत्यूहध्वांतधारातरुणिमतरणिं वक्रतुंडं नमामि ॥ १ ॥

ज्ञानप्रदीपादथ प्रश्रदीपात्संवित्प्रकाशादथ विष्णुतन्त्रात् ।

आदाय सारं मिहिरादिशास्त्राद्वीम्वहं प्रश्रसुधाकराख्यम् ॥ २ ॥

च ० - मञ्जुवर्णकन्याकुचकलशतटापातसंचूर्णितांभाः

संभोगासक्तरंभाद्यमरपुरवधूनव्यजंभारिकर्त्री ।

प्रौढाहंभावभाजामपि सकलनृणां हंत दंभादिशत्रु-

च्छेदस्वच्छांबुपुरा विलसति भुवने सा त्रिवेणीकृपाणी ॥ २८ ॥

यत्संपर्कात्प्रयागः समजनि सहसा तीर्थराजाभिधानो

यस्मिन्पद्मासनोपि प्रतिदिनमकरोदश्वमेधीयदीक्षाम् ।

यस्मिन्प्रमोदवृक्षः प्रलयजलनिधिस्थायिशय्या मुरारे-

र्वेदो यस्यैव गाथां प्रथयति सहसा मुक्तितात्पर्यवक्त्रीम् ॥ २९ ॥

तस्मात्तीर्थाधिराजात्सकलवसुमतीस्वर्गसोपानमार्गा-

द्याम्ये भागेऽथ विंध्याभिधधरणिधरादुत्तरस्मिन्प्रदेशे ।

आस्तेऽलर्काभिधानं नगरमतिलसत्सूर्यकन्यासमीर-

स्फारोन्मीलद्विलासं सकलवसुमतीमंडनीभूतलोकम् ॥ ३० ॥

ज्योतिर्विद्याविलासप्रणयपटुमतिर्भूमिदेवावतंस-

स्तत्राभूत्कोपि तत्त्वं समधिगतमथो येन वाग्देवतायाः ।

गंगारामाभिधानः सकलनृपसभामौलिमंदारवल्ली-

मालानिर्यन्मरंदव्यतिकररचितापूर्वपद्यादिपूजः ॥ ३१ ॥

क्षीराम्भोधेः कलावानिव विमलयशाः प्रादुरासीत्तदीयः

सूनुः सर्वानवद्याकृतिरचितजगद्भ्रामनामा मनीषी ।

यस्य स्फारैश्चरित्रैरिदमजनि जगत्कौतुकोत्तानिताक्षं

यद्वाचा पूर्णकामाः कथमिव कथयन्त्वर्थिनः काकुवाचम् ॥ ३२ ॥

No. 1026.

हिल्लाजव्याख्या-रामेश्वरः ।

आ० रामो भैरवपद्मं गुरुवरं तातं तथा श्रीपतिं
 गोविंदाख्यगुरुं प्रणम्य कृतिनं दैवज्ञचूडामणिम् ।
 योऽकार्षद्गुरुसंहिताद्धितरणिं पीयूषधाराभिधां
 चूडामण्यभिधां विचार्य कुरुते हिल्लाजटीकां कृती ॥ १ ॥
 सृष्ट्यादौ कमलोद्भवेन गदितं सूर्यं प्रति प्रांशु त-
 च्छापान्म्लेच्छगतोऽथ रोमकपुरे म्लेच्छेषु यद्विष्टवान् ।
 शास्त्रं ताजिककं ततस्तदभिधं पश्चात्सुपद्येरितं
 श्रीमद्रोमककेन तन्मतमभूत्सत्प्रत्ययं तत्ततः ॥ २ ॥
 खिंदाख्यः कृतवान्सुपद्यललितैर्हिल्लाजसंज्ञं शुभं
 ज्ञात्वा रोमकजं पुरान्यपठितं जन्माब्दपृच्छात्मकम् ।
 तन्नष्टे त्वधुना तथापि च तदायुर्दायपद्यात्सतो
 दुर्बोधात्छजनस्य बोधविधये स्पष्टं तु कर्तुं सुधीः ॥ ३ ॥

ननु हिल्लाजस्य आयुर्दायाद्यर्थं प्रवृत्तिः स च जातकपद्धतिरेव
 सिद्धम् । एवं सति हिल्लाजस्याप्रवृत्तिविषयत्वात् । तत्र तद्विवर-
 णकर्तुः सुतरां प्रवृत्तिर्लघीयसीति चेन्न । जातकपद्धत्युक्तायुर्दायस्या-
 षट्कत्वात् । तथा च हिल्लाजभाष्ये ।

ताजकजातकजनितं जन्मफलं कीर्त्तयेन्न शक्यजातेः ।

तस्मात्पद्धतिमार्गं स्फुटं न घटते फलं तेषाम् ॥ १ ॥

दृष्टिर्मेत्रं वा दृग्ग्रहवीर्यं पंचवर्गिकापूर्वम् ।

सर्वं दलीलसंज्ञं होराशास्त्राद्विसंवादी ॥ इति ।

पूर्वपद्यस्यायं भावः । यस्मात्पद्धतिमार्गजनितं फलं स्फुटं न
 घटते तस्मात्लोकानां शक्यजातेस्ताजकजातकजनितं जन्मफलम् ।

नानामनोरथचकोरकुलस्य पूर्त्यै

विभ्रज्जयत्यमृतरदिमकलां गणेशः॥ १ ॥

व्याकोशनाय फुल्लत्वकरणाय कैरवं कुमुदं...

अथ स्वेष्टदेवते उमामहेशौ सकलवाञ्छितार्थसिद्धये प्रणमति ।

संप्राप्यासुः[श्रु] प्रणतमनुजामामितो[अनुजाभ्यामिवो] माभितः श्री-
वाग्देवीभ्यां कनकरजताभासिनीभ्यामितीव ।

स्वस्वांगाभांकितमचलजाशर्वयोः पादपद्म-

द्वंद्वं वन्दे मिलितवपुषोऽश्वपकैर्द्वाभकांत्योः ॥ २ ॥...

अथ कविर्निजपूर्वजमहत्त्वप्रकटनच्छलादात्मनस्तादृशत्वं सूचय-

न्प्रामाणिकप्रणीतो यथ आदरणीय इति भंग्याह ।

आसीन्मालवदेशमंडनमणिः श्रीश्रीधराचार्य इ-

त्युद्गीतो भुवने समाधिसमये साक्षात्कृतोमापतिः ।

श्रीवत्सान्वयसागरामृतकरः श्रुत्यब्धिकुम्भोद्भवः

कैवल्यावगतेरवाप्तमनुजालभ्याखिलप्रत्ययः ॥ ३ ॥

कुम्भोद्भवोऽगस्तिमुनिस्तेन यथा प्रागब्धिः कुक्षौ क्षितस्तथानेन

श्रुतयः...

सूनुः संक्रमदर्पणो गुणगणस्यास्याभवत्कोविदो

विख्यातः शिवदासमिश्र इति तत्पुत्रो विभाति क्षितौ ।

वेदांभोनिधिवारगः पृथुयशाः श्रीसूर्यदासमिश्रो

वन्द्यांभोरुहवृंदासरमणिः श्रौताम्रिसेवापरः॥ ४ ॥

अस्य सूनुस्य गुणगणस्य संक्रमदर्पण इत्यस्य ...

अथ गुरुं प्रणमन् भक्त्या जनन्याथ नाम प्रकाशयन् चिकीर्षितं
प्रतिजानीते ॥

नत्वा हीरस्वामिनमनुग्रहात्तस्य लब्धविशदमतिः ।

कुर्वेऽथ विशालाक्षीतनयो यंत्रप्रकाशमहम् ॥ ६ ॥

अथ सतो विज्ञापयन्नसतां चेहानधिकार एवेत्यधिक्षेपमाह ।

सद्भिः सृजद्भिरसतोपि च सत्त्वमस्म-

त्संप्रार्थनेन कृतिराद्रियतामियं नः ।

किं दुर्जनान्प्रति वदामि सुदुर्लभैव

स्वप्नेपि येषु सदसत्त्वविवेकवार्त्ता ॥ ७ ॥

अथ सदसद्विलक्षणानामज्ञानां शिक्षामाह ॥

अज्ञैर्ज्ञातुं सद्रहस्यमप्संगाच्छीततां मनाक् ।

ज्ञात्वोरःसु चिरात्सद्भिः संसृज्यं प्रियमिच्छुभिः ॥ ८ ॥

प्रियं हितमिच्छुभिरज्ञैः ग्रंथस्य रहस्यमन्यद्वा रहस्यं विज्ञातुं
सद्भिः संसृज्यं सद्भिः सह संसर्गः कार्यः । संसृज्यमिति 'ऋदुपधाच्चा-
कूपि चृतेरिति क्यप्' । किं कृत्वाप्संगाच्छीततां मनागुरःसु ज्ञात्वा ज-
लसंसर्गाच्छैत्यं भवतीत्येवं किञ्चित् हृदये विचार्य तद्दृष्टान्तवशात्सं-
र्गात्सत्त्वं भविष्यतीति सत्सर्गे यत्नः कार्यः । "शीततां मनागिति
पदांतस्येति परसवर्णाभावपक्षे रूपम् । 'उरःस्र इति' वा शरीति
विसर्जनीयपक्षे रूपम्" । तेनात्र श्लोकस्य प्रथमपादाद्याक्षरेण द्वितीयपा-
दद्वितीयाक्षरेण तृतीयपादतृतीयाक्षरेण चतुर्थपादस्य चतुर्थाक्षरेण पुनः
पंचमाक्षरेण पुनस्तृतीयषष्ठाक्षरेण पुनर्द्वितीयपादसप्तमाक्षरेण पुनराद्य-
पादाष्टमाक्षरेण आत्मनो विशिष्टं नामोक्तम् । षष्ठी च तस्येयं कृतिरिति
शेषाभिप्रायेण तस्य ग्रंथोपनिबद्धं रहस्यं वा विज्ञातुमज्ञैः सद्भिः सं-
सृज्यमिति संबंधाभिप्रायेणोक्ता ॥

च०-वत्सस्यास्ते महर्षेः प्रयततरकुले सर्ववि(द्यावि)दग्धः

सद्बुद्धिः शैवदासीर्बुधनलिनरविर्वीक्षितः सूर्यदासः ।

तत्सूनु रामचंद्रो गुरुगुरुकृपयाध्यायमेतं तु षष्ठं

वैशालाक्षेय आधाद्रहलकुतुककृच्चानुयंत्रप्रकाशे ॥ ७३ ॥

सावित्री शिशुनैव यच्चिरमभूद्भ्याता मया भक्तिः
 काश्यां स्पर्शमदाच्च कश्चन सुरो यच्छ्रीभवान्याः पुरः ।
 शैवाजोपि च पर्यचाययदलं यद्दीक्षया श्रीगुरु-
 स्तत्तद्वैभवतो ममामलमतौ श्रीभारती भासते ॥ ७४ ॥
 मीमांसाद्वयमूलया फणिपतिप्रोद्गीतभाष्यामृता-
 साराभ्युक्षितपाणिनीयधरणौ साहित्यवीजोत्थया ।
 सांख्यन्यायपुराणपल्लवितया श्रीरामधीवीबुधा [धीविद्यया]
 वेदांगादिफलैः सदुक्तिकुसुमैः को वा न संतोष्यते ॥ ७५ ॥
 इति श्रीमहेश्वराचार्यश्रीरामचंद्रविरचितायां स्वविरचितयंत्रप्र-
 काशटीकायां कुतूहलयंत्रप्रकाशनो नाम षष्ठोऽध्यायः समाप्तः ॥

No. 984.

राजविजयः—रणहस्ती ।

भा०—वरदपाशरदांकुशविस्फु-

त्करनतास्यसरोरुहभास्करः ।

दिशतु नः श्रियमंबुरुहासनः

शशि-श्रोकितमौलिरिभाननः ॥ १ ॥

यत्पादपंकजयुगप्रणतिप्रसादा-

त्सद्यस्तिरस्कृतबृहस्पतिवाग्विलासः ।

मूकाननेऽपि चतुरा विकसन्ति वाचो

वन्दे गिरीशदयितां जगदंबिकां ताम् ॥ २ ॥

बालं कुमारं परिदृत्य येन

भानुं युवानं च विलोक्य सद्यः ।

त्रयी पुरामेकशरेण भिन्ना

वन्दे गुरुं सस्वरमीश्वरं तम् ॥ ३ ॥

आसीत्समस्तनृपमौलिकिरीटकोटि-

रत्नप्रभानिकरंरंजितपादपद्मः ।

प्रत्यर्थिभूपतरुणीकरुणापयोधि-

वृद्धचै हिमांशुरिह सिंहणदेवभूपः ॥ ४ ॥

तस्य सूनुरभूद्वीरो हम्मीरः सद्गुणाकरः ।

प्रतीपभूपमत्तेभकुंभदारणकेसरी ॥ ५ ॥

जयत्युदारक्षितिपावतंसस्तच्चंदनश्रीमदनक्षितीशः ।

वर्णाश्रमस्याचरणैकहेतुः प्रतीपभूपालकुलैककेतुः ॥ ६ ॥

तेनासकृत्कनकरत्नदुकूलवाजि-

ग्रामातपन्नरुचिराभरणैरनेकैः ।

संमानितः स्वरविदुन्मदराजदुर्ग-

केतुः क्षितौ विजयते रणहस्तिनामा ॥ ७ ॥

ब्रह्मेशविष्णुरचितामलयामलेभ्यः

सारं विचिंत्य गिरिजादिमतानुसारम् ।

भारच्यते स्वरविदामखिलार्थसिद्धयै

तेनेह राजविजयो रणहस्तिसंज्ञः ॥ ८ ॥

रक्षा सतां नृपधनाहरणेन चेष्टा

धर्मस्त्वयत्न इति दिग्विजयोद्यतस्य ।

भूवल्लभस्य दुरितं द्विषतो निहंतु-

र्न स्यान्मखेष्वित्र पशून्विधिनोदितेन ॥ ९ ॥

उत्साहप्रभुमंत्रशक्तिसहितः श्रीमान् विनीतैर्व्रियो

नित्यायव्ययवित्क्षमी त्वनलसः प्राज्ञः प्रभारंजकः ।

धीरः सच्चरितः स्वरैरनुदिनं विज्ञातलोकस्थिति-

नित्योद्योगपरः क्षितीशतिलकः स्यात्संपदामास्पदम् ॥ १० ॥

अपूर्णः ।

No. 989.

लघुसारसमुच्चयः ।

आ०—अथातः संप्रवक्ष्यामि लघुसारसमुच्चयम् ।

येन विज्ञानमात्रेण त्रैलोक्यं दृश्यते स्फुटम् ॥ १ ॥ ...

मूर्ते नवमे स्थाने सर्वोत्तमबलो ग्रहे भवति प्रस्तावात्संख्यैर्दिनै-
र्मासैर्वर्षैर्वा तत्प्रयोजनं भवत्येव । यथा संवत् १६६६ वर्षे आपढ
शुदि १५ शुके वृश्चिकलभे वहमाने पाश्चात्ये सार्धग्रहरोद्देशे पृच्छ-
कस्यापि अमुको बन्दिगृहान्मोक्ष्यते इति ।

च०—यत्तमं चंद्रराशिप्रथमार्धे भवति केन्द्रस्थो दृश्यते तदा
देवदत्तोपि गृहेऽस्ति कथनीयम् । विपरीते विपरीतम् ॥ ८ ॥ इति
लघुसारसमुच्चयः संपूर्णः ॥

No. 1001.

लोकमनोरमा-गर्गः ।

आ०—प्रणम्यानंदरूपं तमानंदैकानिकेतनम् ।

गर्गो बुद्धिमतां प्रीत्यै प्रभविद्यामथाकरोत् ॥ १ ॥

च०—इत्येवमेकत्रिंशद्भिः श्लोकैर्लोकमनोरमा ।

प्रभविद्या मया प्रोक्ता देया शिष्याय साधवे ॥ ३३ ॥

तथा विशेषेण ।

उक्तेऽप्यनुक्ते मूलांके तद्वत्क्षेप्यं सदा बुधैः ।

स्वानुभूत्या विशेषोऽयं मोहनेन विचारितः ॥ ३४ ॥

सितं रक्तं तथा पीतं कृष्णं चित्रं हरीतकम् ।

शुक्लमाद्रं तथा द्वाभ्यां भक्ष्याभक्ष्यमिदं क्रमात् ॥ ३५ ॥

इति श्रीगर्गाचार्यविरचितश्लोकमनोरमा संपूर्णा ।

No. 1026.

हिल्लजव्याख्या—रामेश्वरः ।

आ० रामो भैरवपशुगं गुरुवरं तातं तथा श्रीपतिं
 गोविंदाख्यगुरुं प्रणम्य कृतिनं दैवज्ञचूडामणिम् ।
 योऽकार्षादुरुसंहिताब्धितरणिं पीयूषधाराभिधां
 चूडामण्यभिधां विचार्य कुरुते हिल्लजटीकां कृती ॥ १ ॥
 सृष्ट्यादौ कमलोद्भवेन गदितं सूर्यं प्रति प्रांभु त-
 च्छापान्मलेच्छगतोऽथ रोमकपुरे म्लेच्छेषु यद्विष्टवान् ।
 शास्त्रं ताजिककं ततस्तदभिधं पश्चात्सुपश्येरितं
 श्रीमद्रोमककेन तन्मतमभूत्सत्ययं तत्ततः ॥ २ ॥
 खिंदाख्यः कृतवान्सुपथललितैर्हिल्लजसंज्ञं शुभं
 ज्ञात्वा रोमकजं पुरान्यपठितं जन्माश्रयच्छात्मकम् ।
 तन्नष्टे त्वधुना तथापि च तदायुर्दायपथात्सतो
 दुर्बोधात्सुजनस्य बोधविधये स्पष्टं तु कर्तुं सुधीः ॥ ३ ॥

ननु हिल्लजस्य आयुर्दायाद्यर्थं प्रवृत्तिः स च जातकपद्धतिरेव
 सिद्धम् । एवं सति हिल्लजस्याऽप्रवृत्तिविषयत्वात् । तत्र तद्विवर-
 णकर्तुः सुतरां प्रवृत्तिर्लघीयसीति चेन्न । जातकपद्धत्युक्तायुर्दायस्या-
 ऽघटकत्वात् । तथा च हिल्लजभाष्ये ।

ताजकजातकजनितं जन्मफलं कीर्त्तयेन्न शक्यजातेः ।

तस्मात्पद्धतिमार्गं स्फुटं न घटते फलं तेषाम् ॥ १ ॥

दृष्टिर्मेघं वा दृग्ग्रहवीर्यं पञ्चवर्गिकापूर्वम् ।

सर्वं दलीलसंज्ञं होराशास्त्राद्विसंवादी ॥ इति ।

पूर्वपद्यस्यायं भावः । यस्मात्पद्धतिमार्गजनितं फलं स्फुटं न
 घटते तस्मात्सोकानां शक्यजातेस्ताजकजातकजनितं जन्मफलम् ।

कोर्यः । यवनव्यतिरिक्तोक्तजातकताजकफलमित्यर्थः । तं न कीर्त्तयेत् । तर्हि केनोक्तं फलं कीर्त्तयेदित्यत्राह । दृष्टिरिति । दृष्ट्यादि सर्वमेतद्वलीलसंज्ञं यवनसंज्ञं यवनोक्तमित्यर्थः । दलील इति भाषया यवनोक्तलक्षकम् । यद्वा । दलील इति हिल्लाजोपलक्षकम् । एतत् होराशास्त्रादिसंवादि । - - - - - पुण्यसहस्रं तत्पती पर्वलमतत्पती क्रूरविशुद्ध्या द्रष्टव्यादित्यर्थः । अमुना प्रकारेणैषां चतुर्णां मध्ये यस्यैव संभवः तद्भाष्यं तद्विल्लाजसंज्ञं भवतीत्यर्थः । हिल्लाजशब्देन शरीरमुच्यते । चतुर्णां मध्ये यदा एकस्यापि हिल्लाजसंभवो नास्ति तदा तज्जन्मस्थं अल्पजीवितं स्यादित्यर्थः । - - - - - अत्रोदाहरणम् । चतुर्दशशतचतुःषष्टिवर्षाधिके शालिवाहनशके १४६४ जाते कार्तिक शुद्ध षष्ठी शनौ सूर्योदयाद्गतघटी एकोनपंचाशत् घटी ४९ नवपलानि ९ । श्रीमत्समस्तपृथ्वीमंडलाधिप अक्षवरसाहस्य जन्मकालः । ... वामनजातके दर्शितः । यथा । रसांगाष्टशरा पंच - - - - - संज्ञातत्रे दर्शिताः आद्याः कुजाद्या रवितोपि मध्यमाः...

इति श्रीक्षीरसागरोपनामकश्रीपतिभट्टांगजराश्वरविरचितायां हिल्लाजव्याख्यायां चूडामण्यभिधायामायुर्दायप्रकृतिः समाप्ता ॥ १ ॥

च०—इति श्रीरामेश्वरविरचितायां हिल्लाजव्याख्यायां चूडामण्यभिधायं प्रभायुर्दायः समाप्तः ।

No. 1029.

हेरामकरन्दः—गुणाकरः ।

आ०—उदयशैलभुजंगफणामणि-

दिवसभूरुहनूतनपल्लवः ।

दिशतु नः स गिरं महसां निधि-

सुसरसीसरसीरुहमुल्लसन् ॥ १ ॥

जयति विबुधशंसन्मानसावासहंसी
 वचनमयशरीरा भारती हारगौरा ।
 तदनु च विजयते सूर्यमुख्या महेन्द्रा-
 स्तदपि च पदपद्मद्वन्द्वमस्मद्गुणाम् ॥२॥
 यो बादरायणवशिष्ठपराशराद्यै-
 ह्योराविधिर्विरचितो विविधांस्तदर्थान् ।
 विज्ञाय सम्यग्धुना वयमप्यविज्ञा
 यत्कुर्महे किमपि भोत्र गुणास्तदीयाः ॥३॥

जडात्मके मद्दृढैर्दुर्विबे संमूर्छिता मोहमहंधकारम् ।
 निरस्य शश्वन्मुदमावहंत्यो जयंति रम्या मिहिरस्य गावः ॥४॥
 होरोत्पले राजमृगांकगोभिर्विकासिते सत्यमलाभिरत्र ।
 पुष्पंधयस्येव ममानुगीतिरियं सतां श्रोतृसुखाय किं तु ॥५॥
 स्वतातपादांबुजचंचरीको गुणाकरः संप्रतिमुच्चिनोति ।
 इद्यं हि होरामकरंदमाद्यानवद्यहोरासुमनश्चेभ्यः ॥ ६ ॥

च०—श्रीनारायणसंज्ञको द्विजवरो विद्यावधूवल्लभः

श्रौतो येन विधिः कलौ कृतयुगोत्कर्षं परं प्रापितः ।

ग्रामोऽवन्तिविभूषणैकतिलकः खर्जूरनामाह्वय-

स्तस्मिन्सद्गुणकेलिभूसुर[भूषण]मभूत्कौडिन्यगोत्रोद्भवः ॥१६॥

तस्मादभूदमलसद्गुणरत्नसिंधोः श्रीश्रीपतिर्गणककैरवशीतरश्मिः ।

गोचक्रवालममलं ह्रमनश्चकोरा यस्यानिशं भवणचंचुपुटैः पिबन्ति ॥१७॥

श्रीब्रह्मपुत्रार्यभटोत्पलाख्यवराहलक्षेषु दिवं गनेषु ।

निराश्रयेयं समवेक्ष्य वाणी विलासवासं रचयांचकार ॥१८॥

वृष्ट्वा यद्यशसेंदुपादमहसा शुक्लं त्रिलोकीतलं

ज्योत्स्नापानधिया धरति परितो मुग्धाश्चकोरांगनाः ।

तत्पुत्रेण गुणाकरेण गणकानर्देदुना जातकं
 श्रीहोरामकरंदसंज्ञमरचि ज्योतिर्विदां प्रीतये ॥ १९ ॥
 यदज्ञानाघ्नोक्तं कुकृतमिह यद्वाल्पमतितो
 विदोषं तत्कर्तुं स्वयमपि यतंते ह्यमनसः ।
 विनाशे दोषाणामभिलषति या त्रात [पद्मानि]सविता
 न पर्जन्यः सम्यक् जनपदनिदाघक्षयकृते ॥ २० ॥
 इति श्रीगुणाकरविरचिते होरामकरंदे जातके नष्टजातकनामै-
 कत्रिंशोऽध्यायः समाप्तः ।

No. 1030.

होरारत्नम्—बलभद्रः ।

आ०—होरापाथोनिधेः पारं दुःपारं तर्तुमिच्छतः ।
 महागणपतेः शुंडावलंबाय प्रजायते ॥ १ ॥
 अस्ति श्रीमत्कान्यकुब्जाभिधानं सद्भिप्राणां संभवे यन्निदानम् ।
 तत्रैवाभूच्छ्रीभरद्वाजवंशे श्रीमल्लालः कीर्त्तविद्याविशालः ॥ २ ॥
 तदात्मजोऽभूत्कृतिदेविदासो विद्यारमाकीर्त्तिसुलैकवासः ।
 सत्पद्धतौ श्रीपतिनिर्मितायां व्यक्ते च टीकामकरोद्विचित्राम् ॥ ३ ॥
 तस्माल्लघुज्योतिषशास्त्रविज्ञः श्रीखेमकर्णः समभूद्विधिज्ञः ।
 नारायणोऽभूच्च ततः कनिष्ठः सर्पाधिपोक्तौ सुतरां पटिष्ठः ॥ ४ ॥
 ततोऽभवन्मिश्रचतुर्भुजाख्यः सत्तर्कवेदांतविदग्रगण्यः ।
 समस्तभूमीपतिलब्धमानः श्रीरामभक्तौ विहितैकतानः ॥ ५ ॥
 ततोऽभवद्रूपसभास्वजेयः कृती च दामोदरनामधेयः ।
 श्रीभास्करोक्तावकरोन्मनोज्ञां टीकामपूर्वा बुधवृंदयोग्याम् ॥ ६ ॥
 दामोदरस्य पुत्रौ जातौ बलभद्रहरिरामौ ।
 बलभद्रेण कृतं प्राक् सवासनं टिप्पणं च मकरंदे ॥ ७ ॥

तीर्थातरीयानवबुद्धयोगा-

गमार्थदेशी जयताज्जिनेन्द्रः ॥ १ ॥

अथातः शुद्धात्मानुभवरसिकानामनेककदागमार्थश्रवणकुट्टद्युपा-
सनसंस्तवनादिक्रियाभासप्रक्रियापर्याप्तात्मतत्त्वाविप्रतिपत्तीनां भव्यस-
त्त्वानामुपकाराय शुद्धात्मस्वरूपप्रतिपादनपट्टिआध्यात्मविंदुप्रथमद्वाविं-
शकाविवरणं स्पष्टमुपक्रम्यते । तस्य चेदमादिपद्यम् ।

मू० आ०—ब्रूमः किमध्यात्ममहत्त्वमुच्चै-

र्यस्मात्परं स्वं च विभज्य सम्यक् ।

समूलघातं विनिहंत्यघानि

नाभेयभूः केवलमाससाद ॥ १ ॥

मू० च०—इत्येवं संप्रधार्य द्रुततरमखिलं भेदसंविद्वलेन

जीवाजीवप्रपंचं विदलति किल यो मोहराजानुवृत्तिम् ।

ज्ञानानंदस्वरूपे भगवति भजत्यात्मनि स्थैर्यमाशु

प्रक्षिप्याज्ञानभावं स भवति न चिराच्छुद्धबुद्धस्वरूपः ॥ ३ ॥

टी० च०—ज्ञानस्य परिपूर्णात्मसचेतनाभावात्परिपूर्णस्यैकस्यात्म-
नोपि ज्ञानं न सिद्धयेदिति ॥ ३२ ॥

इति स्वोपज्ञाध्यात्मविंदुविवरणे सदुपाध्यायश्रीमद्धर्षवर्धनविरचिते
प्रथमा द्वाविंशिका समाप्ता ।

No. 1174.

अष्टलक्ष्मी वा अर्थरत्नावली—समयसुन्दरः ।

आ०—श्रीसूर्यः श्रेयसे भूयाद्भक्तितत्परभूस्पृशाम् ।

यस्य नामसहस्रस्य जपः पापहरो भवेत् ॥ १ ॥

सांनिध्यं कुरुते ब्राह्मी देवता वरदायिनी ।

सेवका यत्प्रसादेन साधयंतीप्सितं फलम् ॥

No. 1120.

गौतमीयतन्त्रम् ।

आ०—सिद्धाश्रमे वसन्धीमान्कदाविह्वीतमो मुनिः ।

तपःस्वाध्यायनिरतो भक्तिमान्पुरुषोत्तमे ॥ १ ॥

च०—अस्यालोकनतश्चित्ते कृष्णात्मा संप्रसीदति ॥ १११ ॥

इति गौतमीयतंत्रे सर्वतन्त्रोत्तमे द्वात्रिंशत्तमोऽध्यायः ॥ ३२ ॥

No. 1137.

मन्त्रचन्द्रिका-जनार्दनः ।

आ०—आरक्ताभं त्रिनेत्रं पृथुतरजटरं वेदहस्तान्दधानं

बिभ्राणं मौलिदेशे हिमकरशकलं दानधाराप्रकुंभम् ।

ब्रह्मेन्द्राद्यैः समस्तैरमरपरिवृढैः सेवितं शुभ्रदंतं

भोगीन्द्राढ्यं प्रसन्नं सकलशुभकरं तं भजेऽहं गजास्थम् ॥ १ ॥

उदितदिवाकरदेहां पुरहरवामांगकृतगेहाम् ।

परिपूरितभक्तेहां सखेहां शैलजां वंदे ॥ २ ॥

पीयूषांशुकलां मनोज्ञमुकुटां शैवालतुल्यालकां

भालश्रीविजिताष्टमीशशधरां नीलारविदेक्षगाम् ।

चापं बाणगुणांकुशान्मृदुतरैः संविभ्रती बाहुभिः

प्रत्यंगं सुमनोरमामरुणभां वंदे गिरीन्द्रात्मजाम् ॥ ३ ॥

कलिंदीकलकूलकेलिकलनानंदाकुलैः संततं

संवीतं शिशुवृंदकैर्मुनिवरैर्गीतं गुणैकालयम् ।

लीला(नाशित)विश्वविश्वभयदाशेषास्रपाणीककं

संसारैकमहाद्रुमस्य रुचिरं कंदं मुकुंदं भजे ॥ ४ ॥

मुरलीरवरंजितविश्वजनस्तनुभाविजितोत्तमनय्यवनः ।

चलवृक्चपलानिचयेन वृतस्तनुतां मम शर्म मुकुंदहितः ॥ ५ ॥

फुल्लंति वारिजगणा विहरंति कोकाः
 कामं चरंति विहगाः सकलासु दिक्षु ।
 शिष्याः पठंति च भवंति शुभानि लोके
 यस्योदये तमहमाशु रविं नमामि ॥ ६ ॥
 यः पंगुसारथिरथो रथमेकचक्र-
 मारुह्य तत्र विनियोज्य च सप्त सप्तीन् ।
 लोकत्रयेष्यटति चित्रचरित्रकारी
 भानुः स भानुभिरहो मम पातु देहम् ॥ ७ ॥
 यो योगिनामपि मनश्चपलीचकार
 पुष्पेषुभिव्यथयति स्म यवीयसो यः ।
 तं मंक्षु नेत्रशिखिना शमयांचकार
 मारं हरं तमहमाशु नमामि भक्त्या ॥ ८ ॥
 चलच्चरणताडितक्षितितलं सुपर्वापगो-
 च्छलज्जलभृतांतरं भ्रमितभीमनेत्रत्रयम् ।
 जटापटलभेदितोपरिचरांबुदं धूर्जटे-
 स्तनोतु पटुतांडवं मम नवं नवं मंगलम् ॥ ९ ॥
 आसीदागमशास्त्रकीरवसतेः सत्पंजरः सज्जन-
 व्यूहानंदकरः कलानिधिकलाभालप्रियाकिंकरः ।
 नानाशास्त्रविचारचारुकावितासंदेहविज्ञाखिल-
 प्राज्ञस्तोमपरिटुतो बुधवरः श्रीश्रीनिवासः कृती ॥ १० ॥
 आसीदशेषनरपालविशालभाल-
 जालप्रमार्जितमनोरमसत्पयोजः ।
 सर्वांगमांबुनिधिमंथनमंदराद्रिः
 श्रीश्रीनिवासतनयस्तु जगन्निवासः ॥ ११ ॥

तन्नदनाः सुकृतिनः करुणार्द्रचित्ताः
 शैलेंद्रजाचरणपंकजचंचरीकाः ।
 ज्येष्ठः शिरोमणिरिति प्रथितः कनिष्ठ-
 स्तस्माज्जनार्दन इति ह्यनुचक्रपाणिः ॥ १२ ॥
 जनार्दनाभिधस्तेषु यथामति कुतूहलात् ।
 तांत्रिकात्यंतबोधाय कुरुते मंत्रचंद्रिकाम् ॥ १३ ॥
 मंत्राणि यानि ह शिवार्चनचंद्रिकायां
 श्रीश्रीनिवासकृतिना प्रकटीकृतानि ।
 सर्वाणि तानि मुनिचितनयुकृष्ण्डंग-
 युक्तान्यविस्तरतयेह वदामि साधु ॥ १४ ॥
 आदौ गणपतेर्मंत्राः शिवायास्तदनंतरम् ।
 ततः कृष्णस्य सूर्यस्य शंभोश्चोक्ता यथाक्रमम् ॥ १५ ॥

च०—इति मंत्रचंद्रिकायां द्वादशः प्रकाशः ।
 यावत्सूर्यश्च सोमश्च यावत्तिष्ठंति देवताः ।
 तावदास्तां धरामध्ये रुचिरा मंत्रचन्द्रिका ॥

No. 1167.

अजितशान्तिजिनस्तवटीका—जिनप्रभसूरिः ।
 च०—संवद्रिक्रमभूपतेः शरक्तूदर्चिः शशांकैर्मिते
 पौषस्यासितपक्षभाजि शनिना युक्ते द्वितीयातिथौ ।
 श्रीमाञ्छ्रीजिनसिंहसूरिसुगुरोः पादाब्जपुष्पंधयः
 पुर्यां दाशरथ्योर्जिनप्रभगुरुर्जयन्त्य टीकामिमाम् ॥ १ ॥

No. 1169.

अध्यात्माविंदुः सटीकः—मू० टी० हर्षवर्धनः ।
 टी० भा०—अनंतविज्ञानविभूतिशाली
 सत्प्रातिहार्याद्भुतभूतिमाली ।

यैरेषा विषमार्था सप्ततिका सुस्फुटा कृता सम्यक् ।
 अनुपकृतपरोपकृतधूर्णिकृतस्ताम्रमस्कुर्वे ॥ ३ ॥
 प्रकरणमेतद्विषमं सप्ततिकाख्यं विवृण्वता कुशलम् ।
 यदवापि मलयगिरिणा सिद्धिं तेनाश्रुतां लोकः ॥ ४ ॥
 अर्हतो मंगलं सिद्धान्मंगलं संयतानहम् ।
 आशिभ्रियं जिनाख्यातं धर्मं परममंगलम् ॥ ५ ॥

श्रीसत्तरीवृत्तिः । मं० ३७८० ॥ सं० १४९० वर्षे चैत्र
 शुदि १० शनौ श्रीमति श्रीस्तंभतीर्थे श्रीखरतरगच्छे श्रीजिनराज-
 सूरिपट्टे श्रीजिनभद्रसूरिराज्ये सा० गूर्जरसुत सा० धरणाकेन
 सत्तरीवृत्तिर्लिखापिता । पु० हरीयाकेन लिखितं । शुभं भवतु ॥

No. 1392.

शतकवृत्तिः—हेमचन्द्रः ।

आ०—See Dr. Keilhorn, Report 1881, Page 41.

च०—श्रीहेमचंद्रसूरिभिरियमनुरचिता शतकवृत्तिः॥ १० ॥

ग्रंथाग्रं ३७०० शतकसूत्रग्रंथगाथा ११० ॥ शतकभा-
 व्यगाथा ॥ २५ ॥ ग्रंथाग्रं सर्वसंख्या ३८६६ ॥ शुभं
 भवतु ॥ सं० १४९० वर्षे चैत्रसुदि पंचम्यां तिथौ रवि-
 वारे श्रीमति श्रीस्तंभतीर्थे अविचलत्रिकालज्ञाज्ञापालन-
 पटुतरे विजयिनि श्रीमत्खरतरगच्छे श्रीजिनराजसूरिपट्टे
 लब्धिलीलानिलयबंधुरबहुबुद्धिबोधितभूवल्यकृतपापपूर-
 लयचारुचारित्रचंदनतरुमलययुगपवरोपममिथ्यात्वतिमिर-
 निकरदिनकरपसरसमश्रीमद्वच्छेशभट्टारकश्रीजिनभद्रसूरी-
 श्वराणामुपदेशेन परीक्ष्यसा० गू० जरसुतेन रेखाप्राप्तसुभा-
 वकेन सा० परीक्ष्य धरणाकेन पुत्र सा० साइयासहि-
 तेन श्रीसिद्धांतकोशो लेखितः स्वश्रेयसे ॥

राजा नो ददते सौख्यमिति श्लोकैकपादस्य मया निजबुद्धि-
दिनिमित्तं अर्थाः क्रियन्ते । तत्र प्रथमं श्रीसूर्यदेववर्णनमाह ।

राजा नो ददते सौख्यम् ॥

सावित्री भविता राजा विसृजो विघृणो विराट् ।

सप्तार्चिः सप्ततुरगः सप्तलोकनमस्कृतः ॥ १ ॥

इति स्कंदपुराणे श्रीसूर्यसहस्रनामांतर्भणितत्वात् । राजा
श्रीसूर्यः नोऽस्माकं सौख्यं ददते ददाति ।

च०-अष्टलक्षार्था संपूर्णा । अघटिता विसंवादिनी च ज्ञेया ।

सर्वे ८०००० ॥ अथ प्रशस्तिः ॥

वर्धमानो जिनो जीयाद्बर्धमानो गुणव्रजैः ।

तीर्थं यदीयमद्यापि जागर्ति जगतीतले ॥ १ ॥

श्रीगीतमाद्या गणधारिवर्या

यच्छंतु मे वाञ्छितमच्छबुद्धयः ।

यद्वाक्यमुक्ताफलदाम रामं

कुर्वति कंठे कृतिनः प्रकामम् ॥ २ ॥

श्रीहरिभद्रमुनीन्द्रप्रमुखा मां पूर्वसूरयः पांतु ।

ह्रमंजुण[शुद्धहृदयमंजूष]मध्ये यद्गुणरत्नानि धार्यन्ते ॥ ३ ॥

श्रीमद्देवाचार्याः पूर्वाचार्या प्रभूतगुणवर्याः ।

समभूवन्भवसागरतरणे वरतरणचरणयुगः ॥ ४ ॥

तत्पट्टमलंचक्रे नेमिचंद्राख्यसूरिराट् ।

यद्ब्रह्मोऽमृतपानेन प्राप्नुर्निर्जरतां नराः ॥ ५ ॥

तदनु द्योतयिद्योती सूरिरुद्योतनोऽभवत् ।

उषाद्दिहारयिख्यातः प्रद्योतन इवाद्भुतः ॥ ६ ॥

यकशोधर्थमासवै[यकःशोधयामास वै]सूरिमंत्रं
गिरीन्द्राबुदस्याद्भुते भृंगभागे ।

विधायाष्टमं संनमन्नागनाथ-

स्ततोवर्धमानाभिधः सूरिरासीत् ॥ ७ ॥

श्रीमहुर्लभराजराजसदसि श्रीपत्तने पत्तने

वादं श्वेतपटैः प्रभूतकपटैः साकं सदा लंपटैः ।

कृत्वा यः प्रकटीचकार वसतेर्मार्गं मनोहारिणं

सूरिजयो[सूरिर्भूरिजयो]जिनेश्वरगुरुर्जातो

जगद्विश्रुतः ॥ ८ ॥

संवेगरंगशाला येन कृता जगति लोकहितहेतुः ।

जातः श्रीजिनचंद्रः सूरिस्तत्पट्टम[ग]ध्वजः ॥ ९ ॥

अतिचंगनवांगवृत्तिकार खरतरगणनायक सुगणधीर ।

यशसायुत जय चिरमभयदेव भूरीश्वरकृतचरणसेव ॥ १० ॥

कृत्वा समीपेऽभयदेवसूरि[रे]र्येनोपसंपद्ग्रहणं प्रमोदात् ।

पपौ रहस्यामृतमागमानां सूरिस्ततः श्रीजिनवल्लभोऽभूत् ॥ ११ ॥

जिग्यिरे येन योगिन्यश्चतुःषष्टिर्यतींदुना ।

सूरिः श्रीजिनदत्तोऽभूत्तत्पट्टांबुजभास्करः ॥ १२ ॥

ततस्तनुभृतां प्रियः समजनिष्ट शिष्टक्रियः

प्रणष्टतिमिरोत्करः सुजिनचंद्रसूरीश्वरः ।

कवित्वसुममालिको नरमणीमनोज्ञालिको

तमभि[ततो नि]खिलनायकः प्रबलसौख्य-

संदायकः ॥ १३ ॥

जिनपतिसूरिजिनेश्वरसूरीश्वरजिनप्रबोधजिनचंद्राः ।

तत्पट्टानुक्रमतोऽभूवन्भूपीठविख्याताः ॥ १४ ॥

यस्यादेशाद्वरवसत्याख्यचैत्यं प्रचक्रे
तेजःपालो विपुलविभवोपि स्वयं तत्र चैत्ये ।

यः प्रातिष्ठन्निभुवनगुरोः शान्तिनाथस्य विंशम् ॥ १५ ॥
सोऽभूच्छ्रीमज्जिनकुशलराट् सूरिराजीतुराषाट्

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(प्राप्या)नेकविवेकसेकविलसत्क्षमापालजंबालज-
प्रत्यप्रप्रतिबोधवंधुररविः प्रत्यर्थिभूभृत्पविः ।
चक्रुर्बालसरस्वतीति सुतरां ख्यातिं क्षितौ प्राप्य न

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तदनु विगततंद्राः पश्चिमांभोधिमंद्रा
कुशलकुमुदचंद्रा प्रतभ[द्राःपूर्वभृ]त्यांगिमद्राः।
प्रणमदमरचंद्रा निर्जितश्लोकचंद्रा
इह भुवि जिनचंद्राः सूरिराजीसुरैंद्राः ॥ १८ ॥
यद्दीक्षिताः समभवन् यतिनः सुशिष्याः
श्रीद्वास्य[आद्धाश्च]संघपतयोर्पितवासयोगात् ।
प्राप्तोदयः प्रवरलब्धिसमृद्धिसिद्धेः
पात्रं ततोऽजनि जिनोदयसूरिराजः ॥ १९ ॥
रेजिरे राजराजास्या राजराजिनमस्कृताः ।
श्रीमज्जिनराजसुरींद्रा भव्यराजीवभास्कराः ॥ २० ॥
श्रीमज्जेसलमेरुदुर्गनगरे जावालपुर्या तथा
श्रीमद्देवगिरौ तथा अहिपुरे श्रीपत्तने पत्तने ।

भांडागारमबीभरद्वरतरैर्नानाविधैः पुस्तकैः

स श्रीमज्जिनभद्रसूरिस्तुगुरुर्भोग्याद्भुतोऽभूद्भुवि ॥ २१ ॥

ततः क्रमाच्छ्रीजिनचंद्रसूरिः

समुद्रसूरिर्जिनहंससूरिः ।

माणिक्यसूरिर्गुणरत्नसूरि-

र्जातस्ततः सारविचारसूरिः ॥ २२ ॥

तदीयपदपूर्वाद्रिप्रकाशनरविप्रभाः ।

श्रीजिनचंद्रसूरिंद्रा जयंति जयिनोऽधुना ॥ २३ ॥

येभ्यो मुदादायि युगप्रधानपदं प्रभुश्रीमदकम्बरेण ।

प्रभूतभाग्योदयस्तुप्रसिद्धा जयंतु ते श्रीजिनचंद्रसूरयः ॥ २४ ॥

श्रीसाहिवाक्याद्गुरुभिः प्रमोदा

(द्ये सं)यमाचार्यपदे प्रतिष्ठिताः ।

जामघशोराशिविराजमाना

जयंतु ते श्रीजिनचंद्रसूरयः ॥ २५ ॥

तच्चारुचरणांभोजचंचरीकमनाः सना ।

गणिः सकलचंद्राख्यो विख्यातो मुख्यशैक्षकः ॥ २६ ॥

तच्छिष्योऽभ्यस्तिवृद्धचर्यं गणिः समयसुंदरः ।

वाचकः संव्यधातृयक्षिम[दष्टलक्षीं]रत्नावलीमिमाम् ॥ २७ ॥

श्रीजिनसिंहमुनीश्वरवाचकवरसमयराजगणिराजाम् ।

मद्विद्यैकगुरुणामनुग्रहो मेऽत्र विज्ञेयः ॥ २८ ॥

मत्संगेणाहतो मूर्खोऽसहमानः परोक्षतिम् ।

सच्छात्रं दूषयत्येव वारिकुंभमरिष्टवत् ॥ २९ ॥

मात्सर्यमुत्सार्य विचार्य सम्यग्

ज्ञात्वा प्रयासं समदुष्करत्वम् ।

कृत्वा प्रसादं कवयो गुणज्ञाः

प्रमाणयंतु स्फुटमेतदर्थान् ॥ ३० ॥

यदत्र काव्ये मतिमाद्यदोष-

वशादशुद्धं किमपि स्फुटं स्यात् ।

विशोधयंतूग्रधियो प्रसन्न[धियःप्रसन्न]

तृणं यथा निर्मलसौधकुण्डन् [डात्] ॥ ३१ ॥

श्रीविक्रमनृपवर्षात्समये रसजलधिरागसो[गो]समेते ।

श्रीमल्लभपुरेऽस्मिन् वृत्तिरियं पूर्णतां नीता ॥ ३२ ॥

अर्थरत्नावलीवृत्तिः कविकंठावलंबिनी ।

वाच्यमाना चिरं नंद्याद्यावच्चंद्रदिवाकरौ ॥ ३३ ॥

No. 1175.

आचाराङ्गदीपिका-जिनहंससूरिः ।

आ०-॥ अहं ॥ शासनाधीश्वरो जीयाद्बर्धमानो जिनेश्वरः ।

भवन्ति सुखिनो भव्या यदीयवचनामृतैः ॥ १ ॥

शीलाङ्गाचार्यरचिता वृत्तिरस्ति सविस्तरा ।

श्रीआचाराङ्गसूत्रस्य दुर्विगाहा परं ततः ॥ २ ॥

अनुग्रहार्थं सभ्यानां व्याख्यातृणां सुखावहा ।

श्रीजिनहंससूरीन्द्रैः क्रियते स्म प्रदीपिका ॥ ३ ॥

च०-श्रीवृहत्स्वरतरंगच्छे श्रीजिनसमुद्रसूरिपट्टालंकारश्रीजिनहंस-
सूरिविरचितायां श्रीआचारांगदीपिकायां द्वितीयः श्रुतस्कंधः
समाप्तः ॥

श्रीवीरशासने क्लेशनाशने जयिनि क्षितौ ।

सुधर्मस्वाम्यपत्यानि गणाः सन्ति सहस्रशः ॥ १ ॥

No 1178.

आराधनापताका—वीरभद्राचार्यः ।

आ०—नियसुचरियगुणमाहप्पदिप्पसुररायरिद्धिवित्थारो ।

जयइ सुररायपूइयगुणमाहप्पो महावीरो ॥ १ ॥

च०—इय सुंदराइं वीरभद्रभणियाइं पवयणाहिंतो ।

चिरमुच्चिणि सुए एसा रहआ आराहणापडिया ॥ ८ ॥

वण्णाणमाणुपुव्वी गाहइपयाण पाययाणं च ।

कत्थइ कहिंचि रहया पुव्वपसिद्धाण समईए ॥ ८६ ॥

आराहणापसत्थंमि एत्थ सत्थंमि गंधपरिमाणं ।

नउयाइं नवसयाइं अत्था गाहंमि माहाणं ॥ ८७ ॥

विक्रमनिवकालार्डे अटुत्तरिमे समासहस्संमि ।

एसा सव्वं गिहिआ गहिया गाहाहि सरलाहिं ॥ ८८ ॥

मोहेण मंदमइणा इमंमि जमणागमं मए लिहियं ।

तं महरिसिणो मरिसितु अहवा सारिंतु करणाए ॥ ८९ ॥

भवगहणभमणरीणा लहंति निव्वुइसुहं जमल्लीणा ।

तं कप्पहुमसुहयं नंदउ जिणसासणं सुहरं ॥ ९० ॥

आराधनापताका कृतिरियं श्रीवीरभद्राचार्यस्य ॥ छ ॥

No 1182.

आवश्यकलघुवृत्तिः—तिलकाचार्यः

च०—महोदयपदावाप्तिरिति ॥ छ ॥

इति श्रीश्रीतिलकाचार्यविरचितायामावश्यकलघुवृत्तौ प्रत्याख्या-
नाध्ययनं समाप्तम् ॥ ६९६ ॥ तत्समाप्तौ समाप्तेयमावश्यकलघुवृत्तिः ।

तीर्थे वीरविभोःसुधर्मगणभृत्संतानलब्धोन्नति-

धारित्रोज्ज्वलचंद्रगच्छजलधिप्रोक्षासशीतपुतिः ।

साहित्यागमतर्कलक्षणमहाविद्यापगासागरः
 श्रीचंद्रप्रभस्वरिरद्भुतमहावादीभसिंहोऽभवत् ॥ १ ॥
 तत्पट्टलक्ष्मीश्रवणावतंसाः श्रीधर्मघोषप्रभवो बभूवुः ।
 यत्पादपद्मे कलहंसलीलां दधौ नृपः श्रीजयसिंहदेवः ॥ २ ॥
 तत्पट्टोदयशैलशृंगमभजत्तेजस्विचूडामणिः
 श्रीचक्रेश्वरस्वरिरित्यभिधया कोऽप्यत्र भानुर्नवः ।
 संप्राप्ताभ्युदयः सदैव तमसा नो जातु विच्छादितो
 नैवोच्चंडरुचिः कदाचिदपि न प्राप्तोपरागस्ततः ॥ ३ ॥
 विललास स्वैरं तत्पट्टप्रासादचंद्रशालायाम् ।
 श्रीमान् शिवप्रभुगुरुः संयमकमलाकृतासक्तिः ॥ ४ ॥
 श्रीशिवप्रभस्वरीणां तेषां शिष्योऽस्मि मंदधीः ।
 नाम्ना श्रीतिलकाचार्यः श्रुताराधनगृद्धिभाक् ॥ ५ ॥
 एतां वृत्तिं लघुमविषमां सोहमावश्यकीयां
 तत्पादाब्जस्मरणमहसा मुग्धधीरप्यकार्षम् ।
 तद्यत्किंचिद्रभसवशतो दृग्धमस्यामभुङ्क्षं
 तत्संशोध्यं मयि कृतकृपैः स्वरिभिस्तत्त्वविद्भिः ॥ ६ ॥
 वृत्तिं रचयता चैतां सुकृतं यन्मयार्जितम् ।
 भवे भवेहं तेन स्यां श्रुताराधनतत्परः ॥ ७ ॥
 शतद्वादशकेऽद्दानां गते विक्रमभूभुजः ।
 संवत्सरे षण्णवतौ वृत्तिरेषा विनिर्ममे ॥ ८ ॥
 शिष्या नः शस्यचारित्राः सर्वशास्त्राब्धिपारगाः ।
 अस्यां सहायकं चक्रुः श्रीपद्मप्रभस्वरयः ॥ ९ ॥
 शिष्योऽस्माकमिमां वृत्तिमखिलः शास्त्रतत्त्ववित् ।
 अलिखत्पथमादर्शं यशस्तिलकपंडितः ॥ १० ॥

संत्यस्यां द्वादशश्लोकसहस्राः सचतुःशताः ।
 प्रत्यक्षरेण संख्यानादिति निश्चितवानहम् ॥ ११ ॥
 भावद्विजयते तीर्थ श्रीमद्बीरजिनेशितुः ।
 तावदेषा मरालीव खेलतात्कृतिमानाम[मानसे] ॥ १२ ॥

No. 1187.

उत्तराध्ययनसूत्रटीका—कीर्त्तिवल्लभगणिः ।

आ०—अहं भिक्षोर्विनयं प्रादुःकरिष्यामि प्रकटीकरिष्यामि आनु-
 पूर्व्या क्रमेण मे मम विनयं कथयतो वदतो यूयं शृणुत ।

च०—२७२—इति समाप्तौ ब्रवीमि । सुधर्मस्वामी जंबूस्वामिनं
 प्रति प्राह । इत्युक्तं षट्त्रिंशाध्ययनं जीवो जीवविभक्त्याख्यम् ॥ ३६ ॥

इति श्रीउत्तराध्ययनवृत्तिः संपूर्णा ।

आसीच्छ्रीवीरपट्टे प्रवरगणधरः श्रीसुधर्माभिधान-
 स्तत्पट्टे स्वामिजंबूप्रभवमुखमहासूरिराजा बभूवुः ।
 सर्वेषां (मेव धाम्नां) स्फुटपटुपदवीभारधर्ता महेन्द्रः
 सूरिब्राणामशेषक्षितितलविदितो मेरुतुंगो मुनीन्द्रः ॥ १ ॥

तत्पट्टांबुजराजहंससदृशो विद्यावतामीश्वरः
 श्रीमच्छ्रीजयकीर्त्तिसूरिसुगुरुस्तत्पट्टचूडामणिः ।
 सूरिः श्रीजयकेसरिप्रभुगुरुस्तत्पट्टघञ्जेश्वरः
 सिद्धांतानुगसागरो विजयते सूरिश्वरः सांप्रतम् ॥ २ ॥

तच्छिष्यो ननु कीर्त्तिवल्लभगणिर्मुग्धाग्रणी मोहतो
 स्पष्टव्याकरणोक्तिवृत्तिमलिखन्मुग्धप्रबोधप्रदाम् ।
 पूर्वैर्निर्मितदीपिकादिकमहामंथानुसारी स्वक-
 प्रज्ञावेदनश्च [नतो ह्य]सौ वसुगुरुप्रौढप्रसत्तेः पुनः ॥ ३ ॥

संवत्पंचदशे द्विपंचगणिते वर्षे च हर्षप्रदे
 सुश्रीभक्तदवादनासि नगरे दीपोत्सवे निर्मिता ।
 यावच्छ्रीजिनशासनं विजयते सर्वोत्सर्वं (सर्व) त-
 स्तावन्नंदतु वृत्तिका कविजनैः(सं) वाच्यमाना सदा ॥ ४ ॥
 कार्यैस्तु कृतया मया पुनरियं संशोधिता नास्ति भो
 विद्भिस्तु परोपकारनिरतैः शोधा विशुद्धात्मभिः ।
 बुद्धेस्तुच्छतया यदत्र किमपि न्यूनं तथा बाधिकं
 तत्सर्वं क्षमितव्यमुत्तमतमैर्वद्धं विरुद्धं च यत् ॥ ५ ॥
 अष्टौ सहस्रा द्विशती च षष्टिः श्लोकास्ततश्चोपरि पंचवर्णाः ।
 प्रत्येकवर्णं परिमाणमेतद्व्यस्य विज्ञायममेशोभैः ॥ ६ ॥
 इति उत्तराध्ययनवृत्तिः संपूर्णा ॥

No. 1204.

उपदेशसप्ततिका—सोमधर्मगणिः ।

आ०—श्रीसोमसुंदरगुरुज्ज्वलकीर्त्तिपूरः
 श्रीवर्धमानजिन एष शिवाय वामः ।
 भव्या भवन्ति सुखिनो यदुदाहृतं श्री-
 चारित्ररत्नममलं परिपालयंतः ॥ १ ॥
 श्रीरत्नशेखरगुरुप्रवरा जयंतु
 नैकक्षमाधरनिषेव्यपदारविदाः ।
 ऐदंयुगीनमुनिषु प्रवरक्रियेषु
 श्रीसार्वभौमपदवीं दधतेऽयुना[ता]युः ॥ २ ॥
 कथाप्रबंधादिषु भूरिविस्तरेष्वनादरं ते दधते जल्पमेधसः ।
 हिताय तेषामुपदेशसप्ततिः प्रारभ्यते सर्वजनोपयोगिनी ॥ ३ ॥

च०—एवं देवज्ञानसाधारणादि द्रव्यं व्यक्त्या स्थापनीयं द्युक्त्या ।
 व्यापार्य च भावकैस्तत्त्वविज्ञैर्निर्लेपत्वं स्यात्तथा चिंतनीयम् ॥ ३३ ॥
 इति पंचमोऽधिकारे सप्तदश उपदेशाः । मूलतः कथाः ॥ ७५
 इति श्रीपरमगुरुतपाश्रीसोमसुंदरसूरिक्रमकमलमरालमहोपाध्याय-
 श्रीचारित्ररत्नगणितद्विनेय पं० सोमधर्मगणिविरचितायां श्रीउपदेशसप्ततौ
 पंचमोऽधिकारः । समाप्ता चेयं श्रीउपदेशसप्ततिका ॥ ग्रंथार्थं ३००० ॥

No. 1205.

उपसर्गहरस्तोत्रं सटीकम्—मू० भद्रबाहुः टी० पार्श्वदेवगणिः ।
 टी० आ०—धरणेंद्रं नमस्कृत्य श्रीपार्श्व मुनिपुंगवम् ।
 उपसर्गहरस्तोत्रवृत्तिं वक्ष्ये समासतः ॥ १ ॥
 मू० आ०—उवसग्गहरं पासं पासं वंदामि कम्मघणमुक्कं ।
 विसहरविसनिन्नासं मंगलकल्लणभावासं ॥ १ ॥
 मू० च०—इयं संयुतं महायस भक्तिभरनिम्भरेण हियएणं ।
 ता देव देसु बोहिं भवे भवे पासजिणचंदो ॥ ५ ॥
 टी० च०—सर्वकल्याणं संप्रहकरी यंत्रं भवति । द्विजपार्श्वदेवगणि-
 विरचिते यत्किमपि धरणेंद्रपार्श्वयक्षपद्मावतीप्रमुखाभिः स्वदेवताभिर्मम
 क्षमितव्यमिति । यच्च किंचिद्विरुद्धयंत्रं मंसित [मंत्रितं] सर्वस्य मिथ्या
 दुष्कृतमिति ॥ ॥ इति श्रीउवसग्गहरस्तोत्रस्य वृत्तिः समाप्ता ॥
 संवत्सरे विक्रमनृपतौ सप्तनंदकाय भूयुते । वर्षे आश्विनमासे शुभपक्षे
 दुर्गाष्टम्यां तिथौ लिपितं जगजीवनर्षिणा स्वात्महेतवे ॥

No. 1209.

ऋषिमण्डलवृत्तिः—शुभवर्धनः ।

आ०—योऽभूद्युगादौ शिवशुद्धमार्गप्रकाशकत्वाद्भविरेव साक्षात् ।
 गोभिः स्वकीयैः प्रहरंस्तमांसि स नाभिभूर्भूरिबिभूतये वः ॥ १ ॥

पत्रे ४१६ इति श्रीतपागच्छाधिराजे श्रीसोमसुंदरसूरिसंताने श्री-
लक्ष्मीसागरसूरिश्रीसुमतिसाधुसूरिपट्टप्रतिष्ठपरमगुरुश्रीहेमविमलसूरि-
विजयमानराज्ये पंडितप्रकांडमंडलीशिरोमणिपंडितश्रीसाधुविजय-
गणिशिष्यपरमाणुपंडितशुभवर्धनगणिप्रणीतायां ऋषिमंडलवृत्तौ द्वित-
यखंडे श्रीहस्तविहङ्गर्षिसंबंधः ।

च०—भवसर्पिण्यां चरमं दुःसहं मुनिवृषभं दुःषमाचार्यं वंदे ।
ऋषिमंडलवृत्तिः संपूर्णा ।

इति श्रीतपागच्छाधिराजश्रीसोमसुंदरसूरिसंताने -----

----- मंथाय १८०००.

No. 1213.

ओवनिर्युक्तिः सटीका । मू० भद्रवाङ्मः । टी० ब्रोणाचार्यः ।

टी० आ०—नमो अरिहंताणं...

अहंतस्त्रिभुवनराजपूजितेभ्यः

सिद्धेभ्यः स्रुतघनकर्मबंधनेभ्यः ।

आचार्यभुतधरसर्वसंयतेभ्यः

सिद्धयर्थी सततमहं नमस्करोमि ॥ १ ॥

मू० आ०—अरहंते वंदित्ता चउदसपुष्पी तहेव दसपुष्पी ।

एकारसंगसुत्तत्थधारए सव्वसाहू य ॥ १ ॥

मू० च०—एसा समायारी कहिया धीरपुरिसपन्नता ।

संजमतवट्टगाणं निग्गंथाणं महरिसीणं ॥

टी० च०—सुगमा०—इय उघसमायारि जुंजंता चरणकरणमाउत्ता ।

साहू खवंति कम्मं अणेगभवसंचियमणंतं ॥

सुगमा०—एसा अणुग्गहत्था फुडवियडविमुद्धवंजणाइत्ता ।

इकारसहिं सएहिं एगुणवच्चेहिं सम्मत्ता ॥

सुगमा०—उघनिर्युक्तिटीका समाप्ता ॥ कृतिरियं ब्रोणाचार्यस्येति ।

No. 1216

कथारत्नाकरः—उत्तमर्षिः ।

आ०—पार्श्वनाथं जिनं नत्वा सद्गुरुं च विशेषतः ।

कथारत्नाकरं नाम क्रियते शर्महेतवे ॥ १ ॥

पत्रे ७३ इति श्रीधर्मकथारत्नाकरोद्दारे श्रीमत्पवरपण्डिते[तिः] व-
कलशाखज्ञश्रीमदुत्तमर्षिभिः द्वितीयखंडस्संपूर्णकृतः ॥ २ ॥

च०—इति साधुनिंदायां रुक्मिणीपूर्वभवकथा २०९

अपूर्णः ।

No. 1218.

कर्मग्रन्थः—मा० देवेन्द्रसूरिः ।

च०—अहसुहरसयलजगसिहरगरुयनिरुचमसहावसिद्धिद्वहा ।

अरिहा निष्वावाहा तिरियं संसारअ[म]णुहवन्ति ॥ १० ॥

दुरहिगमनिउणपरमत्यरुहिरबहुभमिदिद्विवाया ।

अत्थाणुसरियत्वा बंधोदयसंतकम्माणं ॥ ११ ॥

जो जत्य अपडिपुत्तो अत्थो अप्पागमेण बहुत्ति ।

तं खमिऊण बहुत्तया पूरेऊणं परिकहंतु ॥ १२ ॥

गाहगं सयरीए चंदमहत्तरमयाणुसारीए ।

टीकाइ नियमियाणं एगूणं होइ नवईउ ॥ १३ ॥

इति सप्तशतिकासूत्रं समाप्तम् ।

षट्कर्मग्रंथमिदं । संवत् १५६३ वर्षे आसाढवदि ६ दिने ।

No. 1223.

कल्पसूत्रम्—सावचूरि ।

च० ग्रं० १२१६ ॥ इति कल्पसूत्रं संपूर्णं लिखितं उच्चारि-
यामे पं० लावण्यभद्रगणिना ॥

नागपुरनेमिभवनप्रतिष्ठया महितपाणिसौभाग्यः ।

अभवद्भीराचार्यस्त्रिभिः शतैः समधिकै राज्ञः ॥ १ वि० ३०० ॥

वत्सो नरसिंहसूरिरासीदतोऽखिलग्रंथपारगो येन ।

यक्षो नरसिंहपुरे मांसरतिं त्याजितः स्वगिरा ॥ २ वि० १०५५ ॥?

खोमाणराजकुलजो व समुद्रसूरि-

र्गच्छं शशास किल यः प्रवरः प्रमाणी ।

जित्वा तदा क्षपणकान्स्ववशं वितेने

नागह्रदे भुजगनाथनमस्यतीर्थे ॥ ३ ॥

विद्यासमुद्रहरिभद्रमुनीन्द्रमित्रं

सूरिर्वभूव पुनरेव हि मानदेवः ।

मांद्यात्प्रयातमपि योनघसूरिमंत्रं

लेभैविकामुखगिरा तपसोज्जयंते ॥ ४ वि० १११५ ॥?

दिनकृत्य ५ कर्मग्रंथसिद्धपंचाशिकासूत्रवृत्तयः धर्मरत्नवृत्तिसु-
दर्शनाचरित्रभाष्यादयः स्वकृताः ॥ पूर्वं श्रीविजयचंद्रसूरिणा ।
श्रीदेवेंद्रसूरिषु मालवकदेशं गतेषु गच्छावर्जननिमित्तं समस्तगी-
तार्थं पृथक् २ वस्त्रपुट्टलिकाप्रदानं १ नित्यं विनद्धं ? त्यनुज्ञा २ ची-
वरक्षालनं ३ फलशाकग्रहणं ४ नीवीप्रत्याख्याने निर्वि तक ? य-
हणं ५ साधूनां द्विविधाहारप्रत्याख्यानं ६ आर्यिकाविहृतभोगः
७ गृहस्थप्रतिक्रमणकारापणं ८ संविभागदिने गृहे गीतार्थगमनं ९
लेपसान्निध्यभावं १० तत्कालोष्णोदकग्रहणं ११ इति गोत्रिकवृद्धशा-
लीयसमाचारी ॥ वि० ९९३ वि० ५२३ कालिकाचार्येण चतुर्थ्यां
पर्युषणापर्वानीतं ९९४ तस्य स्वर्गः वि० १००० सुमित्रे १०
पूर्वविच्छेदः ॥

No. 1227.

कालसप्ततिः—सावचूरिः । मू० धर्मघोषः ।

आ० टी०—देवेंद्रनतं विशानंदमयं धर्मकीर्तिकुलभवनं

आ० मू०—देविंदणयं विज्जाणंदमयं धम्मकित्तिकुलभवनं

च० मू०—इय वारसारचक्रं कप्पो तेणंतपुग्गलपरावट्ठो ।

तेऽणंतातीअद्धा अणेगयऽद्धा अणंतगुणा ॥ ७३ ॥

सिरिदेविंदमुणीशरविणेअसिरिधम्मघोसमूरीहि ।

अप्पपरजाणणद्धा कालसरूवं किमवि भणिअं ॥ ७२ ॥

इति कालसत्तरीसूत्रम् ।

च० टी०—कल्पो भवति तैरनंतैः पुहुलपरावर्तः तेऽनंता अतीताद्वा ।

ततोऽप्यनंतगुणा अनागताद्वा ॥ ७२ ॥ कालसप्तत्यवचूरिः ।

No. 1230.

कुमारपालप्रबन्धः—जिनमण्डनः ।

आ०—उं नमः श्रीमहावीरजिनेन्द्राय परात्मने ।

परब्रह्मस्वरूपाय जगदानंददायिने ॥ १ ॥...

उक्तं च ।

आज्ञावार्त्तिषु मंडलेषु विपुलेष्वष्टादशस्वादरा-

दद्धान्येव चतुर्दश प्रस्रमरां मारिं निवार्यौजसा ।

कीर्तिस्तंभनिभान् चतुर्दशशतीसंख्यान्विहारांस्तथा

कृत्वा निर्मितवान् कुमारनृपतिर्जैनो निजैनोव्ययम् ॥ १ ॥

च०—संवत् ११४५ कार्तिकपूर्णिमानिशि जन्म श्रीहेमसूरीणां
संवत् ११५४ दीक्षा सं० ११६६ सूरिपदं सं० १२२९ स्वर्गः ।...

प्रबंधो योजितः श्री(मत्)कुमारनृपतेरयम् ।

गद्यपद्यैर्नवैः कैश्चित्कैश्चित्प्राक्तननिर्मितैः ॥ ६ ॥

श्रीसोमसुंदरगुरोः शिष्येण यथाश्रुतानुसारेण ।

श्रीजिनमंडनगणिना द्यंक १४९२ मनुप्रमितवत्सरे रुचिरः ॥७

इति श्रीसोमसुंदरसूरीश्वरशिष्यश्रीजिनमंडनोपाध्यायैः श्रीकुमा-
रपालप्रबंधो यथादृष्टश्रुतानुसारेण योजितः चिरं जीयात् ॥

No. 1232.

क्षुल्लकभवावलिका—सावचूरिः—तथा

पुद्गलपरावर्त्तस्तोत्रं सावचूरि ।

आ० टी०—वंदित्ता० सुगमा नवरं क्षुल्लकभवानामावलिकानां च
स्वरूपं कियंतो भवाः कियंत्यो वा आवलिका उच्छ्वासादौ कथं वा
संभवन्ति

आ० मू०—वंदित्ता सिरिवीरं देविंदनरिंदमहियपयकमलं ।

खुड्भवाण सरूवं आवलिआणं च वुच्छामि ॥१॥

च० मू०—एगभवावलिंगुणिआ हरिआ विअ निअनिआवलिआ
२४ खुड्डा०

च० टी०—सप्तसप्ततिगुणाकृता हताश्व निजनिजस्तोकावलिका भवन्ति
यथा २४ खुड्डा० क्षुल्लकविचारोन्यथाभूतो विपरीतः शोध्यः ॥ २५

इति क्षुल्लकभवावलिकावचूरिः समाप्ता ।

आ० टी०—हे श्रीवीतराग हे भगवन् मे मम पुद्गलावर्त्ता अभवन्
कस्मिन्

आ० मू०—श्रीवीतरागभगवंस्तव समयालोकनं विनाभूवन् ।

द्रव्ये क्षेत्रे काले भावे मे पुद्गलावर्त्ताः ॥ १ ॥

च० मू०—नानापुद्गलपुद्गलावलिपरावर्त्ताननंतानहं

पूरं पूरमियचिरं कियदशं वाढं दृढं नोदवान् ।

दृष्टादृष्टिचरं भवंतमधुना भक्त्यार्थयामि प्रभो
तस्मान्मोचय रोचय स्वचरणं श्रेयःश्रियं प्रापय ॥ ११ ॥

इति पुद्गलपरावर्त्तस्तोत्रं समाप्तम् ।

च० टी०—श्रेणयस्ता येन दृष्टादृष्टिचरं किं प्रार्थयामि तदेवाह ।
अस्तुखान्मोचय स्वचरणं रोचय मां श्रेयःश्रियं प्रापय ॥ ११ ॥

इति श्रीपुद्गलपरावर्त्तस्तोत्रस्यावचूरिः समाप्ता ॥

No. 1239.

चन्द्रप्रभचरित्रम्—देवेन्द्राचार्यः ।

आ०—दृष्टोपि दृष्टजनलोचनचंद्रकांत-

मभ्रांतमांतरजलाविलमादधानः ।

चंद्रप्रभोर्जयति चंद्र इवेशमित्रं

चित्रं पुनः शुभशताय यदष्टमोपि ॥ १ ॥

च०—सुपार्श्वस्वामिनिर्वाणात् श्रीचंद्रप्रभनिर्वृतिः ।

शतेष्वर्णवक्रोटीनां व्यतीतेषु नवस्वरात् ॥ ३२

इति श्रीदेवेन्द्राचार्यविरचिते श्रीचंद्रप्रभस्वामिचरिते भवत्रयवर्ण-
नो नाम द्वितीयः परिच्छेदः ॥ २ ॥ ॥ समाप्तं चेदं चंद्रप्रभस्वा-
मिचरित्रम् ॥

नागेंद्रगच्छे विख्याताः परमा(रा)न्वयोत्तमाः ।

श्रीवर्धमाननामानः सूरयोऽस्तारयोऽभवन् ॥ १ ॥

गुणग्रामाभिरामोऽथ रामसूरिर्बभूव सः ।

यदास्यकमलक्रोडे त्रिक्रीडुर्वचनश्रियः ॥ २ ॥

सिद्धांतादित्यमाभित्य कलापूर्णः सुवृत्तभाक् ।

चंद्रवत्प्रीतिदः सोऽभूच्चंद्रसूरिस्ततः परम् ॥ ३ ॥

विद्यावल्लीवृक्षः संयमप्रतिमारथः ।
 संसाराब्धिमहायानं देवसूरिगुरुस्ततः ॥ ४ ॥
 सिद्धविद्यारसस्पर्शात्सुवर्णत्वमुपागतम् ।
 शिवायाभयसूरीणां वचस्तारमुपास्महे ॥ ५ ॥
 निर्वास्यान्यगिरश्चित्तान्यवष्टभ्य स्थिता नृणाम् ।
 यद्वाक् सोऽभूज्जगत्ख्यातः श्रीमद्धनेश्वरः प्रभुः ॥ ६ ॥
 यद्वाग्गंगा त्रिभिर्मर्गैस्तर्कसाहित्यलक्षणैः ।
 पुनाति जीयाद्विजयसिंहसूरिः स भूतले ॥ ७ ॥
 श्रीधनेशपदे सूरिर्देवैर्ब्राह्मणैः स्वभक्तितः ।
 पुण्याय चरितं चक्रे श्रीमच्चन्द्रप्रभप्रभोः ॥ ८ ॥
 अपूर्णम् ।

No. 1241.

चैत्यवन्दनवृत्तिः—हरिभद्रः ।

आ^१—प्रणम्य भुवनालोकं महावीरं जिनोत्तमम् ।
 चैत्यवन्दनसूत्रस्य व्याख्येयमभिधीयते ॥ १ ॥
 अनंतगमपर्यायं सर्वमेतज्जिनागमे ।
 सूत्रं यतोऽस्य कात्स्न्येन व्याख्यां कः कर्तुमीश्वरः ॥ २ ॥
 यावत्तथापि विज्ञातमर्थजातं मया गुरोः ।
 सकाशादल्पमतिना तावदेव ब्रवीम्यहम् ॥ ३ ॥
 ये सत्त्वाः कर्मवशतो मत्तोपि जडबुद्धयः ।
 तेषां हिताय गदतः सफलो मे परिश्रमः ॥ ४ ॥

च^२—चिंतामणिरत्रेपि सम्यग्ज्ञानगुण एव श्रद्धाद्यतिशयभावतोऽ
 विधिविरहेण महाकल्याणसिद्धिः । इत्यलं प्रसंगेन ।

आचार्यहरिभद्रेण वृष्ट्या सङ्गयायसंगता ।
 चैत्यवन्दनसूत्रस्य वृत्तिर्ललितविस्तरा ॥ १ ॥
 य एनां भावयत्युच्चैर्मध्यस्थेनांतरात्मना ।
 स वंदनां सबीजं वा नियमादधिगच्छति ॥ २ ॥
 पराभिप्रायमज्ञात्वा तत्कृतस्य च वस्तुनः ।
 गुणदोषौ सन्तौ वाच्यौ प्रश्न एव तु युज्यते ॥ ३ ॥
 प्रष्टव्योऽन्यः परीक्षार्थमात्मनो वा परस्य च ।
 ज्ञानस्य चाभिवृद्धयर्थं त्यागार्थं संशयस्य च ॥ ४ ॥
 कृत्वा यदर्जितं पुण्यं मयैनां शुभभावतः ।
 तेनास्तु सर्वलोकानां मात्सर्यविरहः परः ॥ ५ ॥
 ललितविस्तरा नाम चैत्यवन्दनवृत्तिः समाप्ता ।
 कृतिरियं याकिनीधर्मसूनोराचार्यहरिभद्रस्येति ।
 प्रंथाग्रमनुष्टुप्छंदसा श्लोकशतानि द्वादश सप्तत्या समन्वितानि ॥

No. 1242.

जगत्सुन्दरीप्रयोगमाला—मुणिजसहस्रि ।

आ०—अथ कौतूहलाधिकारे योगा केचिदुच्यन्ते ॥

तियसगुरुजिणणाहं सिद्धत्थणरेंदकुलदीवं ।

सिद्धत्वाणमुवगयं वीरं सिरसा णमिरुणं ॥ १ ॥ ...

प० १३७—इय जगत्सुंदरिपडगमालाए मुणिजसहस्रि विरहए

कोऊहलाहियारो णाम पंचतीसमो परिछेड सम्म-

त्तो ३५ ॥ १५६ ॥ ...

प० १४३—इय ... मुणिजसहए जालागहाहियारो णाम छत्ती-

समो ...

प० १४७—इय... मुणिजसइत्ति विरइए लूआदिआरो णाम
सत्ततीसमो परिच्छेउ सम्मतो १६४२

प० १६२—इय...मुणिजसइत्ति विरइए [ज]ईणायाहियारो णाम
अडतीसमो सम्मतो ॥३८। १८१५ ॥
अथ विषसमणप्रयोगाः केचित् ॥ ...

प० १७३—इय ... विसत्तत्तसूअगु णाम एऊणचालीसमो-
हियारो समत्तो ३९ । २००४ ॥
अथ वइयाधिकारे प्रयोगाः केचित्

प० १८०—इय ... कामतच्चसूयउ णाम चालीसमोहियारो
समत्तो ॥ ४० । २१३३ ॥
अथ स्त्रीबंध्याधिकारः[रे]प्रयोगः[गाः]केचित् ...

प० १९५—इय... तियज्जहियारो णाम इक्कतालीसमो सम्म-
त्तो ॥ ४१ । २३६६ ॥

प० २०९—इय ... गंधजुत्ती करणाहियारो णाम बायाली-
समो सम्मतो ॥ ४२ । २५४० ॥

प० २५६—इय जगसुंदरिपउगमालाए मुणिजसइत्ति विरइए
सरोपइडो व एस वण्णणो णाम तेयालीसमोहियारो
परिच्छेउ सम्मतो ।

अपूर्णम् ।

No. 1248.

जयन्तकाव्यम्—अभयदेवः ।

आ०—श्रेयांसि विश्राणयतादजर्लं नाभेयदेवस्य पदांबुजं वः ।
समस्तसंपन्नधुवद्धरागा यत्र त्रिलोकी भ्रमरीव भाति ॥१॥

७३ ॥ इति श्रीश्वेतांबरश्रीमदभयदेवाचार्यविरचिते जयंतविजयनाम्नि
महाकाव्ये श्रीशब्दांके प्रस्तावनादिस्वरूपनिरूपणः प्रथमः सर्गः ॥ १ ॥

५२ ॥ इति... पुत्रचिंतादिस्वरूपनिरूपणो नाम द्वितीयः सर्गः १

१०२ ॥ इति... नमस्कारप्रभाववर्णनो नाम तृतीयः सर्गः ३

६९ ॥ इति... सुरयोगीन्द्रविजयश्चतुर्थः सर्गः ४

७३ ॥ इति... योगीन्द्रस्वरूपनिरूपणः पंचमः सर्गः ५

१०३ ॥ इति... पुत्रजन्मोत्सवः षष्ठः सर्गः ६

७८ ॥ इति... वसंतवर्णनः सप्तमः सर्गः ७

७६ ॥ इति... दोलाविलासपुष्पावचयजलकेलिस्वर्यास्तचंद्रादयोः-
ष्टमः सर्गः ८

७३ ॥ इति... दूतोक्तिवर्णनो नाम नवमः सर्गः ९

७५ ॥ इति... हरिराजपराजयो नाम दशमः सर्गः १०

९२ ॥ इति... दिग्विजयो नाम एकादशः सर्गः ११

६१ ॥ इति... कुमारधर्मप्रतिपत्तिवर्णनो नाम द्वादशः सर्गः १२

११३ ॥ इति... विवाहोत्सववर्णनस्त्रयोदशः सर्गः १३

१११ ॥ इति... दिव्यास्त्रायुधवर्णनो नाम चतुर्दशः सर्गः १४

७७ ॥ इति... नरेंद्रसम्यक्प्रतिपत्तिवर्णनो नाम पंचदशः सर्गः १५

९७ ॥ इति... स्वयंवरवर्णनो नाम षोडशः सर्गः १६

६५ ॥ इति... नरेंद्रपूर्वभववर्णनो नाम सप्तदशः सर्गः १७

६८ ॥ इति... ऋतुत्रयवर्णनो नाम अष्टादशः सर्गः १८

८६ ॥ इति... नरेंद्रराजस्थितिवर्णनो नाम एकोनविंशः सर्गः १९

ग्रंथाग्रं २२२० ॥

आसीच्चंद्रकुलांबरांबरमणिः श्रीवर्धमानप्रभोः

पादांभोरुहचिचिरीकचरितश्चारित्रिणाममणीः ।

उत्फुल्लमल्लीप्रतिमल्लकांतिः
 कीर्तिभ्रमंती भुवनेषु यस्य ।
 श्रिया समं सौहृदकांक्षयैव
 मुष्णाति विष्णोरपि कृष्णभावम् ॥ ८ ॥
 विश्वत्रयप्रथितकीर्त्तिलतस्य तस्य
 शिष्यः प्रशस्यमहिमाभयदेवसूरिः ।
 काव्यं जयंतद्विजयं रचयांचकार
 सारस्वतप्रसृमरप्रतिभाविलासः ॥ ९ ॥

दिक्कुरिकुलगिरिदिनकरपरिमितविक्रमनरेश्वरसमायाम् ।
 द्वाविंशतिशतमानं शास्त्रमिदं निर्मितं जयतु ॥ १० ॥

No. 1251.

जिनशतकं सटीकम्—मू०जम्बूः। टी०शम्बसाधुः।

टी०आ०—निष्क्रांतौ कृतपंचमुष्टिककचोत्पाटस्य ये संस्थिताः
 मू०आ०—श्रीमद्भिः स्वैर्महोभिर्भुवनमविभुवत्तापयत्येष शश्वत्
 मू०च०—युष्मान्मान्याग्रस्याननवनजशया वागसौ द्वाग्विधे-
 यात् ॥ २५ ॥

टी०च०—युष्मान् दैन्यभृत्यान्विधेयादिति ॥ २५ ॥

इति शंखसाधुविरचितायां जिनशतकपंजिकायां वाग्वर्णनो नाम
 चतुर्थपरिच्छेदः समाप्तः ॥

जंबूर्नाम गुरुर्गुरुत्तमगुणोऽभूच्चंद्रगच्छान्वये
 विद्वत्संसदि लब्धगौरवपदः साधुक्रियासूयतः ।
 किं वा तस्य निगद्यते मतिगुणो यस्येदृशी निर्गता
 सुशिष्टा पदसंधिभिः सुघटितैः स्पष्टाक्षराली मुखात् ॥ १ ॥

तत्कृतस्यास्य शास्त्रस्य गंभीरार्थस्य मंदधीः ।
 मादृशः कुरुते वृत्तिं किमस्मादस्ति दुष्करम् ॥ २ ॥
 अशक्यानुष्ठानमिति भावः ।
 किं त्वेषा बालकेनेव सन्मार्गेण यियासुना ।
 अभ्यासशक्त्यभावेपि क्रियते केवलं मया ॥ ३ ॥

ततश्च ।

ख्यातो भट्टिकदेशसंद्भि[धि]षु सदाभूत्पार्श्वनागाभिधः
 भ्राद्धस्तस्य सुतोऽत्र मल्हन इति ख्यातिं गतः सर्वतः ।
 तत्पुत्रेण च दुर्गकेण सुधिया प्रोत्साहितेनादरा-
 च्छ्रीनागैर्द्रकुलोद्भवेन मुनिना सांबेन वृत्तिः कृता ॥ ४ ॥
 यदत्र मात्रादिभिरर्थतो वा मया विहीनं विहितं कथंचन ।
 मनीषिभिस्तत्परिशोधनीयं परोपकाराय सतां हि जीवितम् ॥ ५ ॥
 शरदां संपंचविंशे शतदशके १०२५ स्वातिमे च रविवारे ।
 विवरणमिदं समाप्तं वैशाखसितत्रयोदश्याम् ॥ ६ ॥
 लीलावेशितलोचने[नां]बुजयुगं या पुस्तकं वाचयं-
 त्यालोच्येव सदर्म[समर्म] वस्तु दधती स्मेरं मुखं राजते ।
 भक्त्या नम्रशिरोवतंसकपतत्पुष्पार्चितांहिदया
 देवस्त्रीभिरसौ सदा विजयतां वाग्देवता विश्रुता ॥ ७ ॥

इति श्रीजिनशतकपंजिकायां प्रशस्तिरियं समाप्ता सूत्रवृत्तिसमन्वि-
 ता । यथायं श्लोकसंख्यया १५५० ग्रंथकारेण कृतमस्ति ॥ शुभं भवतु ॥
 संवत् १६४१ वर्षे भाद्रवा सुदि ४ शनौ ॥

No. 1256.

तीर्थकल्पः—जिनप्रभसूरिः ।

आ०—दिवश्रीपुंडरीकाख्यभूभृच्छिखरशेखरम् ।

अलंकरिण्युः प्रासादं भिनाभेयः भिवेस्तु वः ॥ १ ॥

प० ६—श्रीविक्रमाब्दे बाणाष्टविधेदेवमिते शितौ ।

सप्तम्यां तपसः काव्यदिवसेऽयं समर्थितः ॥ १३३ ॥

इति श्रीजिनप्रभसूरिविरचितः श्रीशत्रुञ्जयकल्पः समाप्तः ॥

प० ९—उज्जयंतकल्पः समाप्तः ॥ (मागधी)

प० ११—रैवतककल्पः ॥ (मा०)

प० १२—॥ ४१ ॥ इत्युज्जयंतस्तत्रः ॥ (जिनप्र०)

प० १४—श्रीअंबिकादेवीकल्पः ॥ (मा०)

प० १५—कर्पादयक्षकल्पः ॥ (मा०)

प० १८—॥ ७४ ॥ इति श्रीपार्श्वनाथस्य कल्पसंक्षेपः ॥ (मा०)

प० २०—अहिच्छत्राकल्पः ॥ (मा०)

प० २१—राजानकश्रीधांधूके क्रुद्धं श्रीगूर्जरेश्वरम् ।

प्रसाद्य भक्त्या तं चित्रकूटादानव्य[नीय] तन्निरा ॥३९॥

वैक्रमे वसुवस्वाशा १०८८ मितेऽब्दे भूरिरैव्ययात् ।

सत्पासादं सविमलवसत्याहं व्यधापयत् ॥ ४० ॥...

वैक्रमे वसुवस्वर्क १२८८ मितेऽब्दे नेमिमंदिरम् ।

निर्ममे लूणिगवसत्याहयं सचिर्वेदुना ॥ ४३ ॥

कपोपलमयं बिंबं श्रीतेजःपालमंत्रिराट् ।

तत्र न्यास्थत्स्तंभतीर्थे निष्पन्नं दृक्सुधांजनम् ॥ ४४ ॥

मूर्त्तिः स्वपूर्ववंश्यानां हस्तिशालं च तत्र सः ।

न्यवीविशद्विशांपत्युः श्रीसोमस्य निदेशतः ॥ ४५ ॥

अहो शोभनदेवस्य सूत्रधारशिरोमणेः ।

तच्चैत्यरचनाशिल्पाज्ञाम लेभे यथार्थताम् ॥ ४६ ॥...

तीर्थद्वयेऽपि भग्नेऽस्मिन् दैवान्म्लेच्छैः प्रचक्रतुः ।

अस्योद्धारं द्वौ शकाब्दे वह्निवेदार्कसंमिते १२४३—४८॥

तत्राद्यतीर्थस्योद्धर्त्ता लल्लो महणसिंहभूः ।

पीथडस्त्वितरस्याभूद्यवहचंडसिंहजः ॥ ४९ ॥

कुमारपालभूपालश्चैलुक्यकुलचंद्रमाः ।

श्रीवीरचैत्यमस्योच्चैः शिखरे निरमीमपत् ॥ ५० ॥ ...

५२ श्रीअर्बुदकल्पः समाप्तः ॥ (जिनप्र०)

प० २५—तेण आमरायसेविअकमकमलेण सिरिबप्पहड्डसूरिणा
अड्डमहुराप ठाविअं अड्डसयछवीसे विक्रमसंवच्छरे सिरिबिबं

प० २६—श्रीमथुराकल्पः समाप्तः । जिनप्र० (मा०)

प० २९—अश्वावबोधकल्पः जिनप्र० (मा०) ...

वर्षे सिद्धा सरद्रस [स्तुतिः षड्स] शिखिकुमिते वैक्रमे तीर्थमौलेः
सेवाहेवाकिनां श्रीवितरतरोद [श्रीवितरछुरतरोर्दे] वतासेवितस्य ।

वैभारक्षोणिभर्तुर्गुणगणभणनव्यापृता भक्तियुक्तैः

सूक्तिर्जनप्रभीयं मृदुविशदपदा धीयतां धीरधीभिः ॥ २९ ॥

इति वैभारगिरिमहातीर्थकल्पः ॥ (जिनप्र०) श्लोकवद्धः ॥

प० ३१—कौशवीकल्पः । जिनप्र० (मा०)

प० ३३—श्रीअयोध्याकल्पः समाप्तः ॥ (मा०)

प० ३३—॥ ४ इति श्रीअपापाकल्पः ॥

प० ३४—इति कलिकुंडेश्वरकल्पः । जिनप्र० (मा०)

प० ३५—इति श्रीहस्तिनापुरतीर्थकल्पः समाप्तः ॥ (मा०)

प० ३७—सच्चउरे वीरमुक्खाड छव्वाससएहिं महंतं कारिअं अभ्भं-
लिहसिहरं चेइअं । तत्थ पइड्ढाविआ पित्तलमई सिरिमहा-
वीरपडिमा जज्जिगसुरीहिं

प० ३८—तेण य सत्तेण विक्रमार्डे अड्डहिं सएहिं पणयालेहिं वरि-
साणं गएहिं भंजिऊण सो राया मारिडे गर्डे सड्डाणं

हम्मीरो तउ अन्नया भञ्जो गज्जणवई गुज्जरं भंजित्ता तउ
चलंतो पत्तो सच्चउरे स(त्त)सयइक्कासीए विक्रमवरिसे मच्च-
रारु-दिहुं तत्थ मणोहरं वीरभवणं पविहा हणहणत्ति भणि
रामिलभिरकुणा तउ गयउरे ज्जुञ्जित्वा वीरसामी ता
णिउं... अल्लावदीणराएण सो त्रेव अणप्पमाहप्पो भक्वं
वीरसामी तेरसय सत्तसइ विक्रमाइच्चसंवछरे ढिलीए
आणित्ता आसायणाभायणं कउ ...

प० ३८-इति श्रीसत्यपुरकल्पः ॥

प० ४०-२४ श्रीअष्टापदमहातीर्थकल्पः कृतिरियं श्रीधर्मषोषसू-
रीणाम् ॥ (संस्कृते श्लोकबद्धः)

प० ४१-अज्जमहागिरिसीसो कोडिन्नगुत्तो असामित्तो सिरिवीरनि-
व्वाणउं वीसुत्तरे वाससयदुगे-वोलीणे... चउत्थो निह-
वो जाउ... इति श्रीमिथिलातीर्थकल्पः ॥

प० ४३-इति श्रीधर्मनाथजन्मभूमिरत्नपुरतीर्थकल्पः (जिनप्र०
सं० गद्य०)

प० ५१-सत्तरिसमहिं वाससए गए थूलिभदंमि सग्गड्डिए...

मह मुख गमणार्उ पालयनंदचंदगुत्ताइराईसु वोलीणेसु
चउसय सत्तरे[रि]हि विक्रमाइच्चो राया होही, तत्थ सङ्गी-
वरिसाणं पालगस्स रज्जं पणपणं सयं नंदाणं अट्ठोत्तरं सयं
मोरियवंसाणं तीसं पूसमित्तस्स सङ्गी बलमित्तभाणुमित्ताणं
वात्रीसं नरवाहणस्स तेरस गर्दभिल्लस्स चत्तारि सगस्स
तउ विक्रमाइच्चो सो साहियसुवण्णपुरिसो पुहविं अरिणं
काउं नियसंवच्छरं पवत्तेही ।

तह गहभिल्लरज्जस्स च्छेयगो कालगायरिउं होही ।

तेवण्णचउसएहिं गुणसयकलिउं सुअपउत्तो ॥ १ ॥ ...

१०५९—इय पावापुरिकप्पो दीवमहुप्पत्तिभणनरमणिज्जो ।

जिणप्पहसूरीहिं कउं ठिएहि सिरिदेवगिरिनयरे ॥ १ ॥

तेरहसत्तासीए विकमवरिसंमि भव्वयवहुले ।

पुसक्कवारसीए समत्थिउ पसमत्थिकरो ॥ २ ॥

समाप्पेयं श्रीअपापावृहत्कल्पो दीपोत्सवकल्पो वा ॥...

चा(वा)लदेसावयंसे कण्णा[ल्ला]णयनयरे विकम्मपुरवात्थव्व-

पहुजिणवहसूरितुल्लपिउं साहु माणदेवकाराविअ[आ]वा-

रहसयतित्तीसे विकमवरिसे आखाडसुद्धदशमीगुरुदिवसे

सिरिवहसूरीहिं अहं च्चेय पुव्वायरिएहिं पइड्डिया । ... ।

बारहसय अडयाले विकमाइच्चसंवच्छरे चाहुयाणकुलपईपुढ-

विरायनरिंदसुरत्ताणसाहवदीणेण नीए रज्जपहाणेण परमसा-

वए(ण) सिद्धिरामदेवेण सावयसंघस्स लेदो पेसिउं जहा तुरय

रज्जसंज्जासं जायं सिरि महावीरपडिमा पच्छन्नं धारियव्वा।

द्वि०१०५९—दिल्लीसाहापुरे खरयरगच्छालंकारसिरिजिणसिंहसूरिप-

रिटिया सिरिजिणप्पहसूरिणो कमेण महारायसभाए पंडिय

गुड्डिए एत्थु आसको नाम विसिद्धयरा पडिउत्ति । रायरायेण

पुड्डे जोइसि धाराधरेण तेसिं गुणत्थुई पारद्धा । ...

६१ श्रीकात्यायनीयमहावीरकल्पः वा कल्याणपुरकल्पः ॥ ॥...

अन्वितत्रिनवतेर्नवशत्या अत्ययेत्र शरदां जिनमोक्षात् ।

कालको व्यधित वार्षिकमार्यः पूर्वभाद्रपदशुक्लचतुर्थ्याम् ॥ ४ ॥..

शातवाहनपुरःसरा नृपाश्विन्नकारिचरिता इहाभवन् ।

दैवतैर्वहुविधैरधिष्ठिते चान्नसन्नसदनान्यनेकशः ॥ ५ ॥

कपिलात्रेयवृहस्पतिपंचाला ह महीभूदुपरोधात् ।

न्यस्तस्वस्वचतुर्लक्षमर्थश्लोकमेकमप्रथन(म्) ॥ ७ ॥

॥ स चायं श्लोकः ॥

जीर्णे भोजनमात्रेयः कपिलः प्राणिनां दया ।

बृहस्पतिरविश्वासः पंचालः स्त्रीषु मार्देवम् ॥ १ ॥

प० ६२-१५ श्रीप्रतिष्ठानपत्तनकल्पः ॥ (जिनप्र०) श्लोकवद्धः ।

प० ६४-(४८) नंदीश्वरकल्पः (पूर्ववत्)

प० ६५-कप्पं पढंतु असढा इय भणइ जिणप्यहो सूरि ॥ १ ॥ [१३]

श्रीकांपिल्यपुरकल्पः ॥ (मा० गद्यवद्धः ।)

प० ६६-बंभाणगच्छमंडणसिरिजसोमइसूरिणो खंभाइत्तो नयरो-
वरि विहरंता तत्थ भागया लोगेहिं विन्नवियं भयवं तित्थं
उल्लयिउ गंतुं न कप्पइ पूरुउ तैहि सूरिहिं तत्थ तारु नमं-
सियाउं पडिमार्उ मग्गसिरिपुत्तिमाए धयारोवे मइसव-
पुत्तं कर्उ । अज्ज वि पइवरिसं तमेव दिणे धयारोवो
कीरइ । सो धयारोवमहूसवो विक्रमाइच्चारु पंचसु सए
दुरत्तेसु वरिसाणं अइक्कंतेसु संवुत्तो ॥ तउ अइसवेसु
दुरुत्तरेसु विक्रमवासेसु अणहिल्लगोवालपरिक्खियए एसो
लक्खारट्ठाणो पट्ठणं चउक्कडवंसमुत्ताहलेण वणरायराइणो
निवेसिअं । तत्थ वणरायजोगरायखेमरायभूअडवयरसीह-
रयणाइच्चसामंतसीहनामाणो सव्वचाउक्कडवंसरायणो जाया,
तउ तत्थेव पुरे चालुक्कवंसे मूलरायचामुंडरायवल्लहरायदु-
ल्लहरायभीमदेवकन्नजयसिंहदेवकुमारपालदेवाजयदेवमूल-
रायभीमदेवाभिहाणा एगारसनरेंदा । तउ वाघेला अन्नए
लूणयसा य वीरधवलवीसलदेवसारंगदेवकण्णदेवनरिंदा
संजाया । तत्तो अल्लावदीणरसुत्ताणेण गुज्जरधरिस्सीए
आणा पयट्ठा ॥...॥ अरिष्टनेमिकल्पः ॥ (जिनप्र०) ॥

- ५० ६७—श्रीशंखपुरकल्पः ॥ (मा०) ॥
- ५० ७०—श्रीनासिकपुरकल्पः ॥ जिनप्र० ॥ (मा०)
- ५० ७१—हरिकंखीनगरकृतवसतेः श्रीपार्श्वनाथस्य कल्पः ॥
जिनप्र० ॥ (मा०)
- ५० ७२—कपर्दियक्षकल्पः ॥ जिनप्र० (मा०)
- ५० ७३—भुद्धदंतीपार्श्वनाथकल्पः ॥ जिनप्र० (मा०)
- ५० ७४—अभयकीर्त्तिभानुकीर्त्तिअंबाराजकुलास्तत्रमउपत्याचा-
र्याचैत्यचिंतां कुर्वतः । अथ प्राग्वाटोर्वंशावतंसेन महात्मना
साधुहालाकेन निरपत्येन पुत्रार्थिना विरचितमुपयाचितक-
मिदम् । मम सन्नुर्जनिता तदात्र चैत्यमुच्चैस्तरमिति । क्रमे-
णाधिप्रायकत्रिदशसान्निध्यतः पुत्रस्तस्योदपश्यत कामदे-
वाख्यः तथा चैत्यमुच्चैस्तरशिखरमचीकरत्साधुहालाकः
क्रमात्साधुभावडस्य दुहितरं परिणायितः कामदेवः पित्रापि
डाहग्रामादाहूय मलयसिंहादयो देवार्चकाः स्थापिताः...
- ७५ श्रीअभिनंदनस्य कल्पः ॥ जिनप्र० ॥
- ७८ इति प्रतिष्ठानपत्तनकल्पः ॥ (शातवाहनराजोत्पत्तिः)
- ८४ तत्रैव—शातवाहनकथालेश्च ॥
- ८५ विक्रमादित्यवर्षेषु षष्ठ्यधिकत्रयोदशशतेष्वतिक्रांतेषु ल-
क्षणावती हम्मीरश्रीसुरत्राणसमदीनः शंकरपुरदुर्गोपयोगि-
पाषाणग्रहणार्थं प्रतोलीं पातयित्वा कपाटसंपुटमग्रहीत् ॥
- ८६ चंपापुरकल्पः ॥ जिनप्र० ॥
- ९१ पाटलीपुत्रपुरकल्पः ॥ जिनप्र० ॥ (पाटलीपुत्रपुरोत्पत्तिः)
- ९३ आवस्तीकल्पः ॥ जिनप्र० ॥ (मा०)
- ९७ वाराणसीकल्पः ॥ जिनप्र० ॥
- १०० इति श्रीमहावीरगणधरकल्पः ॥ (मा०)

प० १०१—इत्येव चेइय परिसरत्ति एहिं इत्येहिं फलही नि
इत्ति खणिऊण लद्धा फलही कारियं निरुवमरूवं पासना
बिंबं वारससयच्छासद्धे विक्रमसंवच्छरे देवाणंदसुरिहिं
पइव्विअं ठाविअं चेइए पसिद्धं च कोकापासनाहुत्ति ॥
कोकापार्श्वनाथकल्पः समाप्तः ॥ (मा०)

प० १०२—कोटिशिलातीर्थकल्पः ॥ (मा०)

प० १०४—वस्तुपालतेजपालयोः कल्पः १०४ ॥ जिनप्रभ० ॥

प० १०९—चेल्लणापार्श्वनाथकल्पः ॥ जिनप्रभः—तत्कृतस्तोत्राने
शशधरहर्षीकाक्षिक्षोणीमिते शकवत्सरे
गृहमणिमहे संघान्विता उपेत्य पुरीमिमाम् ।
मुदितमनसस्तीर्थ[र्थेशस्य]प्रभावमहोदधि-
रिति विरचयांचक्रुःस्तोत्रं जिनप्रभसूरयः ॥ ९ ॥

॥ टिंपुरीस्तोत्रम् ॥

प० १११—समाप्तस्तीर्थनामधेयसंग्रहकल्पः ॥ जिनप्र० ॥ (मा०)

प० ११३—समवसरणरचनाकल्पः ॥ जिनप्र० ॥ (मा०)

प० ११५—सरोडाप्रभृतिग्रामाणां षट्पंचाशतं श्रीकुंडगेश्वररूपभ-
देवाय शासनेन स्वनिश्रेयसार्थमदात् ॥ ततः शासन-
पट्टिका ॥ श्रीमदुज्जयिन्यां संवत् १ चैत्रशुद्धि १ गुरौ
भाढदेशी महाक्षपटलिकपरमार्हतश्चेतांबरोपासकः ब्राह्मण-
गौतमसुतकात्यायनेन राजाऽलेखयत् ॥ ...

श्रीकुंडगेश्वरयुगादिदेवकल्पः ॥ जिनप्र० ॥

प० ११६-१४—इति व्याघ्रीकल्पः संस्कृतश्लोकबद्धः ॥ जिनप्र० ॥

प० १२०—इति अष्टापदकल्पः ॥ (मा०) (तद्वति)

नंदानेकपशक्तिशीतगुमिते श्रीविक्रमोर्वीपते—

वैर्षे भाद्रपदस्य मास्यवरजे सौम्ये दशम्यां तिथौ ।

श्रीहम्मीरमहम्मदे प्रतपति क्षमामंडलाखंडले

मंथोऽयं परिपूर्णतामभजत श्रीयोगिनीपत्तने ॥ १ ॥

प० १२१ इत्थं पृथक् [थक्क] विषयार्कमिते शकाब्दे

वैशाखमासि सितपक्षगषष्ठतिथ्याम् ।

यात्रोत्सवोपनतसंघयुतो यतींद्रः

स्तोत्रं व्यधाद्रजपुरस्य जिनप्रभाख्यः ॥ २० ॥

इति हस्तिनापुरस्तवनकृतिः श्रीजिनप्रभसूरीणाम् ॥

अहं विज्जातिलयमुणी आपसा संघतिलयसूरीणं ।

परिसेसलवं जंपह वज्जाणय वीरकप्पस्स ॥ १ ॥

प० १२२ ताणं चेव गुरुणं सीसुत्तमेहिं रायसभामंडणेहिं

गुरुगुणालंकिअदेहेहिं सिरिजिणदेवसूरीहिं

प० १२४ पातसाहिणा तउ तेरससयनवासियवरिसे आसाढ

कण्हसत्तमीए मुमहत्ते महं सयं नरिंदेणदाविज्जमाणम-

हादानं गाइज्जमाणमंगलं पविट्ठा पोसहसालं भट्टारया ॥

प० १२६ कात्यायनीयश्रीमहावीरकल्पः ॥ (मा०)

१२८ श्रीआरामकुंडपद्मावतीदेवीकल्पः ॥ जिनप्र० ॥

प० १३०—माणिक्यदेवकल्पः ॥ जिनप्र० ॥ (मा०)

प० १३२—अंतरिक्षपार्थनाथकल्पः ॥ जिनप्र० ॥ (मा०)

प० १३४—स्तंभनकल्पशिलोऽब्धः ॥ (मा०)

प० १३५—कलिकुंडकुडेश्वरकल्पः ॥ जिनप्र० ॥ (मा०)

प० १३६ एगारसएसु इक्कासीइसमहिएसु विक्रमाइवरिसेसु

अइक्केसु रायगच्छमंडणसिरिसीलभइसूरिपट्टपइट्ठिहिं मह-

वाहदिभंवरगुणचंदविजयपत्त्व[इ]पहड्वेहिं सिरिधम्मघोसमूर्तिं
पासनाहचेईअसिहरे चउव्विहसंभवसमरक्खं पहडा कया ॥ इति फट-
वर्धिपार्श्वनाथकल्पः । जिनप्रभकृतः ॥ मा० ॥

प० १३८ कोहंडीयदेवकप्पो ॥ (मा०)

प० १३९ अंबियदेवीकप्पो ॥ (मा०)

इति खरतरगच्छालंकारजिनप्रभसूरिविरचितस्तीर्थकल्पः
समाप्तः ॥

No. 1263.

दशाश्रुतस्कन्धचूर्णी ।

आ०-वंदामि भइवाहुं पाईणं चरिमसयलसुयनाणि ।

सुत्तस्स कारगमिसिं दसासुक्कप्पे य ववहारो ॥ १ ॥

आउविवागज्झयणाणि भावउ दव्वउ

च०-नालंधो वा जात्यंधः सेसं कंठं । जावणियाव जावक-
णणउ । सव्वेसिं पि णयाणं गाथा० ॥ दशानां चूर्णी सम्मत्ता ॥

No. 1268.

धर्मपरीक्षाकथा-रामचन्द्रः ।

आ०-प्रणिपत्य जिनं भक्त्या स्याद्वादवरनायकम् ।

कथां धर्मपरीक्षाख्यामभिधास्ये यथागमम् ॥ १ ॥

च०-वासुपूज्यकेवलिनं स्तुत्वा स्वावासं गतौ सुखेन स्थितौ ।

इति श्रीरामचंद्रेण मुनिना गुणशालिना ।

ख्याता धर्मपरीक्षा सा कृता कृतिरियं ततः ॥ १ ॥

श्रीपूज्यपादसद्वंशे जातोऽसौ मुनिपुंगवः ।

पद्मनदी इति ख्यातो भव्यव्यूहप्रवर्द्धितः ॥ २ ॥

तच्छिष्यो देवचंद्राख्यो भद्रश्चारुगुणान्वितः ।

वेदिता सर्वशास्त्राणां ख्यातो धर्मरताशयः ॥ ३ ॥

स च शुद्धव्रतोपेतः समयादिविवर्जितः ।
 समयः सर्वसत्त्वानां तत्प्रार्थनवशाद्वरः ॥ ४ ॥
 यावद्योमि प्रवर्त्तते शशांकरवितारकाः ।
 तावद्धर्मपरीक्षयं वर्त्तिष्यति सदाशये ॥ ५ ॥
 पद्मनिवासभूता हि कथा पद्मायनी वरा ॥
 तथा धर्मपरीक्षा च मिथ्यात्वाज्ञानध्वंसिनी । ६ ॥
 इति धर्मपरीक्षा कथा समाप्ता ।

No. 1271.

नमस्कारस्तवः सटीकः—मू० टी० जिनकीर्त्तिस्मरिः।

टी० आ०—जिनं विश्वत्रयीवन्द्यमभिवन्द्य विधीयते ।
 परमेष्ठिस्तवव्याख्या गणितप्रक्रियान्विता ॥ १ ॥
 तत्रादावभिधेयगर्भी समुचितेष्टदेवतानमस्काररूपमंगलप्रति-
 पादिकां गाथामाह ॥ परमिद्धि० ॥ व्याख्या । परमेष्ठिनोऽ
 हृदादयस्तेषां नमस्कारः ।
 मू० आ०—परमिद्धिनमुक्कारं थुणामि भक्तीह तन्नवपयाणं ।
 पत्थार१ भंगसंख्या२ नहु३ दिद्वा४ इ५ कहणेण ॥ १ ॥
 मू० च०—तवगच्छमडणाणं सीसो सिरिसोमसुंदरगुरूणं ।
 परमपयसंपत्थी जंपइ नवपयथयं एअं ॥ ३० ॥
 पंचनमुक्कारथयं एयं सेयं करंति संझमवि ।
 जोडाएइ लहइ सो जिणकित्तियमहिमसिद्धिसुहं ॥ ३१ ॥
 ॥ इति० ॥

टी० च०—श्रीमत्तपागणनभस्तरणोर्विनेयः
 श्रीसोमसुंदरगुरोर्जिनकीर्त्तिस्मरिः ।

भुक्त्वा भोगमिदं पुराणमखिलं संबोमुब

मुक्तौ ते भवभीमनिमज्जलधि संतीर्ष

अर्हंतो ये जिनेन्द्रा धरवचनच

सिद्धाः सिद्धिं समृद्धिं ददन्

दृक्सद्बोधं सुवृत्तं जिन

स्तत्सच्चैत्वानि रम्या

यावच्चंद्रार्कता

यावद्भूगर्भे

यावच्छ

मुथ मुणिगणहरवदियं महावीरं ।

वा

भावसंगहमिणमो भव्वपबोहइं ॥ १ ॥

जीवस्स ति भावा जीवा पुण दुविहभेयसंजुत्ता ।

मुत्ता पुण संसारी मुत्ता सिद्धा निरुवलेवा ॥ २ ॥

ब०—सिरिविमलसेगणहरसिस्सो नामेण देवसेणुत्ति ।

अवुहजणवोहणत्थं तेणेयं विरइयं सुत्तं ॥ ६७ ॥

इति भावसंग्रहः समाप्तः । श्लोकसंख्या ९६० संपूर्णम् ।

संवत् १६२७ वर्षे फाल्गुनवदि ५ स्वातिनक्षत्रे बुधवारे ।

No. 1467.

यशोधरचरित्रम्-वादिराजः ।

भा०—श्रीमदारब्धदेवैर्ब्रमयूरानंदनर्त्तनम् ।

सुव्रतांभोधरं वंदे गंभीरनयगर्जितम् ॥ १ ॥

अस्माकं तिनसिद्धश्रीसूर्युपाध्यायसाधवः ।

सूर्येण गुरवः सर्वे निर्वाणपरमश्रियम् ॥ २ ॥

श्रीनत्सपंतगद्राया काव्यमाणिक्यरोहणाः ।

संतु नः संततोत्कृष्टाः सूक्तिरत्नोत्करप्रदाः ॥ ३ ॥

चक्रे शास्त्रमिदं यत्नात् त्र्यम्बिषट्चंद्रवत्सरे ।
पद्मसागरसंज्ञेन बुधेन स्वात्मबुद्धये ॥ ४ ॥

No. 1278.

नेमिनिर्वाणकाव्यम्—वाग्भट्टः ।

आ०—श्रीनाभिसूक्तोः पदपद्मयुग्म-
नखाः सुखानि प्रथयंतु ते वः ।
समन्ना [समानमन्ना] किशिरःकिरीट-
संघट्टविभ्रस्तमणीयितं यैः ॥ १ ॥

च०—सर्वास्तु दिक्षु विरचय्य स धर्ममेव-
मेकातपत्रमवसादितमोहशत्रु(ः) ।
विच्छिन्नकर्मनिगडः सह मुक्तिवध्वा
भेजे सुखानि भगवानविनश्वराणि ॥ ८४ ॥

इति श्रीनेमिनिर्वाणे वाग्भट्टविरचिते महाकाव्ये मुक्तिगमनवर्णनो
नाम पंचदशः सर्गः ॥

No. 1279.

पञ्चकल्पभाष्यम्—संघदासः ।

आ०—वंदामि भइबाहुं पार्हणं चरिमसयलसुयणाणीं ।
सुत्तत्थकारगमिसिं दसाणकप्पे य ववहारे ॥
कप्पंति णाम णिप्पणं महत्थं वत्तु कामतो ।
णिज्जूहगस्स भत्तीय मंगलद्वा य संथुई ।

च०—कप्पपणगस्स भेदो परुविउ मोक्खसाहणद्वाए ।
जं चरिऊण सुविहिया करेति दुक्खक्खयं धीरा ॥

पंचविहसुत्तकप्पाण विभासावित्थरं पमोत्तुणं ।
 गहिया सीसहियद्वा भव्वोछित्तद्वा चेव ॥
 महत्पंचकल्पभाष्यं संघदासक्षमाभ्रमणविरचितं समाप्रमिति ॥३॥
 गाहग्गेणं पंचवीससयाहं चउहत्तराहं ॥ २५७४ श्लोक वंषां
 ३१८५६९

No. 1280.

पञ्चसूत्रं सटीकम्—हरिभद्रः ।
 टी०आ०—प्रणम्य परमात्मानं महावीरं जिनेश्वरम् ।
 सत्पंचसूत्रकव्याख्या समासेन विधीयते ॥ १ ॥
 आह किमिदं पंचकसूत्रकं नाम उच्यते । पापप्रतिघातगुणबीज-
 धानसूत्रादीनि पंचसूत्राण्येव । तद्यथा । पापप्रतिघातगुणबीजाधान-
 सूत्रम् १ । साधुधर्मपरिभावनासूत्रम् २ । प्रव्रज्याप्रव्रज्याविधिसूत्रम् ३ ।
 प्रव्रज्यापरिपालनासूत्रम् ४ । प्रव्रज्याफलसूत्रमिति ५ ॥
 मू०—आ०—णमो बीभरागाणं सव्वण्णुणं देविंदपूइआणं
 मू०—च०—तिलोयनाहबहुभाणेणं निस्सेअससाहिगत्ति
 पवज्जाफलसुत्तं ५ समाप्तं पंचसूत्रकम् ।
 कृतं चिरंतनाचार्यैर्विवृतं च जाकिनीमहत्तरासूनुश्रीहरिभद्राचार्यैः॥
 टी०च०—सर्वानुभावादौचित्येन मे धर्मे प्रवृत्तिर्भवतु सर्वे सत्त्वाः
 सुखिनः संतु ॥ इति पंचसूत्रटीका समाप्ता । कृतिः श्रेतांबराचार्य-
 हरिभद्रस्य धीमतः । जाकिनीमहत्तरासूनोः । मंथाग्रमनुष्टुप्छंदोदेशतः
 शतान्यष्टावशीत्यधिकानि ॥

No. 1281.

पद्मचरित्रम्—विमलः ।
 आ०—सिद्धं सुरनरकिंनरदणुवइभुयर्गेदचंदपरिमहिअं ।
 उसभं जिणवरवसभं उवसप्पणिआइतित्थयरं ॥ १ ॥...

नामावलिनिबद्धं आयरियपरंपरागयं तत्थं ।

वोछामि पउमचरियं जहाणुपुत्वि समासेण ॥ ८ ॥

को वणिऊण तीरह नीसेसं पउमचरियसंबंधं ।

मोत्तूण केवलजिणं तिकालणाणं हवति जस्त ॥ ९ ॥

जिनवरमुहाउ अत्थो जो पुत्वि णिग्गउ बहवियप्पो ॥

सो गणधरेहि धरिउ संखेवमिणोअ उवदिद्धो ॥ १० ॥...

एअं अडमरामदेवचरियं वीरेण सिद्धं पुरा

पच्छा उत्तमसाहवेहि धरियं लोगस्त उब्भासियं ।

एत्ताहे विमलेण पायडफुडं गाहाणिबद्धं कयं

सुत्तत्थं णिच्छंतु संपह महापूतं पवित्तक्खरं ॥

इति श्रीपउमचरिए सुत्तत्थविहाणो णाम उहेसो पढमो-
सम्मत्तो ॥ ॥...

एवं वीरजिणेण रामचरिअं सिद्धं महत्थं पुरा

पच्छाखंडलभूतिणा उ कहिअं सिस्साण धम्मासयं ।

भूयो साहुपरंपराह सयलं लोए ठिअं पायडं

एत्ताहे विमलेण सुत्तसहिअं गाहानिबद्धं कयं ॥ १ ॥

पंचेव य वाससया दुसमाए तीसवरिससंजुत्ता ।

वीरेहि सिद्धिमुवगए तउ निबद्धं इमं चरिअं ॥ ३ ॥

हलहरवक्कहराणं समयं लंकाहिवेण जं वृत्तं ।

विसयामिससत्ताणं इत्थिनिमित्तं रणं परमं ॥ ४ ॥

चउजुवतिसहस्सेहि ण य पत्तो उवसमं मयणमूढो ।

सो विद्याहरराया गतो अ णरयं असिमिअप्पा ॥ ५ ॥

जाणे अ पईणीहिं णालिज्जंतो वि ण गतो तित्तिं ।

कह पुण अण्णे तुद्धिं उव्विहिति योवचिलयाहिं ॥ ६ ॥

जे विसयसुहासत्ता पुरिसा तवनिअमसंजमविहूणा ।
 ते उज्झिऊण रयणं गिण्हंति ह कागर्णी मूढा ॥ ७ ॥
 एअं वेरनिमित्तं परनारीसंसिअं छुणे ऊणे ।
 होह परलोककंखा परविलयं चेव वा वज्जह ॥ ८ ॥
 सुकयफलेण मनुस्सो पावति ठाणं सुसंपयनिहाणं ।
 दुकयफलेण य कुगतिं लहति सहावो इमो लोए ॥ ९ ॥
 ण य देति कोति कस्सति [देति कोवि कस्सवि]
 आरोग्गधणं तहेव परमाउं ।
 जे होति सुरा लोए तेहे किं दुक्खिआ बहवे ॥ १० ॥
 कामत्थधम्ममोक्खो एत्थ पुराणंमि वणिआ सव्वे ।
 अगुणे मोत्तूण गुणे ण्ह हंजे तुम्ह हिअजणणे ॥ ११ ॥
 बहुएण किं व कीरइ अक्खो भणिअव्वएण लोणंमि ।
 एकपयम्मि विसया उज्जमह जिणवरमयंमि ॥ १२ ॥
 ऊणं अतिरित्तं वा जं एत्थ कयं पमायदोसेणं ।
 तं से पडिपूरेउं खमंत मह पंडिआ सव्वं ॥ १३ ॥
 बहुनामा आयरिउ ससमयपरसमयगहिअसम्भावो ।
 विजउ तस्स उ सीसो नाइल्लकुवल्लसणंदिअरो ॥ १४ ॥
 सीसिण तस्स रहअं राहवचरिअं तु सूरि विमलेणं ।
 सोऊणं पुव्वगए णारायणरामचरिआहं ॥ १५ ॥
 जेहिं सुअं ववगमच्छरेहिं सम्भत्तिभाविअमणेहिं ।
 ताणं वि देउ बोहिं सुविमलचरिआण जिणयंदो ॥ १६ ॥
 श्रीपउमचरियं संमत्तं ॥

No. 1286.

पार्श्वनाथचरित्रम्—भावदेवसूरिः ।

नाभेयाय नमस्तस्मै यस्य क्रमनखांशवः ।

मौलौ दधति नम्राणां मांगल्यामक्षतभ्रियम् ॥ १ ॥

च०—विश्वातिशायिमहिमा धरणोरगैर्द्र-

पद्मावतीसततसेवितपादपीठः ।

अंतर्बहिश्च दुरितच्छिदन्तशर्मा

देव(ः)क्रियादुदयिनीं शुभभावलक्ष्मीम् ॥ ७४ ॥

इति कालिकाचार्यश्रीसंतानीयश्रीभावदेवविरचिते श्रीपार्श्वनाथ-
चरित्रे महाकाव्ये अष्टसर्गे भावांके भगवद्बिहारवर्णनो नाम अष्टमः
सर्गः ॥ संवत् १५३२ वर्षे आश्विनशुद्धि ११ सोमवासरे अवंत्यां
श्रीतपाक्षे श्रीलक्ष्मीसागरद्वारि०

No. 1291.

प्रतिक्रमक्रमविधिः—जयचन्द्रः ।

अ०—श्रीवर्धमानमानम्य श्रीगुरुंश्च गुणैर्गुरुन् ।

प्रतिक्रांतेः क्रमः कोपि यथावगममुच्यते ॥ १ ॥

च०—इत्युक्तं निरतिचाराणामपि प्रतिक्रमणकारणम् । एताः

लोकमर्थो दृष्टान्तकथाः श्रीआवश्यकलघुवृत्तितो लिखिता ज्ञेयाः ।

इत्थं सहेतुककथाक्रमसूत्रयुक्त्या

साधुः प्रतिक्रमणकृच्चिजकर्मजालम् ।

सद्यो विभिद्य वृत्तकेवलिविक्रमेण

मुक्तिं भजेत भृशमक्षयसौख्यलक्ष्मीः ॥ १ ॥

श्रीजयचंद्रगणींद्रैः प्रतिक्रमक्रमविधिर्यथावगमम् ।

लिखितस्तत्रोत्सृजं यन्मिथ्या दुष्कृतं तस्य ॥ २ ॥

एवं भीयुतसोमसुंदरगुरुश्रीपट्टपूर्वाचला-

दित्यश्रीजयचंद्र (सूरि) गुरुभिः श्रीमत्तपागच्छपैः ।

किंचिदेतुमयः प्रतिक्रमविधिर्वर्षैरसद्योतिथि १५०६

संख्यैर्दाक्षजनप्रबोधविषये कृप्रधिरं-नंदतात् ॥ ३ ॥

No. 1293.

प्रतिक्रमणसूत्रलघुवृत्तिः—तिलकसूरिः।

आ०—श्रीवीरजिनवरेंद्रं वंदित्वा चैत्यवन्दनादीनि ।

अल्परुचिसत्त्वहेतोर्विवरिष्ये गमनिकामात्रम् ॥ १ ॥

इह चैत्यवन्दनादीनां वृत्तिरारब्धा परं हरियावद्वियाए अस्पडिहुं-
ताए न कप्पइ किंचि चेइय वंदण सज्झाया इत्यागमात् प्रथममी-
र्यापाथिकीसूत्रं व्याख्यायते, तच्चेदं इच्छामीत्यादि ॥

च०—नमस्करोमीत्यर्थः ॥ ५० ॥ प्रतिक्रमणविवरणम् ॥

चक्रेशसूरिगुरुपट्टमठो[हो]दयात्रि-

प्रद्योतनोपमशिवप्रभसूरिशिष्यः ।

श्रीप्राक्पदस्तिलकसूरिरधीधनोपि

श्राद्धप्रतिक्रमणसूत्रमिदं विवरे ॥ १ ॥

इति श्रीतिलकाचार्यविरचिता श्लोकशतद्वयप्रमाणा प्रतिक्रमणसूत्र-
लघुवृत्तिः समर्थयांचक्रे [समाप्ता] ।

No. 1299.

प्रश्नोत्तररत्नमाला सटीका—मू० विमलसूरिः।

टी० देवेन्द्रसूरिः।

टी० आ०—श्रीनाभिभूर्जिनवरःकुशलाय वः स्या-

द्यस्यांसयोरुपरि कुंतलभारदंभात् ।

भव्यांगिनां भवसमुद्भवतापशांत्यै

कादंबिनी किमु समुन्नतिमाततान ॥ १ ॥

द्वाविंशतिस्तीर्थकृतोऽजिताद्याः

पार्श्ववसाना ददतु श्रियं वः ।

यज्ञाममंत्रस्मृतिमात्रतोपि

प्रयाति पापाहिभयं भियेव ॥ २ ॥

चरमतीर्थकरोस्तु सदा मुदे
 यदवदानकदंबकर्मजसा ।
 श्रवणसंपुटमध्यमुपागतं
 वद तनोति न कस्य चमत्कृतिम् ॥ ३ ॥
 श्रीगौतमस्तान्मम लब्धिसिद्धयै
 यः केवलज्ञानपयोधिपुत्र्या ।
 स्वयं वियुक्तोपि परं परेषा-
 मेतत्प्रदोऽहो महतां स्वभावः ॥ ४ ॥
 विश्वप्रशस्यगुणरत्नसमुद्ररुद्र-
 पल्लीयगच्छगगनांगणशीतभासः ।
 चारित्रपात्रमतिमात्रशमैकसत्रं
 श्रीसंघपूर्वतिलका गुरवो जयन्ति ॥ ५ ॥
 तत्पट्टांभोजतिग्मांशुः श्रीदेवैर्द्रमुनीश्वरः ।
 भोलाखेताभिधभ्रातृयुगेनात्यर्थमर्थितः ॥ ६ ॥
 प्रभोत्तररत्नमालां विमलाचार्यनिर्मिताम् ॥
 विवृणोति सुदृष्टांतैर्लुपकारी सतां अमः ॥ ७ ॥

च० -नरं नारीं वा शृंगारयतीत्यार्यार्थः (२९) समाप्ता चैयं
 प्रभोत्तररत्नमालावृत्तिः ॥ ॥ ग्रंथसंख्या ७९२२ ॥

No. 1304.

भक्तामरस्तवः सटीकः—मू० मानतुङ्गाचार्यः ।

टी० कनककुशलः ।

भा० टी०—प्रणम्य परमानन्ददायकं परमेश्वरम् ।

वृत्तिं भक्तामरस्याहं कुर्वे बालहितैषिणीम् ॥१॥

च०—टी०—मानतुंग इति स्वनामनिबन्धननिगडाद्युपद्रवनाशो
 राजप्रसादश्चासूचि ॥ समुपैति समन्तात्पार्श्वमायातीति मंगलम् ॥४४॥

श्रीमत्तपगणगगनांगणदिनमणिहीरर्णि
 शिष्याणुना विरचिता वृत्तिरियं व
 नयनशररसेन्दुमिते १६५२ वर्षे
 बालजनविबोधनार्थं विजयदशम्यां
 श्लोकानां षट्शती षोडशोत्त
 प्रत्यक्षरं गणनया वृत्तौ संख
 No. 1306.

भरतेश्वरबाहुवली वृत्तिः—शु
 भा०—युगादौ व्यवहाराध्वा सर्वो वे
 स श्रीवृषभयोगीन्द्रो दद्याद्बोध्य
 च०—श्रीमतीकथा तपसि समाप्ता ।

श्रीचंद्रगच्छांबरभूषकोभू-
 तपागणो सानुविद्धदीप्ति [भानुरि
 प्रबोधयन् भव्यजनांबजालां [ज्बु
 स्वगोविलासैरिव साधुवर्गम् ॥

तत्राभवन् वरगुणगणमणिरोहणमः
 परमगुरुसोमसुंदरगुरवः संयमरः
 तच्छिष्या मुनिसुंदरगुरवो जयचंद्रः
 पारंगतागमजलनिधिपारं गता हा
 तच्छिष्या विजयंते दधते श्रीसूरिः

श्रीयुक्तरत्नशेखरगुरव उद
 लक्ष्मीसागरसूरीशः सोमवे
 विजयंते लसद्विद्यावार्धिमंथ
 श्रीमन्मुनीशमुनिसुंदरसूरिर
 शिष्या[ष्यो] मनीषिशुभशी

एतां कथां वितनुते स्म नवांबरेषु
 चंद्रप्रमाणसमये किल विक्रमार्कात् ॥ ६ ॥
 भरहेसरबाहुबली वृत्तिः शुभशीलविबुधरचितेयम् ।
 शोभ्या सुबुद्धिसर्गिर्विबुधैः कूटापसारणतः ॥ ७ ॥
 अनाभोगादिना किञ्चिदत्रोत्सवरोपणम् ।
 चक्रे तदस्तु मे मिथ्यातमोऽर्हदादिसाक्षिकम् ॥ ८ ॥

इति श्रीमत्तपागच्छाधिराजश्रीमुनिसुंदरसुरिशिष्यपंडितश्रीशुभ-
 शीलगणिविरचिते भरहेसरबाहुबलीवृत्तिनाम्नि कथाकोशे द्वितीयो
 महासत्यधिकारः संपूर्णः ॥

No. 1318.

रत्नशेखरनरपतिकथा—जिनहर्षः ।

आ०—अहं ॥ कलाणत्थिनिलयं नमिऊणं वद्धमाणजिनचंदं ।
 पव्वतिहीण विआरं भणामि अणिआनुसारेण ॥ २ ॥
 च०—सुणिऊणमेव मेयं चरिअं सिरिरंयणसेहरनिवस्स ।
 पंचसु पव्वेसु सया कायव्वो उज्जमो धम्मो ॥ ३९ ॥
 एवं रयणवईए चरिअं तह रयणसेहरनिवस्स ।
 निस्सुणिज्जंतं जायइ भविआणं बोहिलाभइ ॥ ४० ॥
 सिरि चित्तकूटनयरे जिणभवणसएहिं सव्वउं भरिए ।
 सिरिजयचंदमुणीसरसीसेण सुअस्स भत्तीए ॥ ४१ ॥
 पागयवंधेण कहा लिहिआ जिणहरिससाहुणा एसा ।
 ता नंदउ जियलोए जाव जयइ वीरजितित्थं ॥ ४२ ॥

इति श्रीरत्नशेखरनरपतिकथा संपूर्णा ॥ संवत् १६१४

No. 1322.

लोकतत्त्वनिर्णयः—हरिभद्रः ।

आ०—प्रणिपत्यैकमनेकं केवलरूपं जिनोत्तमं भक्त्या ।
 भव्यजनबोधार्थं नृतत्त्वनिगमं प्रवक्ष्यामि ॥ १ ॥

च० - तस्मादनाद्यनिधनं व्यसनोरुभीमं
 जन्मारदोषदृढनेमि च रागतुं वम् ।
 घोरं स्वकर्मपवनेरितलोकचक्रं
 भ्राम्यत्यनारतमिदं हि किमीश्वरेण ॥ १३७ ॥
 इति लोकोत्तत्त्वनिर्णयः । भगवतः श्रीहरिभद्रसूरेः कृतिरियम् ॥
 ग्रं० २२१

No. 1328.

विंशतिस्थानकविचारामृतसंग्रहः—जिनहर्षगणिः ।

आ०—श्रीभूर्भुवः स्वस्वितयं पुनाना
 द्रव्याभिधानाकृतिभावरूपैः ।
 त्रिकालवर्त्तिस्थितयो जिनेन्द्रा
 सृजंतु सर्वाद्भुतसौख्यलक्ष्मीम् ॥ १ ॥
 जिनेन्द्रपदवीप्राप्तिनिमित्तं सुदृशां तपः ।
 विंशतिस्थानकाह्वानं जयति श्रीजिनागमे ॥ २ ॥
 च०—तपागच्छेऽभवद्भूम्ना महिम्ना विश्वविभ्रुतः ।
 जगच्चंद्रगुरुः श्रीमान् सम्यग्ज्ञानक्रियानिधिः ॥ ४ ॥
 श्रीदेवेंद्रगुरुस्तस्य पट्टेऽभूत्प्रकटप्रभुः ।
 रादेना [वादेनास] समाजेशवस्तुपालसभापतिः ॥ ५ ॥
 तस्य शिष्याः क्षितिख्याता विद्यानंदमुनीश्वराः ।
 अजायंत जगत्पूज्या योगज्ञानक्रियागुणैः ॥ ६ ॥
 तत्पट्टोदयभास्वानासीन्निःसीमतेजसां राशिः ।
 श्रीधर्मघोष मेणमृत[ऋषिराट्]सच्चक्रानंदिगोविभवः ॥ ७ ॥
 ततश्च श्रीसोमप्रभ मूर्तिरित्याः [रिः] सीमा महात्मनाम् ।
 व्यधाद्विगौतमं वीरशासनं यो निजभ्रिया ॥ ८ ॥

ततः श्रीशकनृस्तुत्यः श्रीसोमतिलकाढ्यः ।
 सूरिर्भूरियशा जज्ञे विज्ञेषु प्रथितो धुरि ॥ ९ ॥
 श्रीदेवसुंदरगुरुर्गुरिमांवुराशि-

वित्रासितारिरभवद्भुवनातिशायी ।
 तत्पट्टपंकजरविः पाणितेजी [प्रथितोरुतेजा]
 भूजानिवंदितपदः शिवमार्गदर्शी ॥ १० ॥
 सूरिर्युगोत्तमसमोऽजनि तस्य पट्टे
 श्रीसोमसुंदरगुरुर्गुरुभाग्यशाली ।
 यं श्रीसुधर्मगुरुणा गणभूत्पुरोगं

सर्वांगचंगिमगुणैस्तुलयंति संतः ॥ ११ ॥

तच्छिष्यः प्रथमः समर्थमहिमा त्रैविद्यगोष्ठीगुरुः
 सूरिः श्रीमुनिसुंदरः सूरगुरुः ख्यातः क्षितौ प्रज्ञया ।
 अस्ति प्रास्ततमोभरस्तदपरः सूरिस्तु भूरिप्रभा-
 शाली श्रीजयचंद्र इत्यभिधया सर्वत्र लब्धोदयः ॥ १२ ॥
 यो विश्वाद्भुतलब्धिभिः सुमनसामाश्चर्यकृद्भिः कलौ
 सौभाग्यांवुधिराससाद पदवीं श्रीगौतमस्वामिनः ।
 स श्रीमद्गुरुसोमसुंदरपदांभोजाकराहर्षति-
 र्जायाच्छ्रीजयचंद्रसूरिरचना[रवनौ]सूरीश्वरग्रामणीः ॥ १३ ॥

विंशतिस्थानकावारविचारामृतसंग्रहः ।
 गच्छेश्वरीजयचंद्रसूरिशिष्येण निर्मितः ॥ १४ ॥
 वीरमगामाख्यपुरे युग्मत्रयोर्मैदुपंचभिः ।
 प्रमिते वत्सरे हर्षज्जिनहर्षेण साधुना ॥ १५ ॥
 मंथस्यास्य पवित्रस्य वाचनश्रवणादिभिः ।
 लभन्ते प्राणिनः पौढां श्रीजिनेश्वरसंपदम् ॥ १६ ॥

मंथोष्टाविंशतिशतानुमितः सर्वसंज्ञया ।
 जीयादयं बुधभ्रेणिवाच्यमानो निरंतरम् ॥ १७ ॥
 इति श्रीविंशतिस्थानकविचारामृतसंग्रहः संपूर्णः ॥

No. 1333.

विधिमार्गप्रपा—जिनप्रभसूरिः ।

आ०—नमिय महावीरजिणं सम्मं सरिउं गुरूवएसं च ।
 सावयमुणिकिच्चाणं समायारीं लिहामि अहं ॥ १ ॥
 च० —जिणदत्तसूरिसंताणतिलयजिणसिंहसूरिसीसेण ।
 गुत्तिरसकिरियठाणप्पमिए विक्कमनिवइवरिसे ॥ १ ॥
 विजयदसमीइ एसा सिरिजिणपहसूरिणा समायारी ।
 सवरोवयारहेउं समाणिया कोसलानयरे ॥ १० ॥
 सिरिजिणवल्लहजिणदत्तसूरिजिणचंदजिणवइमुणिंदा ।
 सुगुरुजिणेसरजिणसिंहसूरिणो मह पसीयंतु ॥ ११ ॥
 वाइयसयलसुएणं वाणायरिएण अहससीसेण ।
 उदयाकरेण गणिणा पढमायरिसे कया एसा ॥ १२ ॥
 जीए पसायाउ नरा सुकईसरसत्थवल्लहा हुंति ।
 सा सरसई य पउमावई य मे दिंतु छयरिद्धि ॥ १३ ॥
 ससिसूरपईवा जाव भुवणभवणोदरं पभासेंति ।
 एसा समायारी सफलज्जउ ताव सूरीहिं ॥ १४ ॥
 पच्चक्खरगणणाए पाएण कयं पमाणमेईए ।
 चउहत्तरीसमहिया पणतीससया सिलोयाणं ॥ १५ ॥
 विहिमग्गपन्नानामं सामायारी इमा चिरं जयउ ।
 पल्हायंती हिययं सिद्धिपुरीपंधियजणाणं ॥ १६ ॥
 संवन् १६६६ अंकतोपि मंथायं ३६७४

No. 1334.

विवेकविलासः—जिनदत्तसूरिः ।

च०—१३३०॥ ग्रंथाग्रं सर्वसंख्यया ॥ १३६१ ॥

इति श्रीजिनदत्तसूरिविरचिते द्वादशोपनिषे श्रीविवेकविलासे
ग्रंथस्य प्रशस्तिः । संपूर्णोऽयं विवेकविलासः ॥ संवत् १६८५ वर्षे
फाल्गुनमासे शुक्लपक्षे द्वितीयातिथौ सोमवासरे मीनलग्ने वहमाने
शुभवेलायां भट्टारकश्री १९ श्रीविजयदेवसूरिराज्ये श्रीशत्रुंजयकर-
मोचनाद्यनेकशुभकृतकारि श्री श्री श्री श्री भानुचंद्रगणित-
च्छिष्यसोमचंद्रगणिनाऽलेखि ॥

No. 1340.

शतपदीसारोद्धारः—मेरुतुङ्गाचार्यः ।

आ०—श्रीअहं ते जिनं नत्वा भव्यानां हितकाम्यया ।

शतपद्याः समुद्धृत्य लिख्यते सारसंग्रहः ॥ १ ॥

इह यद्यपि परमार्हितश्रीकुमारपालभूपालप्रणतपादारविंदकलि-
कालसर्वज्ञप्रभुश्रीहेमाचार्यप्रतिष्ठितविधिपक्षमुख्याभिधानसिद्धांतप्रणीत-
सामाचारीप्रधाननिर्निदानतपःक्रियारंजितचक्रेश्वरीशासनदेवताविहित-
सान्निध्यसुधासेकसंजायमानशतशाखाविस्तारसारश्रीमदंचलगच्छना-
यकप्रभुश्रीधर्मघोषसूरिसुगुरुविरचितः शतपदीनामा प्रतिपदमनेकसि-
द्धांतालापकबहुलो विंशत्युत्तरशतप्रश्नोत्तरविचाररुचिरो द्विपंचाश-
च्छतप्रमाणो महाग्रंथः समस्त्येव । तथापि संक्षेपरुचिसत्त्वानुसंगं पया
शतपदीग्रंथादुद्धृत्य कतिपयानि विशेषोपयोगीनि लिख्यते ॥

च०—तत्र श्रीआर्यरक्षितसूरीणां दंताणीमामे श्रे० द्रोणः पिता
आ० देदी माता सं० ११३६ जन्म ११४२ अतं १२२६ प-

रलोकः सर्वायुर्वर्ष ९१॥ श्रीजयसिंहसूरीणां सोपारके श्री० दाहड-
 पिता श्रे० नेदा माता संवत् ११७९ जन्म ११९७ व्रतं १२०१
 सूरिपदं १२५८ स्वर्गः सर्वायुर्वर्ष ८० ॥ तत्पट्टे धर्मघोषसूरीणां
 महदेश माहवपुरे श्रीचंद्रः पिता श्री० राजलदे माता संवत् १२०८
 जन्म १२२६ व्रतं १२३४ सूरिपदं १२६८ स्वर्गः सर्वायुः ७६
 तेषां पदे प्राप्त आगमकलामुखबिरुदा मुखपाठेनैव सर्वसिद्धांता-
 ध्यापकाः श्रीमहेंद्रसूरयोऽजायंत । यैस्तिमिरवाटके ग्लानवासस्थैर्ब-
 दनार्थमागतस्य जाबालीपुरीयसंघस्य व्यशीतिः संदेहा पृष्ठा अप्येक-
 व्याख्यानेनैव भग्ना द्वौ संदेहौ त्वेकांते भग्नाविति । तेषां च सरनारे
 सा० देवप्रसादः पिता सा० स्थिरदेवी माता । संवत् १२२८ जन्म
 १२३७ दीक्षा १२६३ सूरिपदं १२७१ गच्छेशपदं १३०९ स्वर्गः
 सर्वायुर्वर्ष ॥ ८२ ॥ तत्पट्टे श्रीसिंहप्रभसूरयः यैः प्रव्रज्यार्थमुत्सव
 दीक्षाक्षगेविरक्ते ज्येष्ठभ्रातरि सिंहपराक्रमेण दीक्षां स्वीकृत्य सूत्राग्यधी-
 यद्भिः प्रतिपदं प्रतिलोममूत्रपरावर्त्तनेन दाक्षिणात्यो महावादी जिग्ये ।
 तेषां बीजापुरे श्रे० अरिसिंहः पिता प्रीतिमती माता संवत् १२८३ जन्म
 १२९१ दीक्षा १३०९ सूरिपदं १३१३ स्वर्गः सर्वायुर्वर्ष ३१ ॥
 ततः श्रीअजितसिंहसूरयः जाबालिपुरे यद्वंदनार्थमागच्छद्भिरपूर्वा-
 पूर्वंः श्रावकसंघैः प्राभृतेषु क्रियमाणेषु किमि(मे)नदिनि पृच्छते[ता]
 राउलसमरमिहेन पठाष्टमविकृतित्यागादि घोरं यत्तपः श्रुत्वा
 नंतुमागच्छता प्रबुद्धेन स्वदेशे सत्त्वमात्रामारिः कारिता । आचार्यादीनि
 च महतोत्सवेन पंचदशपदानि स्थापितानि । ततश्च राज्ञि धर्मिष्ठे
 सर्ववर्णानां गलितांभोव्यापारे नमस्कारस्मरणादिधर्मकृत्ये प्रव-
 र्त्तत्वात् शाणादिग्रामा धर्मक्षेत्राणीत्यद्यापि प्रसिद्धा इति । डोड-
 ग्रामे सा० जिनदेवः पिता जिनमती माता संवत् १२८३ जन्म
 १२९१ दीक्षा १३१४ सूरिपदं १३१६ गच्छेशपदं १३३९ स्वर्गः

सर्वायुर्वर्ष ५७ ॥ तत्पट्टे श्रीदेवेंद्रसिंहसूरयः यद्याख्यानश्रवणार्थमने-
कदेशेभ्यः समेत्याचार्योपाध्यायादिभिरेव पूर्णायां सभायामेत्य ओतृणां
स्थानमेव नाभवत् । पालहणपुरे व्य० सांतूपिता आ० संतोषश्रीमाता
१२९९ जन्म १३०६ दीक्षा १३२३ सूरिपदं १३३९ गच्छेशत्वं
१३७१ स्वर्गः सर्वायुर्वर्ष ७२ ॥ ततः श्रीधर्मप्रभसूरयः येषां स-
मयाधिविशिष्टतपःक्रियावतां चरणोदकेनापि सर्वदोषव्याधिशां-
तिरजनिष्ट । प्रसन्नतया प्रोक्तेन वचसापि सर्वार्थसिद्धिश्च । भिन्नमा-
ले व्य० लीबा पिता व्य० बीजलदेवी माता संवत् १३३१ जन्म
१३४१ दीक्षा १३५९ सूरिपदं १३७१ गच्छेशपदं १३९३ स्वर्ग-
सर्वायुर्वर्ष ६३ ॥ ततः श्रीसिंहतिलकसूरयः । आदित्यवाटके भे०
भासधरपिता चांपलदेवी माता संवत् १३४५ जन्म १३५२ दीक्षा
१३७१ सूरिपदं १३९३ गच्छेशपदं १३९५ स्वर्गः सर्वायुर्वर्ष ५१ ॥
तेषां पट्टे पूज्याराध्यश्रीमहेंद्रप्रभसूरयः वड्डपामे परी० आभा
पिता परी० लीबिणि माता संवत् १३६३ जन्म १३७५ दीक्षा
१३९३ सूरिपदं १३९८ गच्छेशपदं १४४३ स्वर्गः सर्वायुर्वर्ष ८१
यैश्च संवत् १४०९ वर्षे नाणीग्रामे वर्षास्वनागतासु ४० दिनैर्विघ्नं
विज्ञाय सर्वत्र धर्मध्यानं कारयद्भिः अश्वयुग्वदि ८ रात्रौ कालसर्पदष्टैः
श्रीपार्श्वनाथचैत्ये सूरिमंत्रध्यानात्सर्वांगप्रसृतं दशभिर्यामैर्दुष्टविषं मुखे-
नैव वातं । ततः प्रातः सहसैवोत्थितेषु येषु सहस्रसंख्ये मिलिते लोकेऽहो
कलिकालेपि सम्यक् ध्यानानुभाव इति भावनां भावयति महोत्सव-
पूर्वकं सं० चूणामुख्यभावकैः शीलव्रतस्वीकारादि पुण्यलाभोऽप्राहि ।
सहसापि प्रोक्तं यैर्वचः कस्य नाम न फलितम् । ये च स्वभावतः कल्प-
द्रुमादिभ्योऽप्यधिकमाहात्म्यभाजो जगति व्यंजयंतः ॥ तत्पट्टकमले
राजमराला इव सांप्रतं श्रीमेरुतुंगसूरीं ब्रा जयति जगतीतले ॥ १ ॥

सुकुमारमतीनां तैः सुखाय व्यरचि स्वयम् ।

शतपद्याः समुद्धारखिपंचाशीतिवत्सरे ॥ २ ॥

इति शतपदीमंथसमुद्धारः ॥ मंथाग्रं १५७०
 अस्मिन् पंचदशश्लोकशती सप्ततिसंयुता ।
 शतपद्याः समुद्धारो मंथमानं विनिश्चितम् ॥१॥ संवत् १६१०
 No. 1348.

श्रीपालचरित्रम्—मा०—हेमचंद्रः ।

भा०—अरिहाहं नवपयाहं हाइत्ता हिययकमलमज्झंमि ।
 सिरिसिद्धचक्रमाहप्पमुत्तमं किंपि जंपेमि ॥ १ ॥
 च०—सिरि वज्जसेणगणहरपट्टप्पहुहेमतिलयसूरीणं ।
 सीसेहिं रयणसेहरसूरीहिं इमा ऊण संकलिया ॥ ३८ ॥
 तस्सीसहेमचंदेण साहुणा विक्रमस्स वरिसंमि ।
 चउदस अट्ठावीसे लिहिआ गुरुभत्तिकल्लिणं ॥ ३९ ॥
 सायरमेरू जा महियलंमि जा नहयलंमि ससिखुर ॥
 वट्ठंति ताव नंदउ वाइज्ज्यंता कहा एसा ॥ ४० ॥
 इति श्रीश्रीपालचरित्रं श्रीसिद्धचक्रमहिमायुतं समाप्तम् ॥
 No. 1358.

संदेहदोलावलीप्रकरणं लघुटीकासहितम्—

मू०जिनदत्तसूरिः । टी०जयसागरोपाध्यायः ।

भा०—जयति जगन्नितयगुरुः सकलमनोवाञ्छितार्थकल्पतरुः ।
 लब्धभबोदधितीरस्तत्त्वज्ञाता महावीरः ॥ १ ॥
 तदनु गुरुसंप्रदायः सदुपायः सर्वथापि निरपायः ।
 मम त्रिमलहृदयकमले कलयतु कलहंस इव केलिम् ॥२॥
 श्रीजिनदत्तयतींद्रा युगप्रधानागमा जयंत्येते ।
 संदेहतिमिरतराणि धैरेतत्प्रकरणं चक्रे ॥ ३ ॥
 जीयासुः श्रुतवृद्धाः प्रबोधचंद्रगणिवाचनाचार्याः ।
 तस्मिन्विदधुर्विवरणमंजूषामर्थमहतीं ये ॥ ४ ॥

तद्विवरणमंजूषामनुसृत्य पदार्थमात्रसारेयम् ।

सांक्षिप्ररुचिहितार्थं विधिरत्नकरंडिका क्रियते ॥ ५ ॥

इह हि परोपकारकृतधियो विशुद्धसिद्धांताचारशृंगारितचारित्र-
श्रियः श्रीजिनदत्तसूरयस्तथात्रिधविषमदुःखमासमुल्लसदसदुपदेशदा-
यकवचनभ्रवणान्यान्यक्रियानुष्ठानदर्शनोद्धूतप्रभूतसंदेहावर्त्तपतितलो-
कमालोक्य कतिचित्तमुद्धर्तुमनसः स्वपरसंभावितप्रभतदनुसारिता-
दृगुत्तरदानप्रधानसंशयपदप्रश्नोत्तरनामकं संदेहदोलावली तद्विती-
यनामप्रसिद्धं प्रकरणमकार्षुः ॥ अत्र चायं वृद्धवादः । श्रीवीठण-
हिंडानगरवास्तव्या काचित्पुण्यमती परमखरतरआविकात्मगुरूप-
दिष्टधर्मानुष्ठाननिरता वसति स्म । अथ विविधगच्छवासिसाधु-
जननवनवोक्तिभिः संशयापन्ना सती सम्यगुत्तरलाभार्थं कानिचित्सं-
देहपदानि विज्ञप्तिकायां लिखित्वा श्रीमदंबिकादेवताप्रकाशितयुगप्र-
धानतावभासितनाम्नां श्रीजिनदत्तसूरीणां पादमूले प्रेषितवती श्रीपू-
ज्यश्च तद्वाचनानंतरं तत्कालमेव तस्या भाविलोकानां चोपकारा-
सार्धं शतगाथाप्रमाणमिदं प्रकरणं विरचितमिति ॥ तत्रादौ शिष्टस-
मयपरिपालनार्थमभीष्टदेवतानमस्कारादिव्रितयप्रतिपादनार्थं गाथा इ-
यमाहुः ॥

पडिबिंबियपणयजयं जस्संहरुहोरुमडरमालासु ।

सरणागयं व नज्जइ तं नामिय जिणेसरं वीरं ॥ १ ॥

कइवयसंदेहपयाणमुत्तरं सुगुरुसंपयाएण ।

वुच्छं मिच्छत्तमओतमन्नहा होइ संसइयं ॥ २ ॥ व्याख्या ०

च ०—युगप्रवरागमजिनवल्लभसूरिशिष्येणोक्तमन्यथा तु सकल-
जगत्कल्याणकामकुंभेन त्रिभुवनस्पृहणीयमहामहिम्ना सर्व-
त्रातिख्यातिमारूढेन श्रीजिनदत्तसूरिनामैव साध्यसिद्धिः
संपनीपद्यत इति भावः ॥ १५० ॥

इति विधिरत्नकरंडिका नाम संदेहदोलावलीलघुटीका समाप्ता ।

विक्रमतः पंचनवत्यधिकचतुर्दशशतेषु वर्षेषु १४९६ ।

प्रथितेयं श्लोकैरिह पंचदशशतानि सार्धानि ॥ १ ॥

अंकतोऽपि ॥ १५५० ॥

आसीदिह चंद्रकुले नवांगसिद्धांतविवरणविधानुः ।

श्रीअभयदेवसूरेः संताने सूरिजिनराजः ॥ २ ॥

ज्ञानदर्शनचारित्र्यत्रयी येन समर्पिता ।

पितामहायेव नमस्तस्मै हितविधायिने ॥ ३ ॥

तदेतेवास्युपाध्यायो नाम्ना श्रीजयसागरः ।

स इमां विदधे टीकां विधिरत्नकरंडिकाम् ॥ ४ ॥

विधिरत्नकरंडिकया करतलगतयानया रयादेव ।

श्रुतसंमतविधिनाढ्यंभविष्णवः संतु मुनयोपि ॥ ५ ॥

तस्मिंश्च प्रकरणे यदहंकृतवान् विवरणमणीयः ।

सोयं ममा[हा]नुभावः प्रागभिहितमूलवृत्तिकृतः ॥ ६ ॥

जैनेन्द्रागमतत्त्ववेदिभिरभिप्रेतार्थकल्पद्रुभिः

सद्भिः श्रीजिनभद्रसूरिभिरियं वृत्तिर्विशुद्धीकृता ।

तद्वृत्तार्किकचक्रिभिः श्रुतपथाध्वन्यैर्महावादिभिः

प्रामाण्यं गमिता विचार्य च तपोरत्नैः पुरावाचकैः ॥ ७ ॥

सोमकुंजरनामास्ति विनेयो विनयी हि नः ।

न्यधित प्रथमादर्शे प्रथमेनमनाकुलः ॥ ८ ॥

असंशयं धर्मपदं दधानः यथास्थितार्थप्रथनैकताना ।

संदेहदोलावलिवृत्तिरेषा स्थेयाज्जिनाज्ञेव सतां मनस्सु ॥ ९ ॥

इति संदेहदोलावलीलघुटीकाप्रशस्तिः कृतिरियं जयसागरोपा-

ध्यायानाम् । संवत् १६५२ वर्षे ज्येष्ठवदि ९ तिथौ गुरुवारे

लिखिता ॥

No. 1359.

संयममञ्जरी-मू० मा० महेश्वरसूरिः ।

टी० हेमहंससूरिशिष्यः ।

टी० भा०—श्रीअरिहंताय नमः

सिरिरिसहाइजिणिदे सासयसासइअसव्वजिणचंदे ।

केवलकमलालोए तिजयविजयसिरितिलयं ॥

अइसयसयपाडिहेरगुणनिलयं निमिरसुपाससुपासं

-----सिरिपासं नमउं सिरिपासं ॥ १ ॥

सरसइसरससुवयणे सुवयणि

वियरेसु मज्ज मयनयणि ।

सुररमणि माणिपमोइणि

कवि जणणि अ हंसगयगमणि ॥ २ ॥

सिरिपुत्तचंदसुरीसरपटोवयपच्चयंमि सहसयरा ।

सिरिहेमहंससूरिवर सुपसच्चा हुंतु सहसपथं ॥ ३ ॥

तेसि सुगुरुणचरणंभोअपसाएण सीसलेसोवि ।

संजममंजरिसंजमरि वित्तिं भणामि अहं ॥ ४ ॥

तथा हि

उपसमासमाभिरामा[उपशमशमाभिरामं] संवेगरंगशालविशाल-
 प्रस्तरणं विद्वज्जनमनोवशीकरणं भव्यजनहृदयानंदसमुल्लासनसुधा-
 करकिरणं कपायप्रततिततिसमूलोन्मूलनकरिणं श्रोतृजनरंजितकरणं
 चातुर्गतिकभवभ्रमणदुःखांभोधिप्रवहणं निर्जितजन्मजरामरणं सकर्णज-
 नरंजितश्रवणं मिथ्यात्वांध्यध्वांतविध्वंसनतरुणतरणिं संयममंजरिप्र-
 करणं यैः स्वसमयपरसमयविद्वद्भिश्चिदमितरहस्यप्रशस्याद्भुतरसोद्भा-
 सप्रमुद्भिः श्रीमहेश्वरसूरिभिर्विरचितमासीत्तस्याः संयममंजर्या विवरणं
 किञ्चिल्लवलेदमात्रं यथात्मधियाऽज्ञानतया स्वस्य स्वांतस्य धृतिम-
 तिहेतवे परेषामपि सुखावबोधाय विरच्यते । अत्र प्रकरणे श्रीमहेश्व-

रसूरिभिः श्रीपार्श्वजिनेश्वरस्य नमस्कारगर्भिता प्रथमगाथा प्रकाशि-
तास्ति सा प्रोच्यते । तथा हि ।

निमिऊण नमिरतिभसिंदविंदसिरिमउडलीडपयबीढं ।

पासजिणे संयमसुखसंकिच्छणं काहं ॥ १ ॥

टी० च०—अथ संयममंजर्यप्रकरणस्य समाप्तिदोधकमाह ।

समणहभूसण गयवसण संजममंजरि एह ।

[सिरि]महेसरसूरिगुरुकस्सि कुणंत सुहेण ॥१४०॥

इति संयममंजरीवृत्तिः समाप्ता ॥ सं० १५६१ मार्गशुदि - -

श्रीपिप्पलगच्छे तालध्वजीयभट्टारक श्रीश्रीशांतिसूरिभिर्लिखापिता ।

श्रीगंधारमंदिरे ॥ स्वास्ति

यैश्च प्रोक्षतिकारकैर्जिनमतस्योद्धृत्य साधुक्रियां

नूत्नं श्रीविधिपक्षगच्छमचिरात्संस्थाप्य च प्रोक्ष्य(मात्)।

नानानेकजनाः सुबोधसहिताः आदीकृता लक्षश-

स्ते श्रीसूरिवरार्यरक्षितगणाधीशा बभूवुर्भूशम् ॥

तदन्ववाये

श्री(म)ज्जैज्जदिवाकरा वसुमतीप्रीतिं समुल्लासय-

न्ते[तो]निद्वज्जनकोटिमौलिमुकुटा मोहारिसंमर्दनाः ।

शश्वत्सिद्धिसमृद्धिवृद्धिसुविधिप्रोद्धुद्धिसंसेविता-

स्ते सूरिर्द्रवरप्रभा गणधराः श्रीमेरुतुंगोत्तराः ॥

No. 1360.

दानशीलतपोभावनाप्रकरणम्—अशोकमुनिः

संवेगचूडामणिश्च ।

आ०—देवाहिदेवं नमिऊण वीरं संपत्तसंसारसमुहतीरं ।

वच्चेमिदाणं गुणसंनिहाणं पावेमि जेणं सिवसुक्खदाणं ॥१॥

च०—छंदाइ सत्येण अयाणएणं

असोगनामा मुनिपुंगवेणं ।

सिद्धंतनिस्सायरयेमि जेणं

हीणाहियं सूरि खमंतु एणं ॥ ५० ॥

इति श्रीदानशीलतपोभावनाप्रकरणम्

आ०—नमिरुण तित्थनाहं भगउ वद्धमाणजिणवसहं ।

संवेगसरूवाणं वोढामि गुरुवएसेणं ॥ १ ॥

च०—धम्मेण चेह जयइ धम्मेण दुरुत्तरं न भवउहं ।

धम्मेणमणंतसुहं लहइ जीउ सासयं ठाणं ॥ ५२ ॥

इति संवेगचूडामणिप्रकरणं संपूर्णम् ॥

No. 1361.

समरादित्यचरित्रं श्लोकबद्धम्—प्रद्युम्नसूरिः ।

आ०—चित्रभानुसुधाभानुचंडभानुप्रभाधिकम् ।

शाश्वतं जयति ज्योतिः परमं पथमंगलम् ॥

च०—चंद्रप्रभप्रभुरभूदिह चंद्रगच्छे

तस्माद्गुरुश्च समभूत्पुरि पद्मदेव्याः ।

श्रीमान्धनेश्वर इति प्रथितोऽस्य शिष्यः

श्रीशांतिसूरिरभवज्जितवादिविद्यः ॥ ६४ ॥

अक्षावलिप्रवरपुस्तकधर्मचिह्न-

श्रेतांबुजस्वरविपचि करे यदीये ।

शब्दानुशासनविरंचिरितः स देवा-

नंदप्रभुः पुरुषरूपगिरीश्वरोभूत् ॥ ६५ ॥

श्रीरत्नप्रभपरमानंदौ कनकप्रभप्रभुस्तस्मात् ।

श्रीपरमानंदविभोर्जगति जयसिंहसूरि(रुदि)शाय ॥ ६६ ॥

शिष्यः श्रीकनकप्रभस्य सुकविः श्रीबालचंद्रानुजो
 ज्यायान् श्रीजयसिंहतः प्रतिभया श्रीवस्तुपालस्तुतः ।
 विश्वाल्हादनठकुरान्वयगुरुर्गत्या सभासंमतं[तः]
 सोमुं[सोयं ग्रंथ] कवित्वशोधनविधौ प्रशुससूरी रविः॥६७॥
 वर्षे वारिधिपक्षयक्षणणीते[यक्षलक्षणमिते]श्रीवर्धमानस्थित-
 श्चक्रेमुं प्रथमं लिलेख तु जगच्चंद्रः सुधीः पुस्तके ।
 प्राग्वाटान्वयमंत्रिचाहडसुतश्रीराणिगस्यांगजो
 ग्रंथार्थे रणमल्लसेगविये[सेगविजयौ]स्वंप्रार्थयेतां गुरुम्॥६८॥
 यावद्ग्रंथरथाश्चतुर्दशशती श्रीहारिभद्रा इमे
 वर्त्तते किल पारियात्रिकतया सिद्धचध्वयानेगिनाम् ।
 तावत्पुष्परथः स एष समरादित्यस्य मच्चिर्मितः
 संक्षेपस्तदनुप्लवः प्रचरतु क्रीडाकृते धीमताम् ॥ ६९ ॥
 यस्मिंश्चक्राणि रत्नत्रितयमृषिगृहिभ्रयसीबोधियुग्यं
 कारुण्यं स्थालमुच्चैरितरयमचतुष्काष्ठिकागाढनद्धम् ।
 संवेगः स्वच्छभावः शिखरकलसकः शुद्धबुद्धिः पताका-
 साधुभ्रातृौ च धुर्यौ जयति शमयुगः स्यंदनः सैष शास्त्रम्॥७०॥
 त्रिलोकवसुदेवांके चिह्नवृद्धिमिहाधिकाम् ।
 आद्यंतयोश्चतुर्युक्तां सप्ताशीतिमनुष्टुभाम् ॥७१॥ ४८७४

No. 1374.

सिद्धान्तरत्नावली—हेमसूरिशिष्यः ।

भा०—यः कुमाहनिवारणे पटुतरस्ताक्षरिरा गीष्पतिः
 ससिद्धांतरूपणैकरसिको भव्यात्मनां शर्मदः ।
 स्याद्वादामृतपानरक्तमनसामानंदवल्लीघन-
 स्तं वंदे गुणसागरं निजगुरुं श्रीहेमसूरीश्वरम् ॥ १ ॥

च०—गच्छे श्रीमति भास्वरां[राः] खरतराचार्याभिधे विभ्रति
 स्याद्वादेप्यतिगाधलिप्सुनिपुणा धर्मार्थमोक्षप्रदाः ।
 भूपालप्रभृतिप्रसिद्धयशस्साक्षाद्धि कल्पद्रुमाः
 श्रीमतो जिनचंद्रसूरिगुरवोऽभूवन्सतां प्रीतये ॥ ३० ॥
 तत्पद्माद्रिविरोचनाः प्रचिराचारप्रचारक्रियाः
 प्रोद्योतप्रकृतिप्रभावपटलप्रारंभकास्सर्वदा ।
 धर्मध्यानविधानबुद्धिविभवास्सर्वज्ञधर्मादरा
 ह्यासन् श्रीजिनपूर्वकोदयगणाधीशाः जगद्भूतलाः ॥ ३१ ॥
 तत्पट्टे विदितागमार्थनिधयः श्रीहेमसूरीश्वराः
 राजन्ते महनीयकीर्त्तिविभवास्संवत्स मांगल्यदाः ।
 तत्पादांबुजचंचरीकसदृशदिशप्योहमेनां शुभां
 पयैस्वलपतरैश्चकार कृतिमान्सिद्धांतरत्नावलीम् ॥ ३२ ॥
 इति श्रीसिद्धांतरत्नावली संपूर्णा ॥

No. 1382.

स्याद्वादमञ्जरी सटीका—मू० हेमचन्द्रः । टी० महिषेणः ।

टी० आ०—यस्य ज्ञानमनंतवस्तुविषयं यः पूज्यते देवतैः...

इह हि विषमदुःखमारजनितिरस्कारभास्करानुकारिणा बभ्रुधात-
 लावतीर्णसुधासारणीदेद्यदेशनाबितानपारमार्हतीकृतकुमारपालहमा-
 पालप्रवर्त्तिताभयदानाभिधानजीवानुसंजीवितनानाजीवप्रदत्ताशिर्वाद-
 माहात्म्यकल्पावधिस्थायिविशदयशःशरीरेण निर्विद्य[निरवद्य]चा-
 तुर्विद्यनिर्माणैकब्रह्मणा श्रीहेमचंद्रसूरिणा जगत्प्रसिद्धश्रीसिद्धसेनदि-
 वाकरविरचितद्वात्रिंशद्द्वात्रिंशिकानुसारि श्रीवर्धमानजिनस्तुतिरूपम-
 योगव्यवच्छेदान्ययोगव्यवच्छेदाभिधानं द्वात्रिंशिकाद्वितयं विद्वज्जन-
 मनस्तच्चावबोधनिबन्धनं विदधे । तत्र प्रथमद्वात्रिंशिकायाः सुखोत्ते-

यत्वाद्याख्यानमुपेक्ष्य द्वितीयस्यास्तस्या निश्शेषदुर्वादिपरिषदक्षिण-
दक्षायाः कतिपयपदार्थविवरणकरणेन स्वस्मृतिबीजप्रबोधविधिर्विधी-
यते । तस्याश्वेदमादिकाव्यम् ॥

मू०—आ०—अनंतविज्ञानमतीतदोषमबोध्यसिद्धांतममर्त्यपूज्यम् ।

मू०—च०—तदुद्धर्तुं शक्तो नियतमविसंवादिचन-

स्त्वमेवातस्त्रातस्त्वयि कृतसपर्याः कृतधियः ॥ ३२ ॥

टी०—च०—कृतसपर्याः आराध्यांतरपरित्यागेन त्वय्येव सेवाहे-
वाकितां परिशीलयंतीति शिखरिणीछंदोलंकृतकाव्यार्थः ।

समाप्ता चैयमन्ययोगव्यवच्छेदद्वात्रिंशकास्तवनटीका ।

येषामुज्ज्वलहेतुहेतिरुचिरः प्रामाणिकाध्वस्पृशां

हेमाचार्यसमुद्भवस्तवनभूरर्थः समर्थः सखा ।

तेषां दुर्नयदस्युसंभवभयात्स्पष्टात्मनां संभव-

त्यायासेन विना जिनागमपुरप्राप्तिः शिवश्रीप्रदा ॥ १ ॥

चातुर्विद्यमहोदधेर्भगवतः श्रीहेमसूरेर्गिरां

गंभीरार्थविलोकेन यदभवद्दृष्टिः प्रकृष्टा मम ।

द्राघीयः समयादराग्रहपराभूतप्रभूतावमं

तन्नूनं गुरुपादरेणुकणिकासिद्धांजनस्योर्जितम् ॥ २ ॥

अन्योन्यशास्त्रतरुसंगतचित्तहारि-

पुष्पोपमेयकतिचिन्निचितप्रमेयैः ।

दृग्धां मयांतिमजिनस्तुतिवृत्तिमेनां

मालामिवामलद्वयो हृदये वहंतु ॥ ३ ॥

प्रमाणसिद्धांतविरुद्धमत्र

यत्किंचिदुक्तं मतिमांशदोषात् ।

मात्सर्यमुत्सार्य तदार्थचिन्ताः
 प्रसादमाधाय विशोधयन्तु ॥ ४ ॥
 उर्व्यामेष सुधाभुजां गुरुरिति त्रैलोक्यविस्तारिणो
 यत्रेयं प्रतिभाभरादनुमितिर्निर्दममुज्जृम्भते ।
 किंचामी विबुधाः सुधेति वचनोद्धारं यदीयं मुदा
 शंसन्तः प्रथयन्ति तामतितमां संवादमेदस्विनीम् ॥ ५ ॥
 नागेंद्रगच्छगोविन्दवक्षोलंकारकौस्तुभाः ।
 ते विश्ववन्द्या नन्द्यासुरदयप्रभसूरयः ॥ ६ ॥
 श्रीमल्लिषेणसूरिभिरकारि तत्पट्टगगनदिनमणिभिः ।
 वृत्तिरियं मनुरविमितशाकाब्दे दीपमहसि शनौ ॥ ७ ॥
 श्रीजिनप्रभसूरीणां साहाय्योद्भिन्नसौरभा ।
 श्रुतावुत्तंसतु सतां वृत्तिः स्याद्वादमंजरी ॥ ८ ॥
 विभ्राणे कलिनिर्जयाज्जिनतुलां श्रीहेमचंद्रप्रभौ
 तद्वृद्धस्तुतिवृत्तिनिर्मितिमिषाद् भक्तिर्मयाविष्कृता ।
 निर्णेतुं गुणदूषणे निजगिरां तत्तार्थये सज्जनान्
 तस्यास्तत्त्वमकृत्रिमा बहुमतिः सास्त्यत्र सम्यग्यतः ॥ ९ ॥
 इति स्याद्वादमंजरीप्रथः समाप्तः ॥ संवत् १५२० वर्षे

No. 1389.

कर्मग्रन्थान्तर्गतशतकप्रकरणम्—मा० शिवशर्मसूरिः ।

आ०—अरहते भगवन्ते अणुत्तरपरक्कमे पणमिऊणं ।
 बंधसयगे त्रिबद्धं संगहमिणमो पवक्खामि ॥ १ ॥
 सुणह इह जीवगुणे संति एसु गणेसु सारजुत्ताओ ।
 वोळं कइवइयाओ गाहाओ दिट्ठिवायाओ ॥ २ ॥

उवओगा जोगविही जेसु य ढाणेसु जत्तिया अत्ति ।
 जं पच्चइओ बंधो होइ जहा जेसु ढाणेसु ॥ ३ ॥
 बंधउदयमुदीरणविहिं च तिण्हं पि तेसु संजोगं ।
 बंधविहाणे य तहा किंवि समासं पवक्खामि ॥ ४ ॥

च०—एसो बंधसमासो पिंडक्खवेण वव्विउ कोइ ।
 कम्मप्पवायसुयसागरस्स निस्संदमित्तोउ ॥ १०६ ॥
 बंधविहाणसमासो रइउ अप्पमंदमइणाउ ।
 तं बंधमोक्खनिउणा पूरेऊणं परिकहेति ॥ १०७ ॥
 इय कम्मयडिए गयं संखेवुड्हि निच्छयमहत्थं ॥
 जो उवउंजइ बहुसो सो नाही बंधमोक्खत्थं ॥ १०८ ॥

No. 1390.

तस्यैव भाष्यं गायानडम् ।

आ०—नमिऊण जिणं वुच्छामि बंधसयगे चउविहवंधाणं ।
 दाराणि तहा संखामित्तनिविट्ठा य पयडीउ ॥ १ ॥
 च०—सुखगइ असायचउरो सुराउ नरयाउ नारयदुगाणि ।
 दुच्चिउ आहारदुगं पंचसुए वेदुव्विदुगतित्था ॥ २५ ॥
 शतकभाष्यं समाप्तम् ॥

No. 1391.

कर्मग्रन्थान्तर्गतसप्ततिकाख्यं प्रकरणं सटीकम्—

मू० मा०—टी० मलयगिरिः ।

टी० आ०—अशेषकर्माशतमः समूह-

क्षयाय भास्वानिव दीप्ततेजाः ।

प्रकाशिताशेषजगत्स्वरूपः

प्रभुः स जीयाज्जिनवर्धमानः ॥ १ ॥

जीयाज्जिनेशसिद्धांतो मुक्तिकामप्रदीपनः ।
 कुश्रुत्यातपतप्तानां सांद्रो मलयमारुतः ॥ २ ॥
 चूर्णयो नावगम्यन्ते सप्ततेर्मदबुद्धिभिः ।
 ततः स्पष्टावबोधार्थं तस्याष्टीकां करोम्यहम् ॥ ३ ॥

अहर्निशं चूर्णिविचारयोगान्
 मंदोपि शक्तो विवृतिं विधातुम् ।
 निरंतरं कुंभनिघर्षयोगाद्-
 यावोपि कूपे समुपैति घर्षम् ॥ ४ ॥

इह यच्छास्त्रं प्रकरणं वा सर्वविन्मूलं तत्प्रेक्षावतामुपादेयं भ-
 वति नान्यत् । ततः सप्ततिकाख्यं प्रकरणमारभमाण आचार्यः प्रेक्षा-
 वतां प्रकरणविषये उपादेयबुद्धिपरिग्रहार्थं प्रकरणस्य सर्वविन्मूलतां
 तथा सर्वविन्मूलत्वेपि न प्रेक्षापूर्वकारिणोऽभिधेयादिपरिज्ञानमंतरेण
 यथाकथंचित्प्रवर्त्तते प्रेक्षावत्ताक्षतिप्रसंगात् । ततस्तेषां प्रवृत्त्यर्थमभिधे-
 यादिकं च प्रति पिपादयिपुरिदमाह ॥

मू०—सिद्धपण्डि महत्थं बंधोदयसंतपयडिगणानं ।

वोच्छं सुण संखेवं नीसंदं दिड्ढिवायस्स ॥ १ ॥

मू०—च०—नो जत्थ अपडिपुत्तो अत्थो अप्पागमेण बड्ढोत्ति ।

तं खमिऊण बहुसुया पूरेऊणं परिकइंतु ॥ (१२) ॥

टी०—च०—परिपूर्णमर्थं पूरयित्वा शिष्येभ्यः कथयंतु ॥ (१२) ॥

निरुपममनंतमनघं शिवपदमभिरूढमपगतकलंकम् ।

दर्शितशिवपुरमार्गं वीरजिनं नमत परमशिवम् ॥ १ ॥

यस्योपांतेपि संप्राप्ते प्राप्यन्ते संपदो ऽनघाः ।

नमस्तस्मै जिनेशश्रीवीरसिद्धांतसिंघवे ॥ २ ॥

येरेषा विषमार्था सप्ततिका छस्फुटा कृता सम्यक् ।
 अनुपकृतपरोपकृतश्रूणिकृतस्तान्नमस्कुर्वे ॥ ३ ॥
 प्रकरणमेतद्विषमं सप्ततिकाख्यं विवृण्वता कुशलम् ।
 यदवापि मलयगिरिणा सिद्धिं तेनाश्रुतां लोकः ॥ ४ ॥
 अर्हतो मंगलं सिद्धान्मंगलं संयतानहम् ।
 अशिश्रियं जिनाख्यातं धर्मं परममंगलम् ॥ ५ ॥

श्रीसत्तरीवृत्तिः । मं० ३७८० ॥ सं० १४९० वर्षे चैत्र
 शुदि १० शनौ श्रीमति श्रीस्तंभतीर्थे श्रीखरतरगच्छे श्रीजिनराज-
 सूरिपट्टे श्रीजिनभद्रसूरिराज्ये सा० गूर्जरखुत सा० धरणाकेन
 सत्तरीवृत्तिर्लिखापिता । पु० हरीयाकेन लिखितं । शुभं भवतु ॥

No. 1392.

शतकवृत्तिः—हेमचन्द्रः ।

आ०—See Dr. Keilhorn, Report 1881, Page 41.

च०—श्रीहेमचंद्रसूरिभिरियमनुरचिता शतकवृत्तिः ॥ १० ॥
 ग्रंथाग्रं ३७०० शतकसूत्रग्रंथगाथा ११० ॥ शतकभा-
 ष्यगाथा ॥ २५ ॥ ग्रंथाग्रं सर्वसंख्या ३८६६ ॥ शुभं
 भवतु ॥ सं० १४९० वर्षे चैत्रसुदि पंचम्यां तिथौ रवि-
 वारे श्रीमति श्रीस्तंभतीर्थे अविचलत्रिकालशाशापालन-
 पटुतरे विजयिनि श्रीमत्खरतरगच्छे श्रीजिनराजसूरिपट्टे
 लब्धिलीलानिलयत्रं धुरबहुबुद्धिबोधितभूवल्यकृतपापपूरण-
 लयचारुचारित्रचंदनतरुमलययुगप्रबरोपममिथ्यात्वत्रिमिर-
 निकरदिनकरणसरसमश्रीमद्वच्छेशभट्टारकश्रीजिनभद्रसूरी-
 श्रराणामुपदेशेन परीक्ष्यसा० गूर्जरखुतेन रेखाप्राप्तशुभा-
 वकेन सा० परीक्ष्य धरणाकेन पुत्र सा० साइयासहि-
 तेन श्रीसिद्धांतकोशो लेखितः स्वश्रेयसे ॥

यावन्मेरुः पवित्रो जिनवरजननस्नानसंभूततोयै-
 र्यावद्विद्या विमानस्थितिरतिदुःखदा सिद्धिसंस्थाश्च सिद्धाः ।
 यावद्लोकप्रकाशं सकलजनहितं जैनसिद्धांततत्त्वं
 विद्वद्भिर्वाच्यमानं चिरमवनितले पुस्तकं तावदास्ताम् ॥
 श्रीसंघस्य कल्याणः ॥

No. 1395.

अध्यात्मकमलमार्तण्डः—राजमल्लः ।

आ०—प्रणम्य भावं विशदं चिदात्मकं
 समस्ततत्त्वार्थविदं स्वभावतः ।
 प्रमाणसिद्धं नययुक्तिसंयुतं
 विमुक्तदोषावरणं समंततः ॥ १ ॥
 अनंतधर्मं समयं ह्यतीन्द्रियं
 कुवादिवादप्रहतस्वलक्षणम् ।
 द्रुवेऽपवर्गस्य च हेतुमद्भुतं
 पदार्थतत्त्वं भवतापज्ञांतये ॥ २ ॥ युग्मम् ।

च०—अर्थाश्चाद्यवसानवर्जितनवः सिद्धाः स्वयं मानत-
 स्तल्लक्ष्मप्रतिपादकाश्च शब्दाः [श्च नियमा]न्निष्पन्नरूपाः किल ।
 भो विज्ञाः परमार्थतः कृतिरियं शब्दार्थयोश्च स्वतो
 नव्यं काव्यमिदं कृतं न विदुषा तत्राजमलेन हि ॥ २ ॥

इति श्रीमदध्यात्मकमलमार्तण्डाभिधाने शास्त्रे सप्रतत्त्वनवप-
 र्थाप्रतिपादकश्चतुर्थः श्रुतस्कंधः समाप्तः ॥ ४ ॥

मंथापसंख्या २०५ संवत् १६६३ वर्षे वैशाखसुदि १३
 शनिवासरे भट्टारकश्रीगुणभद्रसूरिदेवतत्पट्टेभट्टारकश्रीभानुकीर्तिदेव-

तत्पट्टे भट्टारकश्रीकुमारसेणि तदाम्नाये अमोतकान्वये गोइलगेवे
साहुपीथू तद्गार्या सूरार्ही तत्पुत्र पंडित छजमल अध्यात्मकमलकी
प्रति लिक्षापितं । लिखितं पंडित सोहिलु ॥

ज्ञानवान् ज्ञानदानेन निर्भयो अयदानतः ।

अन्नदानात्सुखी नित्यं निर्व्याधिर्भेषजाद्भवेत् ॥ १ ॥

No. 1396.

अनन्तनाथपूजा-गुणचन्द्रः ।

आ०—श्रीसर्वज्ञं नमस्कृत्य सिद्धं साधूंस्त्रिधा पुनः ।

अनंतव्रतमुख्यस्य पूजां कुर्वे यथाक्रमम् ॥ १ ॥

च०—इत्यनंतविधेः पूजां व्यरचद्गुणचंद्रकः ।

श्लोकसप्तशतीं पंचसप्तन्यूनां यतीश्वरः ॥ १ ॥

संवत्षोडशत्रिंशतैष्यपलके पक्षेवदाते तिथौ

पक्षत्यां गुरुवारके पुरुजिनेट् श्रीशाकमार्गे पुरे ।

श्रीमदुंबडवंशपद्मसविता हर्षाख्यदुर्गी वणिक्

सोयं कारितवाननंतजिनसत्पूजां वरे वाग्वरे ॥ २ ॥

श्रीमूलसंघे ऽधविघातिनीह

प्रद्योतमाने ऽन्यमतानि नेशुः ।

सारस्वतो गच्छ इहैव नंथा-

च्छ्रीमद्वलात्कारगणाभियुक्तः ॥ ३ ॥

श्रीरत्नकीरभगवज्जगतां वरेण्य-

थारित्ररत्ननिवहस्य बभार भारम् ।

तद्दीक्षितो यतिवरो यशकीर्तिकीर्ति-

थारित्ररंजितजनोद्दिष्टास्तुकीर्त्तिः ॥ ४ ॥

तच्छिष्यो गुणचंद्रसरिरभवच्चारित्रचेतोहर-
 स्तेनेदं वरपूजनं जिनवरानंतस्य युत्तयाऽरचि ।
 येत्र ज्ञानविकारिणो यतिवरास्तैः शोध्यमेतद्भुवं
 नद्यादारविचंद्रमक्षयतरं संघस्य मांगल्यकृत् ॥ ५ ॥
 इत्याचार्यगुणचंद्रविरचिता श्रीभनंतनाथपूजा उद्यापनसहिता
 समाप्ता ॥ श्रीमदनंतव्रतस्योद्यापनं समाप्तम् ॥

No. 1400.

उपदेशरत्नमाला—सकलभूषणः ।

आ०—वंदे श्रीवृषभं देवं दिव्यलक्षणलक्षितम् ।
 प्रीणितप्राणिसङ्घं युगादिपुरुषोत्तमम् ॥ १ ॥
 च०—श्रीमूलसंघनिलके वरनंदिसंघे
 गच्छे सरस्वतिस्तुनाम्नि जगत्प्रसिद्धे ।
 श्रीकुंदकुंदगुरुपट्टपरंपरायां
 श्रीपद्मनंदिमुनिपः समभूजिताक्षः ॥ २६ ॥
 तत्पट्टधारी जनचित्तहारी
 पुराणमुख्योत्तमशास्त्रकारी ।
 भट्टारकः श्रीसकलादिकीर्तिः
 प्रसिद्धनामाऽजनि पुण्यमूर्तिः ॥ २७ ॥
 भुवनकीर्त्तिगुरुस्तत ऊर्जितो
 भुवनभासनशासनमंडनः ।
 अजनि तीव्रतपश्चरणक्षमो
 विबुधधर्मसमृद्धिस्तुदेशकः ॥ २८ ॥
 श्रीज्ञानभूषापरिभूषितांगः
 प्रसिद्धपांडित्यकलानिधानः ।

भट्टारकभीजगत्कीर्तिजी तत्पट्टे भट्टारकभी श्रीदेवैन्द्रकीर्तिजी तदा-
म्राये सावडागोत्रे - - - - -

No. 1401.

उपासकाध्ययनम्-वसुनंदिः ।

आसीत् स्वसमयपरसमयविद् श्रीकुन्दकुन्दसंताने
आसी ससमयपरसमयविद् सिरिकुंदकुंदसंताने ।
भक्त्यजनकुमुदवनशिशिरकरः श्रीनन्दिनाम्ना
भक्त्ययणकुमुदवनसिसिरयरो सिरिणंदिनामेण ॥ ४१ ॥
कीर्त्तिर्यस्येन्दुभुभा सकलभुवनमध्ये यथेच्छं भ्रमित्वा
किञ्ची जस्मिन्दुसुम्भा सयलभुवनमज्जे जह्मिच्छं भ्रमिता ।
नित्यं सा सज्जनानां हृदयवदनभोत्रे निवासं करोति
णिच्चं सा सज्जणाणं हिययवयणसोए णिवासं करेइ ।
यः सिद्धान्ताम्बुराशिं सुनयतरणं आसाद्य लीलावतीर्णो
जो सिद्धंतंबुरासिं सुणयतरणमासेज्ज लीलावतिष्णो ।
वर्णयितुं कः समर्थः सकलगुणगणं तस्य प्रगल्भोऽपि लोके
वण्णेउं को समत्थो सयलगुणगणं से वियड्ढो वि लोए ॥ ४२ ॥
शिष्यः तस्य जिनेन्द्रशासनरतः सिद्धान्तपारंगतः
सिस्सो तस्स जिणिंदसासनरओ सिद्धंतपारंगओ
क्षान्तिमार्दवलाघवादिदशधा धर्मे नित्योद्युक्तः
खंतीमह्वलाहवाइदसहाधम्मम्मि णिच्चुज्जुओ ।
पूर्णेन्दुज्ज्वलकीर्त्तिपूरितजगच्चारित्रलक्ष्मीधरः
पुण्डिदुज्जलकित्तिपूरियजओ चारित्तलच्छीहरो
संजातः नयनन्दिनाममुनिः भव्याशयानन्ददः
संजाओ णयनंदिनाममुणिओ भव्वासयाणंदओ ॥ ४३ ॥

शिष्यः तस्य जिनागमजलनिधिवेलातरङ्गधौतमनाः

सिस्सो तस्स जिणायमजलनिधिवेलातरंगधोयमणो ।

संजातः सकलजगति विख्यातः नेमिचन्द्र इति

संजाओ सयलजए विक्खाउं णेमिचंदु त्ति ॥ ४४ ॥

तस्य प्रसादेन मया आचार्यपरंपरागतं शास्त्रं

तस्स पसाएण मए आयरियपरंपरागयं सत्थं ।

वात्सल्यादररचितं भविकानामुपासकाध्ययनम्

वच्छल्लायररइयं भवियाणमुवासयज्झयणं ॥ ४५ ॥

यत् किमपि अत्र भणितं अज्ञायमानेन प्रवचनविरुद्धं

जं किंपि एत्थ भणियं अयाणमाणेण पवणयविरुद्धं ।

क्षमित्वा प्रवचनानि शोधयित्वा तानि प्रकाशयन्तु

खमिऊण पवयणाणं सोहिच्चा तं पयासंतु ॥ ४६ ॥

षट् शतानि पञ्चाशदुत्तराणि एतस्य ग्रन्थपरिमाणं

छच्चसया पण्णसुत्तराणि एयस्स ग्रन्थपरिमाणं ।

वसुनन्दिना निबद्धं विस्तरितव्यं विदग्धैः

वसुणंदिणा णिवद्धं वित्थरियव्वं वियड्ढेहिं ॥ ४७ ॥

इत्युपासकाध्ययनं वसुनन्दिना कृतमिदं समाप्तम् ॥

No. 1402.

उपासकाध्ययनं सटीकम्—मू० समन्तभद्रः । टी० प्रभाचन्द्रः ।

टी० आ०—समन्तभद्रं निखिलात्मबोधनं

जिनं प्रणम्याखिलकर्मशोधनम् ।

निबन्धनं रत्नकरंडके परं

करोमि भव्यप्रतिबोधनाकरम् ॥ १ ॥

मू०आ०—नमः श्रीवर्धमानाय निर्धूतकलिलात्मने ।

सालोकानां त्रिलोकानां यद्विद्या दर्पणायते ॥ १ ॥

मू०च०—जिनपतिपदपद्मप्रेक्षिणी दृष्टि लक्ष्मीः ॥ १४५ ॥

टी०च०—दृष्टिलक्ष्मीरपि गुणभूषा अष्टमूलमुणैरलंकृता सम्यक्
पुनीतादिति ॥

येनाज्ञानतमो विनाश्य निखिलं भव्यात्मचेतोगतं
सम्यग्ज्ञानमहांशुभिः प्रकटितः सागारमार्गोऽखिलः।
स श्रीरत्नकरंडकामलरविः संघत्सरिच्छोषको
जीयादेव समंतभद्रमुनिपः श्रीमत्प्रभेदुर्जिनः ॥१॥

इति प्रभाचंद्रविरचितायां समंतभद्रविरचितोपासकाध्ययनटीकायां
पंचमः परिच्छेदः ॥ ॥

No. 1404.

ऋषभनाथचरित्रम्—सकलकीर्तिः ।

आ०—श्रीमंतं त्रिजन्माथमादितीर्थकरं परम् ।

फणीर्द्धेन्द्रनरैर्द्रार्च्यं वंदेऽनंतगुणार्णवम् ॥ १ ॥

च०—अष्टाविंशाधिका भोः षट्चत्वारिंशच्छतप्रमाः ।

अस्याद्यर्हच्चरित्रस्य स्युः श्लोकाः पिंडिता बुधैः ॥ १८१ ॥

इति श्रीवृषभनाथचरिते भट्टारकश्रीसकलकीर्तिविरचिते वृषभना-
थनिर्वाणगमनवर्णनो नाम विंशः सर्गः ॥ ग्रंथसंख्या ॥४६२८॥

स्वस्तिश्री । अथसंवत्सरेऽस्मिन् श्रीनृपतिविक्रमादित्यराज्ये संवत्

१७१० वर्षे शाके १५७६ प्रवर्त्तमाने मार्गशिर-
मासे कृष्णपक्षे प्रतिपदातिथौ बुधवासरे मृगशिरनक्षत्रे सि-
द्धियोगे श्रीमूलसंघे नंदास्नाये बलात्कारगणे सरस्वतीगच्छे

कुंदकुंदाचार्यान्वये भट्टारकश्रीपद्मनंदिदेवास्तत्पट्टे भट्टार-
कश्रीशुभचंद्रदेवास्तत्पट्टे भट्टारकश्रीजिनचंद्रदेवास्तत्पट्टे-
भट्टारकश्रीप्रभाचंद्रदेवाः द्वितीयाशिष्यमंडलाचार्यश्रीभुवन-
कीर्तिदेवास्तत्पट्टे मंडलाचार्यश्रीधर्मकीर्तिदेवास्तत्पट्टे मंड-
लाचार्यविशालकीर्तिदेवास्तत्पट्टे मंडलाचार्यश्रीलक्ष्मीचंद्र-
देवास्तत्पट्टे मंडलाचार्यश्रीसहस्रकीर्तिदेवास्तत्पट्टे मंडला-
चार्यश्रीनेमिचंद्रदेवास्तत्पट्टे मंडलाचार्यविद्याप्रधानचारुचा-
रित्रोद्बहनवादीभकुंभविदारणैककेसरिस्मरसारंगविदारणै-
कमृगेंद्रपंचाचारचरणचतुरभेदाभेदरत्नत्रयाराधकश्रीयशः-
कीर्तिदेवास्तत्पट्टे मंडलाचार्यसर्वसत्यदयोपेताः शश्वद्धर्मो-
पदेशका विकथादिविनिर्मुक्ताः तृणहेमसमोपमाः श्रीभानु-
कीर्तिदेवास्तत्पट्टे मंडलाचार्यमौनव्रतधारणधीराः सर्वांग-
श्रुतसागराः क्षमादिदशधाधर्मयुक्ता जितपरीषहाः सक-
लगुणमणिगणाभरणभूषितविग्रहाः श्रीश्री १०८ श्रीश्री-
भूषणजी, तदाम्नाये खंडेलवालान्वये राहणिवास्तव्ये पति-
साह श्रीस्याहज्यहां विजयराजराज्ये राजाधिराजमहा-
राजश्रीजसवंतसिंहराज्ये राठोडगोत्रे विख्यातविराज-
माने धरातलविख्यातपाटणीगोत्रे साहडवर तस्य भार्या-
डालमदे(वी)तयोः पुत्राः षट् ... श्रीभूषणजीतच्छिष्य-
ब्रह्मरूपचंद्रः तस्मै प्रदत्तम् ॥

No. 1405.

आराधनाकथाकोशः—ब्रह्मनेमिदत्तः ।

भा०—श्रीमद्भगवत्सद्गानूलोकालोकप्रकाशकान् ।

आराधनाकथाकोशं वक्ष्ये नत्वा जिनेश्वरान् ॥ १ ॥

नमस्तस्मै[स्थै]सरस्वत्यै सर्वविज्ञानचक्षुषे ।
 यस्याः संप्राप्यते नाम्ना पारं संज्ञानवारिधेः ॥ २ ॥
 रत्नत्रयपवित्राणां मुनीनां गुणशालिनाम् ।
 वंदेऽहं बोधसिंधूनां पादपद्मद्वयं सदा ॥ ३ ॥
 इत्याप्तभारतीसाधुपादपद्मस्य चिंतनम् ।
 अस्तु मे सत्कथारंभप्रासादकलशश्रिये ॥ ४ ॥
 श्रीमूलसंधे वरभारतीये
 गच्छे बलात्कारगणेऽतिरम्ये ।
 श्रीकुंदकुंदाख्यमुनीं ब्रवंशे
 जातः प्रभाचंद्रमहायतींद्रः ॥ ५ ॥
 देवेंद्रचंद्रार्कसमर्चितेन
 तेन प्रभाचंद्रमुनीश्वरेण ।
 अनुग्रहार्थं राचितः सुवाक्यै-
 राराधनासारकथाप्रबंधः ॥ ६ ॥
 तेन क्रमेणैव मया स्वशक्त्या
 श्लोकैः प्रसिद्धैश्च निगद्यते सः ।
 मार्गे न किं भानुकरप्रकाशे
 स्वलीलया गच्छति सर्वलोकः ॥ ७ ॥
 अथ श्रीजिनसूत्रेण कथ्यते विमलश्रिये ।
 आराधनेति किं नाम सतां संतोषहेतवे ॥ ८ ॥
 सम्यग्दर्शनबोधवृत्ततपसां संसारविच्छेदिनां
 शक्त्या भक्तिभरेण सहुरुमतात्स्वर्गापवर्गश्रिये ।
 उद्योतोद्यमने तथा च नितरां निर्वाहनं साधनं
 पृतं निस्तरणं महामुनिवरैराराधनेतीरिता ॥ ९ ॥

च०-यातः[जातः]श्रीमति मूलसंघतिलके सारस्वते सच्छुभे
गच्छे स्वच्छतरे प्रसिद्धमहिमा श्रीकुंदकुंदान्वये ।
श्रीजैनागमसिंधुवर्धनविधुर्विद्वज्जनैः सेवितः
श्रीमत्सूरिमताहिका गुणनिधिर्जीयात्पभाचंद्रवाक्[चंद्रकः]॥६९

श्रीमज्जैनपदाब्जसारमधुकृच्छ्रीमूलसंघामणीः
सम्यग्दर्शनसाधुबोधविलसच्चारित्रचूडामणिः ।
विद्यानंदिगुरुप्रपट्टकमलोल्लासप्रदो भास्करः
श्रीभट्टारकमल्लिभूषणगुरुर्भूयात्सदा शर्मणे ॥ ७० ॥
श्रीसर्वज्ञविशुद्धभक्तिनिरतो भव्यौघसंबोधकः
कामक्रूरकरींद्रदर्पदलने कंठीरवो निष्ठुरः ।
ज्ञानध्यानरतः प्रसिद्धमहिमा रत्नत्रयालंकृतः
कुर्याच्छर्म सतां प्रमोदजनकः श्रीसिंहनंदी गुरुः ॥ ७१ ॥
प्रोद्यत्सम्यक्स्वरत्नो जिनकथितमहासप्तभंगीतरंगै-
र्निधूतैकांतमिथ्यामतमलनिकरः क्रोधनक्रादिदूरः ।
श्रीमज्जैनेंद्रवाक्यामृतविशदरसः श्रीजिनेंदुप्रवृद्धि-
र्जीयान्मे सूरिवर्यो व्रतनिचयलसत्पुण्यपण्यःश्रुताब्धिः॥७२
तेषां पादपयोजयुग्मकृपया श्रीजैनसूत्रोचिताः
सम्यग्दर्शनबोधवृत्ततपसामाराधनासत्कथाः ।
भव्यानां वरशांतिकांतिविलसत्कीर्तिप्रमोदं श्रियं
कुर्युः संरचिता विशुद्धशुभदाः श्रीनेमिदत्तेन वै ॥७३॥

इति कथाकोशे भट्टारकश्रीमल्लिभूषणशिष्यव्रद्धनेमिदत्तविरचिते
श्रीजिनपादपूजाफलदृष्टांतकथावर्णनायां चतुर्थः परिच्छेदः समाप्तः॥
संवत् १६१४ वर्षे महासुदि ८ भृगुवासरे

लक्ष्मीचंद्रगुरुः स्वामी शिष्यस्तस्य सुधीयशाः ।
 वृत्तिर्विस्तारिता तेन श्रीभुभेदुप्रसादतः ॥ ११ ॥
 इति श्रीस्वामिकार्त्तिकेयटीकायां त्रिविद्यविद्याधरषट्भाषाकं
 चक्रवर्त्तिभट्टारकश्रीभुभचंद्रविरचितायां धर्म्मानुप्रेक्षायां श्वादशो
 ऽधिकारः ॥ १२ ॥

No. 1418.

जम्बूद्वीपप्रज्ञप्तिसंग्रहः—मा० पद्मनन्दिः।
 आ०—देवास्तुरिंदमहिदे दसद्धरूवूणकम्मपरिहीणे ।
 केवलणाणालोए सद्धम्मुवएसदा अरुहे ॥ १ ॥...
 ते वंदिऊण सिरसा वोछामि जहाकमेण जिणदिट्ठं ।
 अयरियपरंपरया पणतिं दीवजलधीणं ॥ ६ ॥
 च०—विबुधवह्मउडमणिगणकरसलिलसुद्धे[धो]यचारुपयकमत्तं
 षरपडमणंदिणमियं वीरजिणंदं णमंसांमि ॥ १७५ ॥
 इय जंबूदीवपणत्तिसंगहे पमाणपरिच्छेदो नाम तेरसो वहेत्तं
 सम्मत्तो ॥ १३ ॥

No. 1420.

जम्बूस्वामिचरित्रम्—जिनदासः।
 आ०—श्रीवर्धमानतीर्थेशं वंदे मुक्तिवधूवरम् ।
 कारुण्यजलधिं देवं देवाधिपनमस्कृतम् ॥ १ ॥
 च०—श्रीकुंदकुंदान्वयमौलिरत्नं
 श्रीपासनंदिर्विदितः पृथिव्याम् ।
 सरस्वतीगच्छविभूषणं च
 बभूव भव्यालिसरोजहंसः ॥ २३ ॥
 ततोऽभवत्तस्य जगत्प्रसिद्धे
 पट्टे मनोज्ञे सकलादिकीर्त्तिः ।



महाकविः शुद्धचरित्रधारी
 निर्यथराजा जगति प्रतापी ॥ २४ ॥
 जयति सकलकीर्त्ति[तेः] पादपङ्केजभानु-
 र्जगति भुवनकीर्त्तिर्विश्वविख्यातकीर्त्तिः ।
 बहुयतिजनयुक्तः सर्वसावद्यमुक्तः
 कुसुमशरविजेता भव्यसन्मार्गनेता ॥ २५ ॥
 विबुधजननिवेद्यः सत्कृतानेककाव्यः
 परमगुणनिवासः सद्गतालीविलासः ।
 विजितकरणमारः प्राप्नोतसंसारपारः
 स भवतु गतदोषः शर्मणे वः सतोषः ॥ २६ ॥
 पञ्चष्टमादेस्तपसो विधाता
 क्षमाभिधः श्रीनिलयं धरिष्याम् ।
 जीयाज्जितानेकपरीषहारिः
 संबोधयन् भव्यगणं चिरं सः ॥ २७ ॥
 भ्रातास्ति तस्य प्रथितः पृथिव्यां
 सद्ब्रह्मचारी जिनदासनामा ।
 तेनेति तेने चरितं पवित्रं
 जङ्घादिनामा [सो] मुनिसत्तमस्य ॥ २८ ॥
 देशे विदेशे सततं विहारं
 वितन्वता येन कृताः सुलोकाः ।
 विशुद्धसर्वज्ञमतप्रवीणाः
 परोपकारव्रततत्परेण ॥ २९ ॥
 स ब्रह्मचारी किल धर्मदास-
 स्तस्यास्ति शिष्यः कविवदसख्यः ।

सौजन्यवल्लीजलदः कृतोऽयं
तथोगतो व्याकरणप्रवीणः ॥ ३० ॥

कविर्महादेव(इति)प्रसिद्ध-
स्तन्मित्रमास्ते द्विजवंशरत्नम् ।
महीतले नूनमसौ कृतश्च
साहाय्यतस्तस्य सुधर्महेतोः ॥ ३१ ॥

ग्रन्थः कृतोऽयं जिननाथभक्त्या
गुणानुरागात्[रागाच्च]महामुनीनाम् ।
पूजाभिधानाद्ब्रहितेन नित्यं
महाप्रशस्तः परमार्थबुद्ध्या ॥ ३२ ॥

ये शृण्वन्ति चरित्रमुत्तममिदं श्रीजंबूनाम्नो मुने-
र्नानाचित्रकथाविभूषितमतिप्रावीण्यसंबोधनम् ।
तेषां स्याद्बहुपुण्यकर्मनिपुणा बुद्धिः शुभं भूरि च
त्यक्त्वाशेषभवप्रसूतसुखसार्थस्याशु धर्मास्पद(म्) ॥ ३३ ॥
पठनीयं पाठनीयं शास्त्रमेतन्मुनीश्वरैः ।

जंबूस्वामिचरित्राढ्यं रोमांचजननं नृणाम् ॥ ३४ ॥
क्षंतव्यं शारदे देवि यदत्र स्खलितं मया ।
मोहप्रमादवशतः श्रुनाध्वौ[श्रुताब्धौ]को न मुह्यति ॥ ३५ ॥

जंबूस्वामी जिनाधीशो भूयान्मांगल्यसिद्धये ।
भवतां भुवि भो भग्याः श्रीवीरांतिमकेवली ॥ ३६ ॥
एकविंशप्रमाणानि शतानि च चरित्रके ।

त्रिंशद्युक्तानि श्लोकानां शुभानां संति निधितम् ॥ ३७ ॥
इति श्रीजंबूस्वामिचरित्रे विद्युच्चरमहामुनिसर्वार्थसिद्धिगमने
नामैकादशः सर्गः ॥ ११ ॥ सं० ३० वर्षे चैत्रशुद्धि १ रविवारे

No. 1423.

ज्ञानार्णवगद्यटीका—श्रुतसागरः ।

आ०—शिवोऽयं वैनतेयश्च स्मरध्यास्यैव कीर्त्तितः ।

अणिमादिगुणानर्घ्यरत्नवार्धिविधैर्मतः ॥ १ ॥

च०—आचार्यैरिह शुद्धतत्त्वमतिभिः श्रीसिंहनद्याह्वयैः

संप्राप्त्यर्थं श्रुतसागरं कृतिवरं भाष्यं शुभं कारितम् ।

गद्यानां गुणवत्प्रियं विनयतो ज्ञानार्णवस्यांतरे

विद्यानंदिगुरुप्रसादजनितं देयादमेयं सुखम् ॥

इति श्रीज्ञानार्णवस्थितगद्यटीका तत्त्वत्रयप्रकाशिनी समाप्ता ॥ ॥

No. 1429.

त्रिषष्टिलक्षणमहापुराणसंग्रहः—

गुणभद्राचार्यः ।

आ०—श्रीमान् जिनोऽजितो जीयाद्यद्वाचांस्यमलान्यलम् ।

क्षालयन्ति जलानीव विनेयानां मनोमलम् ॥ १ ॥

च०—श्रीकालवर्षभूपाले पालयत्यखिलामिलाम् ।

तस्मिन्निध्वस्तनिःशेषद्विधि धर्मयशोजुषि ॥ ३१ ॥

पद्मालयमुकुलकुलं प्रविकाशस्त्वप्रतापतमहसि ।

श्रीमति लोकादित्ये प्रध्वस्तप्रचितशत्रुमत्तमसि ॥ ३२ ॥

चेष्टपताके चेष्टध्वजानुजे चेष्टकेतनतनूजे ।

जैनेन्द्रधर्मवृद्धैर्विधायिनि स्वविधुवीभ्रपृथुयशसि ॥ ३३ ॥

वनवासदेशमखिलं भुञ्जति^१ निःकण्टकं सुखं सुचिरम् ।तत्पितृनिजनामकृते^२ ख्याते वंकापुरे पुरेऽधिके ॥ ३४ ॥

१ पद्मालया राजानस्त एव मुकुलकुलं कमलकुड्मलसमूहं. २ कर्णाटदेशं
प्रतिपालयति सति राक्षि चतुःपुत्रसहिते. ३ कालवर्षस्य पिता वंकराजः तस्य
निजनाम्ना कृते वासिते.

शकनृपकालाभ्यन्तरविंशत्यधिकाष्टशतमिताब्दांते ।
 मंगलमहार्थकारिणि पिंगलनामनि^१ समस्तजनसुखदे ॥ ३५ ॥
 पंचम्यामाश्विने गोयुजि^२ दिवसवरे मंत्रिवारे^३ बुधशे
 पूर्वायां^४ सिंहलग्ने धनुषि धरणिजे^५ वृश्चिकार्के^६ तुलायाम् ।
 सार्वे^७ शुक्रे कुलीरे^८ रविजसुरगुरौ^९ निष्ठितं भव्यवर्यैः
 प्राप्तेज्यं शास्त्रसारं जगति विजयते पुण्यमेतत्पुराणम् ॥ ३६ ॥

यावद्धराजलनिधिर्गगनं हिमांशु-

स्तिग्मश्रुतिः सुरगिरिः ककुभां विभागाः ।

तावत्सतां वचसि चेतसि पूतमेत-

च्छ्रोतव्यतास्थितिमुपैति महापुराणम् ॥ ३७ ॥

धर्मोत्र मुक्तिपदमत्र (कवित्वमत्र)

तीर्थेशिनां चरितमत्र महापुराणे ।

यद्वा कवीन्द्रजिनसेनमुखारविन्द-

निर्यद्वाचांसि न मनांसि हरन्ति केषाम् ॥ ३८ ॥

महापुराणस्य पुराणपुंसः

पुरा पुराणे तदकारि किञ्चित् ।

कवीशिनानेन यथा न काव्य-

चर्चास्तु चेतोविकलाः कवीन्द्राः ॥ ३९ ॥

कविवरजिनसेनाचार्यवर्यार्यमासौ

मधुरिमणि न वाच्यं नाभिसूनोः पुराणे ।

तदनु च गुणभद्राचार्यवाचो विचित्राः

सकलकविकरीन्द्रव्रातसिंहो जयन्ति ॥ ४० ॥

१. एकपञ्चाशत्तमं संवत्सरे वर्त्तमाने. २. किरणयुक्ते—अर्थादाश्विनशुद्ध-
 चम्याम्. ३. गुरुवार. ४. कन्याख्ये-पूर्वाषाढनक्षत्रे. ५. धनराशौ मंगले स्थिते च
 च स्थिते सति. ६. वृश्चिकसंक्रान्तौ. ७. सार्वे राहौ सति बुधे च सति. ८. कर्कशौ
 शुक्रे सति. ९. रविजेन शनिनोपलक्षितः सुरगुरुस्तस्मिन्.

यदि सकलकवीन्द्रप्रोक्तसूक्तप्रचार-
 अवणसरसचेतास्तत्त्वमेवं सखेऽस्याः ।
 कविवरजिनसेनाचार्यवक्त्रारविन्द-
 प्रणिगदितपुराणाकर्णनाभ्यर्णकर्णः ॥ ४१ ॥

धर्मः कश्चिदिहास्ति नैतदुचितं वक्तुं पुराणं महत्
 अव्याः किं तु कथाखिषष्टिपुरुषाख्यानं चरित्रार्णवः ।
 कोऽप्यस्मिन्कवितागुणोस्ति कवयोऽप्येतद्वचोऽञ्जालयः
 कोऽसावत्र कविः कवीन्द्रगुणभद्राचार्यवर्यः स्वयम् ॥ ४२ ॥

इत्यार्षे भगवद्गुणभद्राचार्यप्रणीते त्रिषष्टिलक्षणमहापुराण-
 ग्रहे गुरुक्रमवर्णनो नाम सप्तसप्ततितमं पर्व ॥ ७७ ॥

समाप्तमिदं महापुराणम् ॥ १७७४ वर्षे

No. 1399.

स एव—स एव ।

च ०—४२ इत्यार्षे त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवद्गुणभद्राचार्य-
 प्रणीते प्रशस्तिव्यावर्णनं नाम सप्तसप्ततितमं पर्व समाप्तं च महापुरा-
 णमिति ॥ संवत् १६३२ वर्षे मार्गसुदि एकादशी तिथौ रविवासर
 उत्तराभाद्रपदानक्षत्रे श्रीमूलसंघे नंदास्राये बलात्कारगणे सरस्वती-
 गच्छे श्रीकुंदकुंदाचार्यान्वये भ० श्रीपद्मनंदिदेवास्तत्पट्टे भ० श्री-
 भुमचंद्रदेवास्तत्पट्टे भ० श्रीजिनचंद्रदेवास्तत्पट्टे भ० श्रीप्रभाचंद्रदे-
 वास्तच्छिष्यभ० श्रीधर्मचंद्रदेवास्तच्छिष्यभ० श्रीललितकीर्तिदेवास्त-
 च्छिष्यमंडलाचार्यश्रीचंद्रकीर्तिदेवास्तदास्राये खंडेलवालान्वये श्रीपा-
 र्शनाथजिनचैत्यालये मालापुरवास्तव्ये समस्तभाविकाभिः ज्ञानक-
 ल्याणकार्ये लेखाप्य भ० श्रीचंद्रकीर्तितच्छिष्यब्रह्मदासाय दत्तम् ॥

No. 1430.

त्रैलोक्यप्रज्ञप्तिः—मू० मा० शुभचन्द्रः ।

आ०—अविविहकम्मवियला णिद्वियकज्जा पणहुसंसारा ।

दिद्वसयलत्थसारा सिद्धा सिद्धिं मम दिसंतु ॥ १ ॥

च०—तुण्णिसरूवं अत्थं करणसरूपमाण होइ किं जत्तं ।

अद्वसहस्सपमाणं तिलोयपण्णत्तिणामाए ॥ ८० ॥ ८०००

एवमाइ य परंपरागइ तिलोयपण्णत्तीए सिद्धो ।

लोयसरूपणिरूपणपण्णत्ती णाम णवमो महाहियारो सम्मत्तो

मग्गप्पभावणट्ठं पवयणभत्तिं पबोधिदेन मया ।

भणिदं गंथं पवरं सोहंतु बहुसुदा हरिया ॥

तिलोयपण्णत्ती सम्मत्ता ॥

अथ प्रज्ञप्तिपाठः ।

वृषभो वः श्रियं कुर्याद्वृषभांको वृषामणीः ।

ध्वस्ता रागादयो येन दोषाः सिंहेन वा मृगाः ॥ १ ॥

चंद्रप्रभो जिनो जीयाच्चंद्राभोपि तनुश्रिया ॥

निःकलंकः कलानेको भ्रांतिहीनस्तमोगतः ॥ २ ॥

शांतिः शांतिकरो भूयात्षोडशस्तीर्थनायकः ।

चकार जगतः शांतिं यो धर्मामृतवर्षणैः ॥ ३ ॥

श्रीवीरं च महावीरं वर्धमानं च सन्मतिम् ।

महांतं प्रणमामीशं कलौ कल्पतरूपमम् ॥ ४ ॥

यदालंभ्य जना यांति पारं संसारवारिधेः ।

अनंतमहिमाढ्यं तज्जैनं जयति शासनम् ॥ ५ ॥

जयंतु गौतमस्वामिप्रमुखा गणनायकाः ।

सूरयो जिनचंद्रांताः श्रीमंतः क्रमदेशकाः ॥ ६ ॥

वर्षे नवैकपंचैक १५१९ पूरणे विक्रमेनतः ।
 ज्येष्ठमासे सिते पक्षे पंचम्यां भौमवासरे ॥ ७ ॥
 अधोमध्योर्ध्वलोकस्य यस्यां प्रज्ञापकं मतम् ।
 तस्याल्लैलोक्यप्रज्ञाप्रवेशं लेखयितुर्ब्रुवे ॥ ८ ॥

श्रीजंबूद्वीपपदे ... See my Secong Re fort P. 136

No. 1431.

त्रैलोक्यसारः सटीकः—मू० मा० नेमिचन्द्रः ।

टी०आ०—त्रिभुवनचंद्रजिनेंद्रं भक्त्या नत्वा त्रिलोकसारस्य ।
 वृत्तिरियं किंविज्ञप्रबोधनाय प्रकाश्यते विधिना ॥ १ ॥
 मू०आ०—वलगोर्विंदसिद्धामणिकिरणकलावरुणचरणहकिरणं ।
 विमलयरणेमिचंद्रं तिहुवणचंद्रं गमंसामि ॥ १ ॥
 च०—उक्तार्थमेव विशेषतो गाथाद्वयेनाह ॥
 वरमज्झिमभवरणं दलकमं भइसालणंदणगा ।
 गंदीसरगविमाणगजिणालया होंति जेव्वा हु ॥ ९६९ ॥
 इति त्रैलोक्यसारः संपूर्णः ॥

No. 1432.

धन्यकुमारचरित्रम्—ब्रह्मनेमिदत्तः ।

आ०—श्रीमंतं तं जिनं नत्वा केवलज्ञानलोचनम् ।
 वक्ष्ये धन्यकुमारस्य वृत्तं भव्यानुरंजनम् ॥ १ ॥
 च०—गच्छे श्रीमति मूलसंधतिलके सारस्वतीये शुभे
 विद्यानंदिगुरुप्रपङ्कमलोद्भासप्रदो भास्करः ।
 ज्ञानध्यानरतः प्रसिद्धमहिमा चारित्रचूडामणिः
 श्रीभट्टारकमल्लिभूषणगुरुर्जीयात्सतां भूतले ॥ ५२ ॥

नं.बर.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः	अक्षरा- णि.	संवत्	अपूर्णादि वाच्यम्.
११	वज्रसूचीलघुट्टकः	भम्बघोषः	२२	१२	४०	१८५१	काण्डौ २
१२	विश्वरूपगानम् .....	.....	१४	८	२२	...
१३	विष्णुसूक्तम् .....	.....	६	१	२२	...
१४	वृषाकपिशस्त्रम् .....	.....	१५	०	३२	...
१५	शतपथब्राह्मणम् .....	.....	१३२	०	२६	...
१६	तदेव .....	.....	१६	१	१८	१६१५
१७	शिक्षा	पाणिनिः ..	४	१	३६	...	
१८	शिक्षाविः १ शिक्षा, २ उद्योतिः ३ छन्दः, ४ निघण्टुः	.....	२९	८	२४	१६७२
१९	शुक्लसूत्रवृत्तिः	रामचन्द्रः ..	३१	१३	३०	...	१०-११ न स्तः
१००	आतुक्रमः	देववाक्षिकः	१३	११	३०	...	आदितो न पत्राणि न सन्ति.
१०१	आतुसूत्रम्	कात्यायनः	४	१०	३१	...	
१०२	षड्विंशब्राह्मणम् .....	.....	३८	८	२९	...
१०३	संहिताषण्डकम् .....	.....	४३	५	१६	...
१०४	सध्यामन्त्राः सटीकाः .....	.....	१३	१०	२४	...
१०५	सामप्रकाशः	प्रीतिकरः ...	८	१७	५६	...	
१०६	सामब्राह्मणम् .....	.....	८४	९	२८	१४६०
१०७	सामविधानब्राह्मणम् .....	.....	२९	१०	३०	१७०४
१०८	सामवेदसंहितापूर्वार्धम् .....	.....	३५	८	३२	१६६३
१०९	तदेव .....	.....	८१	६	१९	१७११
११०	सामवेदसंहितात्तरार्धम्	८३	७	३३	१६२९	प्रथमतोऽत्र पत्राणि सन्ति.
१११	तदेव .....	.....	१२२	६	२४	१८९४
११२	सामवेदसंहितापूर्वार्धपदानि ..	.....	५८	७	३२	१७१५
११३	तान्त्र्येव	४८	९	३२	...	प्रथमतोऽत्र पत्राणि सन्ति.
११४	सामवेदसंहितात्तरार्धपदानि ..	.....	८६	७	३२	१७४६
११५	तान्त्र्येव .....	.....	१०	८	२८	...
११६	सामवेदसंश्लेषगानम्	२८५	८	२४	१२७२	प्रथमतोऽत्र पत्राणि सन्ति.
११७	सामरथ्यन्नर्गाण चत्वारि .....	.....	१२५	६	२४	१७०२
११८	भाष्यसंहिताषण्डकम् .....	.....	४३	५	१६	...
११९	मृगोपनिषद् .....	.....	७	१	२०	...

विद्यादर्शोपमानं दिशिदिशि विकिरन् स्वं यशो योऽसमानं
तेभ्यः श्रीशान्तिपेणः समजनि सुगुरुः पापधुलीसमीरः ॥४॥

यत्रास्पदं विदधती परमागमश्री-

रात्मन्यमन्यत सतीत्वमिदं नु चित्रम् ।

वृद्धा च संततमनेकजनोपभोग्या

श्रीगोपसेनगुरुराविरभूत्स तस्मात् ॥ ५ ॥

उत्पत्तिस्तपसां पदं च यशसामन्यो रविस्तेजसा-

मादिः सद्गुणानां [सां] विधिः सुतरसामासीन्निधिः श्रेयसाम् ।

आत्रासो गुणिनां पिता च शमिनां माता च धर्मात्मनां

न ज्ञातः कलिना जगत्सुबलिना श्रीभावसेनस्ततः ॥ ६ ॥

ततो जातः शिष्यः सकलजनतानंदजननः

प्रसिद्धः साधूनां जगति जयसेनाख्य इह सः ।

इदं चक्रे शास्त्रं जिनसमयसारार्थनिचितं

हितार्थं जंतूनां स्वमतिविभवाद्गर्वविकलः ॥ ७ ॥

यावद्योतयतः सुधाकररवी विश्वं निजांसूत्करै-

र्यावलोकमिमं विभर्ति धरणी यावच्च मेरुः स्थिरः ।

रत्नांशुच्युरितोत्तरंगपयसो यावत्पयोराशय-

स्तावच्छास्त्रमिदं महर्षिनिवहैः स्तापठ्यमानं श्रिये ॥ ८ ॥

इति धर्मरत्नाकरः समाप्तः ।

No. 1441.

पञ्चास्तिकायप्राभृतं सटीकम्-

मू० कुंदकुन्दाचार्यः । टी० ब्रह्मदेवजी ।

टी० भा०-स्वसंवेदनसिद्धाय जिनाय परमात्मने ।

भुद्धजीवास्तिकायाय नित्यानंदचित्ते नमः ॥ १ ॥

सं.सं.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णादिवाच्यम्.
१५०	उत्सर्गप्रयोगः.....	.....	१२	८	२८	...	
१५१	उत्सर्गमयूखः.....	नीलकण्ठः	३१	११	१८	१७१८	
१५२	उत्सर्गाकार्कर्मप्रयोगः.....	रामकृष्णः	१४	९	२८	१८७३	
१५३	उपाकर्मप्रयोगः.....	.....	२०	७	२८	...	
१५४	क्राणितर्पणं स चरणव्यूहम्.....	.....	१०	१०	२१	...	
१५५	औदोध्यप्रकाशः.....	.....	१६	१४	२२	...	अपूर्णः
१५६	कर्मप्रदीपः.....	.....	५३	७	२०	१९११	
१५७	कलाविक्षा.....	.....	२४६	१६	१७	...	शाररालिपि
१५८	कात्यायनीशान्तिः.....	.....	१५	१६	२१	...	
१५९	कालनिर्णयदीपिका.....	रामाचार्यः (रामचन्द्रा- चार्यः)	२८	१०	३२	...	
१६०	सैव.....	स एव.....	२६	१०	४०	१६१०	
१६१	सैव सविवरणा.....	वि० नृसिंहा- चार्यः	६३	१४	५५	१८५५	पत्राणि ३५, ३६, ५० न सन्ति.
१६२	कालमाधवः सटीकः.....	माधवाचार्यः	१७	१२	६०	...	अपूर्णः
१६३	काशीतत्त्वम्.....	रघुनाथेन्द्रस- रस्वती	५	११	३२	१८२०	
१६४	कुण्डतत्त्वप्रदीपः सटीकः.....	बलभद्रसूरिः	३७	१५	४०	१८८८	
१६५	कुण्डमण्डपसिद्धिः.....	विठ्ठलदीक्षितः	५	१०	३२	...	
१६६	सैव सटीका.....	स एव.....	२१	१६	२२	...	
१६७	कृत्यरत्नम्.....	हरिभट्टसूनुः खण्डेरायः	२३	१८	३६	...	अपूर्णः
१६८	कृत्यरत्नावली.....	रामचन्द्रः	१५४	१०	२८	१८७८	
१६९	सैव.....	स एव.....	१४	९	४०	...	
१७०	गणेशपञ्चतिः.....	रघुनाथः	३३	७	३६	...	
१७१	गर्भाधानादिसंस्कारव्रथम्.....	.....	७	१०	३२	...	
१७२	गायत्रीपञ्चतिः.....	.....	२१	९	२६	...	
१७३	गायत्रीपूजनविधिः.....	रत्ननाथः	६०	८	१८	१८७३	
१७४	गोत्रप्रवरनिर्णयः.....	.....	२६	९	३२	१६५१	
१७५	गोत्रप्रवरनिर्णयः.....	सहारायः	५	१५	५६	१७५३	
१७६	महशान्तिः वासिष्ठी.....	.....	१८	८	११	१८३९	
१७७	महशान्तिपञ्चतिः.....	योद्धराजः	६४	१२	३२	१८७३	
१७८	महस्थापनपञ्चतिः.....	.....	१८	८	२१	...	

No. 1447.

परमात्मप्रकाशः सटीकः--मू० योगीन्द्रदेवः ।

मू० भा० जे जाया ज्ञाणगियए कम्मकलंक डहेवि ।

णिच्चनिरंजणणाणमया ते परमप्पणवेवि ॥ १ ॥

मू० च० परमपयगयाणं भासउ दिव्वकाउ

मणसि मुणिवराणं मुक्खदो दिव्वजोउ ।

विसयसुहरयाणं दुल्लहो जो हु लोये

जयउ सिवसरूवो केवलो कोवि बोहो ॥ ३४९ ॥

No. 1448.

परीक्षामुखं सटीकम्—मू० माणिक्यनन्दिः ।

भा०—नतामरशिरोरत्नप्रभाप्रोतनखत्विषे ।

नमो जिनाय दुर्वारमारवीरमदच्छिदे ॥ १ ॥

अकलंकवर्चोभोधेरुद्रे येन धीमता ।

न्यायविद्यामृतं तस्मै नमो माणिक्यनन्दिने ॥ २ ॥

प्रमोदुवचनोदारचंद्रिकाप्रसरे सति ।

मादृशाः क्व नु गण्यन्ते ज्योतिरिगणसन्निभाः ॥ ३ ॥

तथापि तद्वचोऽपूर्वरचनारुचिरं सताम् ।

चेतोहरं भूतं यद्वन्नद्या नवघटे जलम् ॥ ४ ॥

वैजेयप्रियपुत्रस्य हीरपस्योपरोधतः ।

शांतिषेणार्थमारब्धा परीक्षामुखपंजिका ॥ ५ ॥

श्रीमन्न्यायावारपार [न्यायपारावार] स्यामेयप्रमेयरत्नसरस्यावगा-
हनमव्युत्पन्नैः कर्तुं न पार्यत इति तदवगाहनाय पोतप्रायमिदं प्रकर-
णमाचार्यः प्राह । तत्प्रकरणस्य च संबंधादित्रयापरिज्ञाने सति प्रेक्षावतां
प्रवृत्तिर्न स्यादिति तन्नयानुवादपुरःसरं वस्तुनिर्देशपरं प्रतिज्ञाश्लोकमाह ।

प्रमाणादर्थसंसिद्धिस्तदाभासाद्विपर्ययः ।

इति वक्ष्ये तयोर्लक्ष्म सिद्धमल्पं लघ्वीयसः ॥ १ ॥

च०—अकलंकशशांकैर्यत्पकटीकृतमखिलमाननिभनिकरम् ।

तत्संक्षिप्तं सूरिभिरुपमतिभिर्व्यक्तमेतेन ॥ १ ॥

इति परीक्षामुखलघुवृत्तौ प्रमाणाद्याभाससमुद्देशः षष्ठः परि-
च्छेदः ।

श्रीमान्विजयनामाभूदग्रणीर्गुणशालिनाम् ।

बदरीपालवंशालिव्योमगुमणिरुजितः ॥ १ ॥

तदीयपत्नी भुवि विश्रुतासी-

न्नाणांबनामा गुणशीलधामा ।

यां रेवतीति प्रथितांबिकेति

प्रभावतीति प्रवदंति संतः ॥ २ ॥

तस्यामभूद्विश्रजनीनवृत्ति-

र्दानांबुवाहो भुवि हीरपाख्यः ।

स्वगोत्रविस्तारनर्भोशुमाली

सम्यक्त्वरत्नाभरणार्चितांगः ॥ ३ ॥

तस्योपरोधवशतो विशदोरुकीर्त्ति-

र्माणिक्यनंदिकृतशाखमगाधबोधम् ।

स्पष्टीकृतं कतिपयैर्वचनैरुदारै-

र्बालप्रबोधकरमेतदनंतवीर्यैः ॥ ४ ॥

इति प्रमेयरत्नमालापरनामधेयपरीक्षामुखवृत्तिः समाप्ता ।

No. 1452.

पाण्डवपुराणम्—शुभचन्द्रः ।

भा०—सिद्धं सिद्धार्थसर्वस्वं सिद्धिदं सिद्धसत्पदम् ।

प्रमाणनयसंसिद्धं सर्वज्ञं नौमि सिद्धये ॥ १ ॥...

भद्रबाहुर्महाभद्रो महाबाहुर्महातपाः ।
 स जीयात्सकलं येन श्रुतं ज्ञातं कलौ विदा ॥ १२ ॥
 विशाखो विश्रुता शाखा सुशाखो यस्य पातु माम् ।
 स भूतले मिलन्मीलिहस्तभूलोकसंस्तुतः ॥ १३ ॥
 कुंदकुंदो गणी येनोज्जयंतगिरिमस्तके ।
 सोवताद्वादिता ब्राह्मी पाषाणघटिता कलौ ॥ १४ ॥
 समंतभद्रो भद्रार्थो भातु भारतभूषणः ।
 देवागमेन येनात्र व्यक्तो देवागमः कृतः ॥ १५ ॥
 पूज्यपादः सदा पूज्यपादः पूज्यैः पुनातु माम् ।
 व्याकरणार्णवो येन तीर्णो विस्तीर्णसद्गुणः ॥ १६ ॥
 अकलंकोऽकलंकः स कलौ कलयतु श्रुतम् ।
 पादेन ताडिता येन मायादेवी घटस्थिता ॥ १७ ॥
 जिनसेनयतिर्जीयाज्जिनसेनः कृतं वरम् ।
 पुराणपुरुषाख्यार्थपुराणं येन धीमता ॥ १८ ॥
 गुणभद्रभदंतोऽत्र भगवान् भातु भूतले ।
 पुराणाद्रौ प्रकाशार्थं येन सूर्यायितं लघु ॥ १९ ॥
 तत्पुराणार्थमालोक्य धृत्वा सारस्वतं श्रुतम् ।
 मानसे पांडवानां हि पुराणं भारतं ब्रुवे ॥ २० ॥

च ०—श्रीमूलसंघे ऽजनि पद्मनंदी

तत्पट्टधारी सकलादिकीर्त्तिः ।
 कीर्त्तिः कृता येन च मर्त्यलोके
 शास्त्रार्थकर्त्रा सकलापि चित्रा ॥ ६७ ॥
 भुवनकीर्त्तिरभूद्भुवनाद्भुतै-
 र्भुवनभासनचारुमतिः स्तुतः ।

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णा वाच्यम्.
२७१	सैव	स एव	३३	१२	४०	१६५९	
२७२	तस्या एवाचाराध्यायः कृता- क्षरासहितः	मू० स एव टी० विज्ञानेश्वरः	६०	१४	४८	...	
२७३	रत्नकरण्डिका .....	.....	४४	१४	३२	...	अपूर्णा.
२७४	रहस्योपनिषद् .....	.....	२६	१०	३२	...	
२७५	राजानिषेकविधानम् हेमाद्रि- प्रत्यखण्डान्तर्गतम्	.....	१९	९	३४	१७३८	प्रथमपत्रं प्रथमपत्रं
२७६	राजानिषेकविधिः .....	.....	२६	१५	३२	१८४०	
२७७	रात्रिसूक्तादि .....	.....	९	९	२४	...	
२७८	रामगीता सटीका	टी० रामवर्मा	१९	१३	३२	...	
२७९	रामनिव्याचनपद्धतिः	चतुर्भुजः	३५	१०	४०	...	
२८०	रामपद्धतिः .....	.....	४३	९	१६	...	
२८१	रुद्रकल्पद्रुमः	अनन्तदेवः	५१	९	३४	...	
२८२	रुद्रविधानम् .....	.....	४१	१०	२५	...	
२८३	रुद्रानुष्ठानपद्धतिः	नारायणः	९७	७	२६	१९०१	
२८४	रुद्रानिषेकप्रयोगः .....	.....	१५	७	३०	१९०२	
२८५	लघुकारिका	कर्काचार्यः	२७	९	३०	१८८९	
२८६	सैव	स एव	१४	८	२६	...	अपूर्णा.
२८७	लघुविश्वेश्वरीपद्धतिः .....	.....	२८	१०	२४	१६९०	प्रथमं पत्रं नास्ति.
२८८	लिङ्गप्रतिष्ठाविधिः	नारायणः	१०	८	२८	...	
२८९	वागिष्ठलघुकारिका	वशिष्ठः	९	९	२४	...	
२९०	वास्तुपूजनपद्धतिः	परमाचार्यः	११	७	१६	१६५१	
२९१	वास्तुपूजा .....	...	१८	८	२०	१७८५	
२९२	वास्तुशान्तिः .....	.....	२५	६	१८	१९०८	
२९३	विजयाहोमः .....	.....	१६	८	२०	१८१८	
२९४	विनायकशान्तिः .....	.....	२१	८	२२	१८२२	
२९५	विवाहपद्धतिः .....	.....	१७	११	३८	१९०४	
२९६	विष्णुभक्तिचन्द्रोदयः	नृसिंहारण्य- मुनिः	१२५	११	३८	१७०७	
२९७	विष्णुश्रावपद्धतिः	अनन्तदेवः	३५	११	२६	...	
२९८	विष्णुस्मृतिः .....	.....	८	१७	२८	...	
२९९	वेणुवामनम् .....	.....	१०	११	४२	१६९२	४.५.७.८ पत्राणि सन्ति.

श्रीकर्मदाहविधिबंधुरसिद्धसेवां

नानागुणौघगणनाथसमर्चनं च ।

श्रीपार्श्वनाथवरकाव्यसुपंजिकां च

यः संचकार शुभचंद्रयतींद्रचंद्रः ॥ ७५ ॥

उद्यापनमदीपिष्ट पल्योपमविधेश्च यः ।

चारित्रशुद्धितपसश्चतुखिद्वादशात्मनः ॥ ७६ ॥

संशयवदनविदारणमपशब्दसुखंडनं परं तर्कम् ।

सतत्त्वनिर्णयं वरस्वरूपसंबोधिनीं वृत्तिम् ॥ ७७ ॥

अध्यात्मपद्यवृत्तिं सर्वार्थापूर्वसर्वतोभद्रम् ।

योऽकृत सव्याकरणं चिंतामणिनामधेयं च ॥ ७८ ॥

कृता येनांगप्रज्ञप्तिः सर्वौगार्थप्ररूपिका ।

स्तोत्राणि च पवित्राणि पद्धादाः श्रीजिनेशिनाम् ॥ ७९ ॥

तेन श्रीशुभचंद्रदेवविदुषा सत्पांडवानां परं

दीप्यद्दंशविभूषणं शुभभरभ्राजिष्णु शोभाकरम् ।

शुभद्धारतनामनिर्मलगुणं सच्छब्दचिंतामणिं

पुण्यत्पुण्यपुराणमत्र सुकरं चाकारि प्रीत्या महत् ॥ ८० ॥

शिष्यस्तस्य समृद्धिबुद्धिविशदो यस्तर्कवेदी थ[प]रो

वैराग्यादिविशुद्धिवृंदजनकः श्रीपालवर्णा महान् ।

संशोद्ध्याखिलपुस्तकं वरगुणं सत्पांडवानामिदं

तेनालेखि पुराणमर्थनिकरं पूर्वं वरे पुस्तके ॥ ८१ ॥

श्रीपालवर्णिना येनाकारि शास्त्रार्थसंग्रहे ।

साहाय्यं स चिरं जीयाद्भरविद्याविभूषणः ॥ ८२ ॥

ये भृवंति पठन्ति पांडवगुणं संलेखयंत्यादरा-

सहमीराज्यनराधिपत्यसुरता चक्रित्वशकेशिनाम् ।

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णादि वाच्यम्.
३३२	सवाचाराङ्किकविधिः.....	.....	१९	८	२४	१६१४	अपूर्णः
३३३	सपिण्डीकरणश्राद्धम् .....	.....	११	८	३२	...	
३३४	सप्तशतीविधानम् .....	.....	१८	९	२४	१९००	
३३५	समावर्त्तनप्रयोगः	इयामसुन्दरः	११	९	२६	...	
		लङ्कपाख्यः					
३३६	सर्वप्रायश्चित्तप्रयोगः.....	अनन्तदेवः	२९	९	२४	...	
३३७	सर्वतोभद्रमण्डलाविकारिका ..	.....	१०	१०	२०	...	
३३८	सर्वदेवप्रतिष्ठाविधिः .....	.....	८	९	३४	१८८९	
३३९	सायंप्रातर्होमप्रयोगः .....	.....	३	१०	३२	...	
३४०	सारसंमहकर्मविपाकः .....	.....	१७६	१४	३२	१६६६	पत्राणि १५ १५६. १५ न सन्ति.
३४१	स्नानविधिः.....	.....	३	९	१८	...	
३४२	स्नानविधिः.....	कात्यायनः	४	९	२९	...	
३४३	स्मृतिसारः	श्रीयाज्ञिकः	१४	११	४०	१७२१	
३४४	स्मृतिसारसंग्रहः	देवयाज्ञिकः	२७	९	३२	१८४३	
३४५	स्वधर्मोद्भवबोधः	निम्बादित्यः	१	१३	३६	...	
३४६	हरिवंशश्रवणविधानम् .....	.....	१४	११	४०	१६७९	
३४७	हारीतधर्मशास्त्रम् .....	.....	१३१	१०	३२	१८६१	
३४८	हारीतस्मृतौ मन्त्रोद्धारः.....	हारीतः	३८	७	१४	...	प्रथमपत्रं न स्ति.
३४९	स एव	स एव	२९	८	२०	...	
३५०	हेमाद्रिप्रयोगः (महाप्रयोगः) ..	हेमाद्रिः	९	७	२८	१७४०	
३५१	हेमाद्रिशान्तिकाण्डोक्ता नाना शान्तयः .....	.....	२८	११	३८	१८२३	
३५२	होमपद्धतिः रुद्रयामलोक्ता माध- वीयशान्तिः .....	.....	२९	९	१९	१८०२	
३५३	होमपद्धतिः	लम्बोदरः	४३	७	२७	१८८२	
३५४	होमपद्धतिः .....	.....	२०	७	२७	...	
३५५	होमविधिः .....	.....	४७	६	३२	...	
३५६	होमात्मकमहारुद्रप्रायश्चित्तम् ...	.....	१३	८	२४	...	
	पुराणेतिहासादि.						
३५७	अधिकमासमाहात्म्यम् (बृहन्ना- रसीयम् ) .....	.....	१८५	१	३२	...	

No. 1454.

पुरुषार्थसिद्धयुपायः सटीकः—मू० अमृतचन्द्रसूरिः ।

टी० भा०—चंद्रप्रभजिनं वार्णीं नत्वा गुरुपदांबुजम् ।

पुमर्थसिद्धयुपायस्य कुर्वे टीकां मनोहराम् ॥ १ ॥

अथ श्रीमन्निर्णयाचार्यवर्यः श्रीमदमृतचंद्रभट्टारकः कलिकालगण-
धरदेवः भव्यपुंडरीकेभ्यः पुरुषार्थसिद्धयुपायं प्रकाशयन्निष्ठदेवता-
विशेषमाशिर्वादात्मकमंगलं कथयन्नमस्करोति ।

अथ मूलसूत्रम् ॥

तज्जयति परं ज्योतिः समं समस्तैरनेतपर्यायैः ।

दर्पणतल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥ १ ॥

टी० च०—इत्यमृतचंद्रसूरीणां कृतिः पुरुषार्थसिद्धयुपायोऽयम् ।

नाम जिनप्रवचनरहस्यकोशः समाप्त इति ॥ २२७ ॥

अयं पुरुषार्थसिद्धयुपायः ग्रंथः इति अमृतचंद्रसूरीणां अमृतचंद्र-
भट्टारकाणां इयं कृतिः इयं कर्तव्यता अस्य पुरुषार्थसिद्धयुपायस्या-
परनाम प्रवचनरहस्यकोशो वर्त्तते इति कथनेन समाप्त इति ॥ २२७ ॥

इति श्रीपुरुषार्थसिद्धयुपायः समाप्तः ॥

No. 1462.

भद्रबाहुचरित्रम्—रत्ननन्दी ।

आ०—सद्बोधभानुना भित्त्वा जनानामांतरं तमः ।

यः सन्मतित्वमापन्नः सन्मतिः सन्मतिं क्रियात् ॥ १ ॥

च०—वादीर्भेद्रमदप्रमर्दनहरेः शीलामृतांभोनिधेः

शिष्यः श्रीमदनंतकीर्त्तिगणितः सत्कीर्त्तिकांतानुपः ।

स्मृत्वा श्रीललितादिकीर्त्तिमुनिपं शिक्षागुरुं सद्गुणं

चक्रे चारु चरित्रमेतदनघं रत्नादिनेदी मुनिः ॥ ७४ ॥

नं.बर.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णादि वाच्यम्.
३८१	भागवततत्त्वार्थदीपस्य टीका...	वल्लभः	११०	१०	३२	...	
३८२	भागवतनिबन्धः तत्त्वदीपाख्यः	वल्लभदीक्षितः	१०२	८	३६	१७२५	आदिन.पत्रा ८ न सन्ति
३८३	भागवतनिबन्धविवृतियोजना	बालकृष्णः	८२	८	२०	...	
३८४	भागवतस्थवेदस्तुतव्याख्या ..	कविचूडामणि- चक्रवर्ती	७६	१०	३६	...	
३८५	भागवतस्थवेदस्तुतव्याख्या ...	रघुनाथच- क्रवर्ती	२४	१३	३६	...	
३८६	भागवतामृतम् .....	.....	११	१२	३२	१८१२	
३८७	भूगोलवर्णनम् (भाषायाम्) .....	.....	१५	१०	२२	१८४७	अपूर्णम्
३८८	भ्रमरगीतं भागवतपुराणस्थम् ..	.....	९	१५	२५	...	वङ्गलिपिः
३८९	मल्लार्तिमाहात्म्यम् (ब्रह्मपुराणा- न्तर्गतम् )	.....	५६	११	३२	१८४९	
३९०	रामगीता (स्कन्दपुराणान्तर्गता)	.....	११	१२	३२	...	
३९१	रामायणमाहात्म्यम् (स्कन्दपुरा- णीयम्)	.....	२१	९	२६	१८२८	
३९२	रामायणसारः	अग्निवेशमुनिः	५	१५	६४	...	
३९३	रामाश्वमेधः (पद्मपुराणीयः )...	.....	१६७	१५	३२	१८८१	
३९४	लिङ्गपुराणम् .....	.....	३१४	११	४२	...	
३९५	विष्णुपुराणम् .....	.....	२२३	१२	४०	१६६१	
३९६	तदेव सटीकम्	टी०श्रीरत्नग- र्भभट्टाचार्यः	३३०	१२	४८	...	
३९७	वेणुगीतं सटीकम् (भागवतीयम्)	.....	२०	१३	३२	...	
३९८	श्रीकृष्णसहस्रनाम (विष्णुधर्मो- त्तराण्यम् )	.....	२२	८	२२	१६५२	
४०१	श्वेतापाख्यानम् (वाराहीयम्)	.....	१८	१०	२८	१८७२	
४००	स्वर्गारोहणम् महाभारतस्य ..	.....	१४	१३	३२	...	
४०१	हरिद्वारमाहात्म्यं मायापुरीमाहा- त्म्यं च ब्रह्माण्डपुराणस्य	.....	१४	१३	५२	१६७३	
४०२	हरिलीला	चोपदेवपंडितः	७	१२	३८	...	
	न्यायशास्त्रम्.						
४०३	अनुमाननिरूपणम्	रघुदेवः	४३	८	४०	...	
४०४	अनुमितिपरामर्शवादः	रघुदेवभट्टा- चार्यः	१८	१०	३२	...	प्रथमपत्रं नास्ति.
४०५	स एव	स एव	२०	९	३५	१७५८	
४०६	अन्यथाख्यातिकण्ठकोद्धारः...	मधुसूदनः	११	११	१६	...	
४०७	आख्यासवाक्याख्या	विश्वनाथः वि- द्यानिवासपुत्रः	३६	१३	४०	...	

इतिहाससमासोयमत्रावहितचेतसाम् ।
 आश्रवंति शुभान्युच्चैर्निर्जयंत्यशुभान्यपि ॥ ६ ॥
 श्रीपार्श्वनाथकाकुत्स्थचरितं येन कीर्तितम् ।
 तेन श्रीवादिराजेन वृद्धा याशोधरी कथा ॥ ७ ॥

No. 1495.

वर्धमानचरित्रम्—भसगः ।

आ०—श्रियं त्रिलोकीतिलकायमाना-
 मात्यंतिकीं ज्ञातसमस्ततत्त्वम् ।
 उपागतं सन्मतिमुज्ज्वलोक्तिं
 वंदे जिनेन्द्रं हतमोहतन्द्रम् ॥१॥

च०—कल्पाः कल्याणमुच्चैः सपदि जिनपतेः पंचमं तस्य कृत्वा
 भूयान्नोऽप्यस्य भक्त्या ध्रुवमनतिचिरास्तिष्ठिसौख्यस्य सिद्धिः ।
 इत्यंतश्चितयंतः स्तुतिमुखरमुखास्तं प्रदेशं परीत्य
 प्रीताः शक्रादयः स्वं प्रतिययुरमरा धाम संराज्यसंपत् ॥१०१॥
 इत्यसगकृते श्रीवर्धमानचरिते महाकाव्ये भगवन्निर्वाणगमनो
 नामाष्टादशः सर्गः ॥ १८ ॥

मुनिचरणरजोभिः सर्वदा भूतधात्र्यां
 प्रणतिसमयलघैः पावनीभूतमूर्धा ।
 उपशम इव मूर्त्तः शुद्धसम्यक्त्वयुक्तः
 पटुमतिरिति नाम्ना विश्रुतः श्रावकोऽभूत् ॥१॥
 तनुमपि तनुतां यः सर्वपर्वोपवासै-
 स्तनुमनुपमधीः स प्रापयन् संविनोति ।
 सततमपि विभूतिं भूयसीमन्नदान-
 प्रभृतिभिरुपपुण्यं कुदशुभं यशश्च ॥ २ ॥

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णादिवाच्यम्.
४३४	तर्कसंग्रहटीका (शीपिका).....	अन्नम्भट्टः	२५	११	३२	१७७६	
४३५	तर्कसंग्रहटीका (सिद्धान्तचन्द्रोदयः)	कृष्णधूर्मटिः	३१	९	३६	...	
४३६	स एव	स एव	१३	१४	४२	...	अपूर्णः
४३७	तर्कसंग्रहफक्किका .....	.....	१५	१५	४८	...	
४३८	तर्कसंग्रहोपन्यासः .....	.....	३२	१०	३२	१८७४	
४३९	तर्कामृतम्	जगदीशभट्टः	८	१३	५२	१८४२	
४४०	तर्कामृततरङ्गिणी	मुकुन्दभट्टः	२५	१२	४०	...	
४४१	नञ्वाहः.....	तार्किकशिरोमणिः	३	१०	३५	१७९९	
४४२	तस्य विवरणम्.....	सार्वभौमः	५	१०	३६	...	
४४३	नञ्चिन्नेकः	रामकृष्णः	७	१३	५३	...	
४४४	नञ्चमतविचारः .....	.....	२१	१०	५०	...	
४४५	न्यायदर्शनसूत्राणि	गौतमः	२२	९	३२	...	
४४६	न्यायभाष्यम्	वात्स्यायन-मुनिः	३	११	६४	...	अपूर्णः
४४७	न्यायसारः.....	भाषासर्वज्ञः	४२	१०	४८	...	
४४८	न्यायसारः	माध्वदेवः	६६	११	४४	१७५१	
४४९	न्यायसिद्धान्तदीपः वा शशधर-प्रकरणम्	शशधरः	६९	१३	३३	...	
४५०	पञ्चतावादः	महादेवः	५७	१०	३४	...	अपूर्णः
४५१	पञ्चाक्षररत्नाकरः	गोकुलनाथः	११६	१०	५६	...	
४५२	प्रामाण्यवादः .....	.....	७	११	४८	...	
४५३	भाषापरिच्छेदः वा परिभाषावली वा कारिकावली वा न्यायकारिका.	विश्वनाथभट्टाचार्यः	६	१०	३६	१७४१	
४५४	स एव	स एव	१२	७	४०	१८६८	
४५५	स एव	स एव	२८	४	४०	...	
४५६	तस्यैव व्याख्या सिद्धान्तमुक्तावली	स एव	४२	१५	४८	१७५८	
४५७	सैव	स एव	८८	७	४०	...	
४५८	तस्या एव व्याख्या	महादेवः	१४८	१०	४०	...	
४५९	सैव	स एव	११	११	४८	...	अपूर्णा.
४६०	माध्ववादः	रामभट्टसार्वभौमः	२७	११	४०	...	

इति श्रीदुप[श्रीमदु]त्सर्गापवादवचनैकांतोपनिषत्सु विद्यातत्त्वे
भारतीयोपदेशे त्रयोदशोऽध्यायः ॥

No. 1483.

संमेदशिखरिमाहात्म्यम्—दीक्षितदेवदत्तः ।

भा०—ध्यात्वा यत्पदपाथोजं भव्याः संसारपारगाः ।

सारात्सारं सदाधारं तमर्हंतं नमाम्यहम् ॥ १ ॥

गुरुं गणेशं वार्णीं च ध्यात्वा स्तुत्वा प्रणम्य च ।

संमेदशैलमाहात्म्यं प्रकटीक्रियते मया ॥ २ ॥

जिनेन्द्रभूषणयतिर्यतिधर्मपरायणः ।

तस्योपदेशात्संमेदवर्णने मद्विरोत्सुका ॥ ३ ॥

भट्टारकपदस्थायी स यतिः सत्कविप्रियः ।

भवाब्धितरणयेह सत्कथापोतसज्जकः ॥ ४ ॥

माहात्म्यपूर्त्तिसिद्ध्यर्थं वंदे सिद्धगणं हृदि ।

सद्बुद्धिं ते प्रयच्छंतु वार्णीं मे काव्यरूपिणीम् ॥ ५ ॥

संमेदशैलवृत्तांतो महावीरेण भाषितः ।

गौतमं प्रति भूयः स लोहाचार्येण धीमता ॥ ६ ॥

तत्सद्वाक्यानुसारेण देवदत्ताख्यसत्कविः ।

संमेदशैलमाहात्म्यं प्रकटीकुरुतेऽधुना ॥ ७ ॥

च०—११६ ॥ इति श्रीभगवद्गोहाचार्यानुक्रमेण श्रीभट्टारकजिनेन्द्रभूषणोपदेशाच्छ्रीमदीक्षितदेवदत्तकृते श्रीसंमेदशिखरिमाहात्म्ये समाप्तिसूत्रको नाम एकविंशतितमोऽध्यायः ॥ २१ ॥ समाप्तोऽयं ग्रंथः ॥

No. 1492.

सारसूक्तावलिः ।

भा०—वीरं विश्वगुरुं नत्वा कृत्वा यत्नेन संपहम् ।

सदोपकारिसूक्ताली स्वान्यपाठाय लिख्यते ॥ १ ॥

च०—वामनावतारे हि वामनेन श्रीरैवतके श्रीनेमिनाथाय(तर्ने)
बलिबंधसामर्थ्यार्थं तपस्तेपे इति तत्र (प्रभासपुराणे) कथा । इति
श्रीसारसूक्तावली संपूर्णा ॥ संवत् १६५० वर्षे माघवदि ७ शुक्ले श्री-
मंडपात्रले पंडितप्रवर पं० श्रीमुनिचंद्रगणिकृते पं० शिवहंसिन लिखिता ।

No. 1498.

सुभाषितार्णवः ।

आ०—ॐ नमः सिद्धेभ्यः ॥ धर्मपद्धतिः ॥

चंद्रनाथं जिनं नत्वा जितघातिचतुष्टयम् ।

सुभाषितार्णवं वक्ष्ये ज्ञानविज्ञानकारणम् ॥ १ ॥

च०—आदौ चित्ते ततः काये सतां संलीयते जरा ।

असतां तु पुनः काये चित्ते नैव कशचन ॥ १३ ॥

इति सुभाषितार्णवबंधः समाप्तः ॥ संवत् १६०९ वर्षे भाद्रपद-
मासे शुक्लपक्षे पंचमीदिवसे बुधवासरे स्वातिनक्षत्रे ऐंद्रयोगे...

No. 1496.

सुदर्शनचरित्रम्—नेमिदत्तः ।

आ०—नत्वा पंचगुरून् भक्त्या पंचमीगतिनायकान् ।

सुदर्शनमुनेश्चरु चरित्रं रचयाम्यहम् ॥ १ ॥

च०—श्रीमूलसंघे वरभारतीये

गच्छे बलात्कारगणेतिरम्ये ।

श्रीकुंदकुंदाख्यमुनींद्रवंशे

जातः प्रभाचंद्रमहामुनींद्रः ॥ ४७ ॥

पट्टे तदीये मुनिपद्मनंदी

भट्टारको भयसरोजभानुः ।

जातो जगत्रयहितो गुणरत्नसिंधुः

कुर्यात्सतां सारसुखं यतीशः ॥ ४८ ॥

तत्पट्टपद्माकरभास्करोऽत्र

देवैर्ब्रकीर्त्तिर्मुनिचक्रवर्ती ।

तत्पादपङ्केजसुभक्तियुक्तो

विद्यादिनंदी चरितं चकार ॥ ४९ ॥

तत्पट्टेऽजनि मालिभूषणगुरुश्चारित्रचूडामणिः

संसारान्बुधितारणैकचतुरर्धितामणिः प्राणिनाम् ।

सूरिः श्रीश्रुतसागरो गुणनिधिः श्रीसिंहनंदी गुरुः

सर्वे ते यतिसत्तमाः शुभतराः कुर्वन्तु वो मंगलम् ॥ ५० ॥

गुरुणामुपदेशेन सच्चरित्रमिदं शुभम् ।

नेमिदत्तो ब्रती भक्त्या भावयामास शर्मदम् ॥ ५१ ॥

इति श्रीसुदर्शनचरिते पञ्चनमस्कारमाहात्म्यप्रदर्शके ब्रह्मनेमिद-
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No. 1502.

हरिवंशपुराणम्— जिनसेनाचार्यः ।

आ०—सिद्धं ध्रौव्यव्ययोत्पादलक्षणं द्रव्यसाधनम् ।

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च०—प्रतापवद्व्याखिलराजके नृपे

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जरत्कुमारे जनितादराः प्रजाः

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 प्रसिद्धजीवादिपदार्थभासनम् ॥ ४० ॥
 प्रवाच्यतां वाचकमुख्यसज्जनैः
 सभागतैः श्रोत्रपुटैः प्रपीयताम् ।
 जिनेन्द्रनामग्रहणं भवत्यलं
 ग्रहादिपीडापगमस्य कारणम् ॥ ४१ ॥
 प्रवाच्यमानं दुरितस्य दारणं
 सतां समस्तं चरितं किमुच्यते ।
 कुर्वतु व्याख्यानमनन्यचेतसः
 परोपकाराय च मुक्तिहेतवे ॥ ४२ ॥
 सुमंगलं मंगलकारिणामिदं
 निमित्तमप्युत्तममार्थिनां सताम् ।

महोपसर्गे शरणं सुशान्तिकृत्
 सुशाकुने शास्त्रमिदं जिनाश्रयम् ॥ ४३ ॥
 प्रशासनाच्छासनदेवताश्च या
 जिनांश्चतुर्विंशतिमाश्रिताः सदा ।
 हिताः सतामप्रतिचक्रयान्विताः
 प्रयाचिताः सन्निहिता भवन्तु ताः ॥ ४४ ॥
 गृहीतचक्रा प्रतिचक्रदेवता
 तथोज्ज्वलतालयसिंहवाहिनी ।
 शिवाय यस्मिन्निह सन्निधीयते
 क तत्र विघ्नाः प्रभवन्ति शासने ॥ ४५ ॥
 महोरगा भूतपिशाचराक्षसा
 हितप्रवृत्तौ जनविघ्नकारिणः ।
 जिनेशिनं शासनदेवतागण-
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 प्रकाममोक्षांकितकामसिद्धयः
 प्रसिद्धधर्मार्थविमोक्षलब्धयः ।
 भवन्ति तेषां स्फुटमल्पयत्नतः
 पठन्ति भक्त्या हरिवंशमत्र ये ॥ ४७ ॥
 निवार्य मात्सर्यमवार्थवीर्यया
 धिया सुधैर्योर्जितया जिनादराः ।
 अनार्यवर्याः सहिताः सपर्यया
 पुराणमार्याः प्रथयन्तु विष्टपे ॥ ४८ ॥
 किं मेऽथवा प्रार्थनया यतस्ततः
 स्वभावतो विश्वभरक्षमाविदः ।

पयोधरोन्मुक्तमिवांबु भूधरा
विध्या[धा]य मूर्ध्नि प्रथयंतु भूतले ॥ ४९ ॥

सुपृष्टमुत्सृष्टमुदात्तशब्दै-
र्नवं पुराणं च पुराणवारि सत् ।
महानुकूलैर्जनतासरित्कुलै-
श्चतुःसमुद्रांतमिदं प्रतन्यते ॥ ४९ ॥

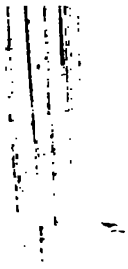
जयंति देवाः सुरसंघसेविताः
प्रजातिशांतिप्रदशांतशासनाः ।
विशुद्धकैवल्यविनिर्द्रष्टयः
सुदृष्टतत्त्वा भुवने जिनेश्वराः ॥ ५० ॥

जयत्वजय्या जिनधर्मसंततिः
प्रजास्विह क्षेम सुभिक्षमस्त्वतः ।
सुखाय भूयात्प्रतिवर्षवर्षणैः
सुजातसस्या वसुधाऽसुधारिणाम् ॥ ५१ ॥

शाकेष्वब्दशतेषु सप्तसु दिशं पंचोत्तरेषूत्तरां
पार्तीद्रायुधनासि कृष्णनृपजे श्रीवल्लभे दक्षिणाम् ।
पूर्वा श्रीमदवंतिभूभृति नृपे वत्सादिराजेऽपरां
सौर्याणामथ मंडलं जययुते वीरे बराहेऽवति ॥ ५२ ॥

कल्याणैः परिवर्धमानविपुलश्रीवर्धमाने पुरे
श्रीपार्श्वालयनन्नराजवसतौ पर्याप्रशेषः पुरा ।
पश्चाद्देस्तटिकाप्रजाप्रजनितप्राज्यार्चनावर्च[र्ज]ने
शांतेः शांतिगृहे जिनेश्वरचिते वंशो हरीणामयम् ॥ ५३ ॥
व्युत्सृष्टापरसंघसंततिबृहत्पुञ्जाटसंघान्वये
प्राप्तः श्रीजिनसेनसूरिकविना लाभाय बोधेः पुनः ।

दृष्टो[ब्धो]ज्यं हरिवंशपुण्यचरितः श्रीपार्वतः सर्ववो
व्याप्ताशामुखमंडलः स्थिरतरः स्थेयान्[त्] पृथिव्यां चिरम् ६४
इत्यरिष्टनेमिपुराणसंग्रहे हरिवंशे जिनसेनाचार्यस्य कृतौ गुरुपर्व-
कमलवर्णनो नाम षट्षष्टितमः सर्गः ॥ ६६ ॥



LIST OF MSS. ACQUIRED FOR GOVERNMENT.

नं.बर.	ग्रन्थनाम.	कर्तृनाम.	प्रमाण	पृष्ठा- य.	अक्षरा- णि.	संवत्.	अपूर्णादि वाच्यम्.
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८	आश्रमोपनिषद्	५	१०	३२	...	
	गर्भोपनिषद्					
	महोपनिषद्					
९	आश्वलायनश्रौतसूत्रम्	४६	९	३२	१६२९	उत्तरार्धम्.
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१५	ऋग्वेदस्य षष्ठाष्टकाध्यायी सभाष्यी	भा० सायना- चार्यः	२८	१२	५४	...	
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९६	तदेव	१६	९	१८	१६९५	
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९८	शिश्राविः १ शिश्रा. २ उद्योतिः ३ छन्दः. ४ निघण्टुः	२९	८	२४	१६७२	१० न
९९	शुल्बसूत्रवृत्तिः	रामचन्द्रः ..	३१	१३	३०	...	
१००	श्राद्धक्रमः	वेवयाज्ञिकः	१३	११	३०	...	
१०१	श्राद्धसूत्रम्	कात्यायनः	४	१०	३१	...	
१०२	षड्विंशब्राह्मणम् .....	.....	३८	८	२९	...
१०३	संहिताषण्डिकम् .....	.....	४३	५	१६	...
१०४	संश्रयानन्ताः सटीकाः .....	.....	१३	३०	२४	...
१०५	सामप्रकाशः	प्रीतिकरः ...	८	१७	५६	...	ब्रा ह्म स
१०६	सामब्राह्मणम् .....	.....	७४	९	२८	१४६०
१०७	सामविधानब्राह्मणम् .....	.....	२१	१०	३०	१७०४
१०८	सामवेदसंहितापूर्वार्धम् .....	.....	३५	८	३२	१६६३
१०९	तदेव .....	.....	८१	६	१९	१७११
११०	सामवेदसंहितात्तरार्धम् .....	.....	८३	७	३३	१६८९
१११	तदेव .....	.....	१२२	६	२४	१८९४
११२	सामवेदसंहितापूर्वार्धपदानि	५८	७	३२	१७१७	प्रय प स
११३	तान्येव .....	.....	४८	९	३२	...
११४	सामवेदसंहितात्तरार्धपदानि ...	.....	८६	७	३२	१७४६
११५	तान्येव .....	.....	१०	८	२८	...
११६	सामवेदस्थोत्रगानम् .....	.....	२८५	८	२४	१२७२
११७	सामवेदस्थोत्रगानं चन्वारि .....	.....	१२५	६	२४	१७०२
११८	सामवेदस्थोत्रगानकम् .....	.....	४३	५	१६	...
११९	सूक्तोपनिषद्	७	९	२०	...	

क्र.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णादि वाच्यम्.
१०	सोमोत्पत्तिः.....	.....	४	८	२०	१७४४	
११	सौरसूक्तम् .....	.....	१५	८	१६	...	
१२	स्तोभाः सामवेदस्य .....	.....	१२	८	२६	१६६५	
१३	त एव.....	.....	१३	८	२४	१७०६	
१४	स्थालीपाकप्रयोगः .....	.....	८	८	३२	१८१०	
धर्मशास्त्रम्.							
१५	अग्निकार्यपद्धतिः.....	.....	४२	१४	२०	...	कादिमरी लि- पिः
१६	अग्निहोत्रप्रायश्चित्तम् आश्वला- यनीयम्.	.....	५	१२	४०	१७९६	
१७	अग्निहोत्रहोमः कात्यायनीयः...	.....	४	१०	३२	...	
१८	अनुभवप्रकाशः	उदयरायः...	१०	१५	४२	...	भाषायाम्.
१९	अन्यक्रमपद्धतिः .....	.....	१९	१०	३५	...	
२०	अन्येष्टिपद्धतिः	केशवः.....	१६	१६	४२	...	
२१	अन्वारम्भणीयेष्टिः .....	.....	३	१०	२०	...	
२२	अमृतादिविश्वान्महाशान्तयोऽङ्क- तशान्तयश्च	.....	२४	१५	४०	...	
२३	असपिण्डासगोत्रपुत्रपरीक्षा ..	.....	१८	९	२२	...	
२४	आचारचन्द्रिका (आपस्तम्ब- नित्यविधिः)	.....	८	९	२८	...	
२५	आचारनिलकम् ..	गङ्गाधरः...	५	१५	२८	...	भाष्यपत्रेन स्तः
२६	आचारदीपः	नागदेवः...	२१७	८	१६	१८९१	
२७	आचारादर्शः ..	श्रीदत्तः...	५१	१४	३६	...	
२८	आनुरादिपद्धतिः .....	.....	५१	९	३५	१८१४	
२९	आधानपद्धतिः .....	.....	७	१६	३२	१७७४	
३०	आरामोत्सर्गपद्धतिः	भट्टनारायणः	९	१०	३२	१८१५	
३१	आवसथ्याधानपद्धतिः .....	.....	१२	९	३४	...	
३२	आशौचदीपिति स्मृतिकौस्तुभस्य	अनन्तदेवः	१२	१२	४०	१८२१	
३३	आशौचनिर्णयः	व्यम्बकभट्टः	६	१४	३२	१८४४	
३४	स एव	स एव	११	८	४०	...	
३५	आह्निकम् .....	.....	३४	१०	२८	१७६८	
३६	आह्निकम् .....	.....	६९	१४	४८	...	
३७	उत्सर्गपद्धतिः .....	.....	७९	८	२०	...	
३८	उत्सर्गपद्धतिः .....	.....	५१	७	२६	१८८०	
३९	उत्सर्गपद्धतिः .....	.....	७०	७	२४	१८८०	

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः	अक्षरा- णि.	संवत्	अपूर्णा वाच्यम्
६८०	स एव	स एव	६१	१२	४४	१८४४	
६८१	तस्य टीका (अलङ्कारचन्द्रिका)	वैद्यनाथः	५१	१८	४८	...	
६८२	कुवलयानन्दकारिकाटीका ...	.....	१८	११	४०	...	
६८३	क्षमाषोडशी	वेदान्ताचार्यः	५	९	२४	...	
६८४	गङ्गालहरी सटीका	मू० जगन्ना- थः टी० दल पतिरामः	२७	८	४०	१९०९	
६८५	सैव तथैव	स एव	२८	१२	३२	...	
६८६	सैव तथैव	स एव	२४	१०	४४	...	
६८७	गङ्गाष्टकम्	कालीदासः	४	६	२८	...	
६८८	गजपरीक्षा .....	.....	३७	१५	४४	...	
६८९	गीतगोविन्दकाव्यम्	जयदेवः	२३	७	३६	...	
६९०	तदेव सटीकम्	मू० स एव टी० वनमाली	८८	१३	३६	...	पञ्चमं प नास्ति.
६९१	गोवर्धनसप्तशती	गोवर्धनः	७४	९	२४	१८७३	
६९२	सैव	स एव	७२	७	२५	...	
६९३	सैव सटीका	मू० स एव	३३	१३	३९	...	अपूर्णा.
६९४	तस्या एव टीका (व्यङ्ग्यार्थबो- धिनी)	अनन्तः तिम- जीपण्डितस्य पुत्रः	३४	१६	४८	...	अपूर्णा.
६९५	घटखपरं सटीकम्	घटखपरः	७	१०	...	१८९६	
६९६	चन्द्रालोकः	जयदेवः	१५	१०	३२	१६४८	
६९७	चित्रमीमांसा	अप्यदीक्षितः	५०	१६	४०	१७६४	
६९८	चिमनीचरित्रम् (सं०) भावनाविलासश्च (भाषा)...	नीलकण्ठः } हेमराजः }	१०	१६	४०	१८००	
६९९	जगद्धिनोदकाव्यम् दुर्गाभक्तिच- न्द्रिका च (भाषायाम्)	ज० पद्माकर- कविः दु० कु- लपतिमिश्रः	१६३	१८	१६	१८९५	
७००	वण्डकम्	तुलसीदासः	१५	७	३२	...	
७०१	दमयन्तीचम्पूः	त्रिविक्रमभट्टः	४१	१४	५६	...	प्रथमपत्रा १ न सन्ति
७०२	सैव	स एव	११७	६	३०	...	अपूर्णा.
७०३	तस्या विवरणम्	चण्डपालः	४५	१५	४८	१६६२	
७०४	तस्या एव विवरणम्	गुणविजयः	१७४	१७	४८	१७२०	चतुर्थपत्र ष्टादशपरं न्तानि :

ग्रन्थनाम.	कर्तृनाम.	पत्राणि	पङ्क्त- यः	अक्षर- णि.	संवत्.	अपूर्णादे वाच्यम्.
षण्डीस्तोत्रविधिः	नागेशः	२७	९	३४	...	
चतुर्विंशतिगायत्री .....	.....	१५	८	२६	...	
चतुर्विंशतीस्मृतिव्याख्या प्राय- श्चित्तकाण्डम्	भट्टोजिदी- क्षितः	३७	१०	४२	...	
चलार्चा बोधायनोक्ता .....	.....	१०	८	२५	...	
चैतन्यचरितसूत्रम् .....	.....	९२	१२	४५	...	वङ्गलिपिः
जातककर्मपद्धतिः ....	.....	७७	८	२४	...	प्रथमपत्रं ना- स्ति.
जातिविवेकः	गोपीनाथः	१५	१०	३६	१८७९	
ज्ञानभास्करे कर्मप्रकाशः .....	.....	४८८	१५	३२	...	प्रथमपत्रं ना- स्ति, अपूर्णः
ज्ञानभास्करे कर्मविपाकः .....	.....	७४	११	२६	१८४९	अध्यायाः ४३
„ „ सौरगणिते कर्मविपाकः .....	.....	१३९	१०	४०	...	अपूर्णः
ज्येष्ठाशान्तिः	कमलाकरः	३	११	४२	...	
तत्त्वसंग्रहः	भट्टकोनिरिः	८	१३	२७	...	अपूर्णः
तिथिनिर्णयः	भट्टोजिदी- क्षितः	४८	९	३६	१८७६	
तिथिनिर्णयसंग्रहः सटीकः ..	सू. रामचन्द्रा- चार्यः टी० नृसिंहाचार्यः	३९	९	२४	१६८४	
तीर्थभ्रातृविधिः .....	.....	६	८	४२	१८२०	
विशच्छाका .....	.....	३	१४	२८	...	
सैव सभाष्या	भा. भट्टाचार्यः	३८	९	२४	१८२६	
सैव तथैव .....	.....	१८	१५	३२	...	
त्रिपिण्डविधानम् .....	.....	४	९	४०	१८३४	
त्रिस्थलीसंतुः	भट्टोजिदी- क्षितः	१५	१३	४०	...	
तथैव काशी प्रकरणम्	नारायणभट्टः	७४	१४	६४	१८०९	
तथैव गयप्रकरणम्	स एव	४४	९	४२	१६४३	
तथैव प्रयागप्रकरणम्	स एव	४१	१०	५२	१६४०	
दत्तकविधिः संस्कारकौस्तुभरथः	अनन्तदेवः	८	१७	३६	१८७६	
दत्तकसिद्धान्तमञ्जरी	बालकृष्णः	२७	९	३८	१९००	
दर्शपूर्णमासपद्धतिः .....	.....	३०	७	३६	१८३१	
दर्शपूर्णमासहोत्रम् .....	.....	१६	८	२८	१९०३	
दर्शभ्रातृप्रयोगः .....	.....	५	८	२६	...	अपूर्णः
दर्शभ्रातृप्रयोगः .....	.....	१५	८	३४	१९००	

नं.बर.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्ण- वाच्यः
२०८	वशकर्मपद्धतिः	रामदत्तः	६१	९	२१	...	
२०९	वशकर्मपद्धतिः भाषासहिता ...	.....	२२	८	६२	१७७५	अपूर्णः
२१०	वशस्त्रिनपूरकभ्रातृविधिः .....	.....	८	११	४०	...	प्रथमं प- स्ति.
२११	वशधेनुदानविधिः.....	.....	१६	१७	४१	...	
२१२	स एव .....	.....	३६	१०	३२	...	अपूर्णः
२१३	वशसंस्कारपद्धतिः .....	.....	७:	७	२८	...	
२१४	दानपञ्चिका	नरराजः	२०	९	२८	...	अपूर्णा.
२१५	दानपद्धतिः .....	.....	४६	१२	४०	...	
२१६	दानमनाहरः.....	.....	६७	१२	२४	...	अपूर्णः
२१७	दानवाक्यम्.....	नरराजः	५७	९	२६	१८८०	प्रथमपत्र ५ व स
२१८	वाहादिकर्मपद्धतिः .....	.....	८	९	३०	...	
२१९	वीक्षाप्रयोगः .....	.....	२	१२	३४	१८२०	
२२०	वेवप्रतिष्ठापद्धतिः .....	.....	४५	१४	४०	१८६९	
२२१	धर्मप्रकाशः.....	माधवः	१२५	१३	४८	...	
२२२	धर्मप्रवृत्तिः	नारायणभट्टः	१६०	११	३४	...	अन्तिम नास्ति
२२३	धर्मसंग्रहः	हरिश्चन्द्रः	६२	७	२४	...	
२२४	नवकाण्डिका .....	.....	५	१०	३०	...	
२२५	नवग्रहपद्धतिः .....	.....	१४	६	२२	...	
२२६	नागरनिरूपणम् .....	.....	४३	८	१६	...	
२२७	नान्दीभ्रातृपद्धतिः	रामदत्तः	२२	६	२७	...	
२२८	निस्थकर्मपद्धतिः	श्रीधराचार्यः	२६	१०	४६	...	अपूर्णा.
२२९	निर्णयशीपकः ...	अचलद्विवेदी	४५	१०	४०	...	अपूर्णः
२३०	निर्णयामृतम्	अज्ञातनाथः	३१७	८	२६	१६८२	
२३१	नूतनारणिग्रहणविधिः .....	.....	२	११	३५	...	
२३२	न्यासपद्धतिः	त्रिविक्रमः	३१	७	१६	१९००	
२३३	पञ्चसंस्कारपद्धतिः .....	.....	४	८	४२	...	
२३४	पञ्चसंस्कारप्रमाणविधिः .....	.....	७	११	३२	...	निम्बार्ण सीवः
२३५	पञ्चायतनपूजा	नृसिंहाश्रमः	१३३	९	२६	...	प्रथमपत्र २० व स
२३६	पाराशरधर्मशास्त्रम्	पराशरः	२४	९	४०	१८००	
२३७	पिण्डपितृयज्ञः.....	.....	६	७	२७	...	
२३८	पितृसांवस्तरिकभ्रातृप्रयोगः...	.....	४	११	४०	...	

ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णादि वाच्यम्.
पुरश्चरणविधिः	गोपीनाथः	१५	१२	३७	...	
प्रतिष्ठापद्धतिः .....	.....	१४	१२	२८	...	
प्रतिष्ठापद्धतिः	शंकरभट्टः	५१	७	१६	...	
प्रतिष्ठापद्धतिः	त्रिविक्रमः	६३	८	२४	...	अपूर्णा.
प्रतिष्ठाविधिः .....	.....	३	९	४०	...	
प्रयोगपद्धतिः	गङ्गाधरः	३३	१०	३६	१५४८	सुदिता.
प्रयोगरत्ने षोडश कर्माणि .....	.....	३२	१०	३५	१८५२	
प्रवरमञ्जरी	शंकरदेवज्ञः	३६	१०	२६	...	
प्रवराध्यायः .....	.....	५	८	३६	...	
प्रायश्चित्तनयूखः	नीलकण्ठः	२३५	८	४३	१८४३	
प्रायश्चित्तमुक्तावली	विवाकरः	१२०	११	३०	१८७७	
प्रायश्चित्तेन्दुशेखरः	नागाजीभिडः	७४	१२	३२	...	
बृहत्पाराशरधर्मशास्त्रम् .....	.....	१०६	१०	४८	१९७९	
ब्रह्माण्डज्ञानप्रयोगः .....	.....	३	११	४०	...	
भगवद्भक्तिविलासः	गोपालभट्टः	५६	१३	४०	...	अपूर्णा.
मण्डपोद्घासनप्रयोगः	धरणीधरसूनुः	९	८	२०	...	
मण्डलकारिका .....	.....	६	९	३५	...	
सेव .....	.....	१३	७	२५	...	
मन्त्राक्षतप्रयोगः .....	.....	८	११	३२	...	
महारुद्रविधानम् .....	.....	२३	८	२६	...	
महार्णवनिबन्धः	विश्वेश्वरः	३८६	११	३२	१६४९	
स एव	स एव	१८१	१६	४०	...	अपूर्णा.
तस्यैव कर्मविपाकप्रकरणम्	स एव	१६१	११	२६	१८४९	
मातृसांख्यिकश्राद्धप्रयोगः .....	.....	६	९	३०	...	
मातृस्थापनप्रयोगः .....	.....	१	१२	३६	...	
माधवीयविवरणम्	तर्कतिलकः	५८	१३	२७	...	प्रथमपत्राणि १४ न सन्ति.
मासकृत्यम् .....	.....	२३	१०	३६	१६११	पत्राणि २-३-५ न
मिताक्षराद्वितीयाध्यायः	विज्ञानेश्वरः	१८८	११	३४	...	
" तृतीयाध्यायः	स एव	१४६	११	३८	...	
मिताक्षराच्यवहाराध्यायः टी- कासहितः	मू० विज्ञाने- श्वरः	१८१	११	४६	...	अपूर्णा.
मिताक्षरासार व्यवहाराध्या- यस्य	मयारावः	२४	१६	२४	१९०१	
याज्ञवल्क्यस्मृतिः	याज्ञवल्क्यः	५३	१०	३२	१६४३	

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व्रतबन्धपद्धतिः	२४	७	३२	१८५७	
सैव	२४	७	३२	...	
व्रतार्कः	शंकरः	३५६	१०	३८	...	
व्रतार्कः	गदाधरः	१३०	९	१८	१८६४	अपूर्णः
स एव	स एव	३४	१५	२२	१८७५	
व्यवस्थार्णवः	श्रीसार्वभौमः	३७	११	४०	...	अपूर्णः
रातचण्डीपद्धतिः	गोविन्दः	११६	७	३२	१९०४	
शान्तिसारः	दिनकरभट्टः	११९	११	३४	...	
शिवपञ्चाक्षरपूजापद्धतिः .....	.....	२३	८	३२	...	
शिवपूजनपद्धतिः	हरिरायः	५६	९	३६	...	
शिवपूजनपद्धतिः .....	.....	२९	८	२१	...	
शिवप्रशोषपूजा	इन्द्रसरस्वती	६	८	३०	...	
शुद्धिप्रकरणं स्मृतिरत्नाकरस्थम् .....	.....	९	१५	४०	...	
शूद्रनिर्णयः	कमलाकरभट्टः	११३	११	३४	१८८३	
शूद्राह्निकम् .....	.....	८	१४	३२	१७४८	
आखण्डम्	महोत्तरी- क्षितः	२३	१२	४०	...	
आखण्डपद्धतिः .....	.....	१०	१२	४४	१८७६	
आखण्डपद्धतिः .....	.....	१३	१०	२४	१७७३	
आखण्डप्रयोगः .....	.....	२४	१०	३४	...	प्रथमपत्रे २ न स्तः
आखण्डमूल्यः	नीलकण्ठः	१३९	९	३४	...	
आखण्डविधिः .....	.....	३१	१६	३०	...	अपूर्णः
आखण्डसूत्रपद्धतिः	अनन्तदेवः	८	१०	३६	...	
आखण्डनुक्रमणिका .....	.....	२८	७	३६	...	
आवर्णीहोमपद्धतिः आश्वलाय- नानाम्	.....	५३	८	१६	...	
श्रीविद्यानित्यपूजाविधिः .....	.....	३९	१०	२५	...	
श्रीताभानपद्धतिः .....	.....	१४	१०	३२	१८७१	
पण्यवर्तिआखण्डनिर्णयः .....	.....	७	१३	३२	...	
संन्यासकर्म	शंकराचार्यः	११	१२	३६	...	
संन्यासग्रहणपद्धतिः संन्यास- विधिश्च शौनकोक्तः	९	११	३७	...	
संस्कारकौस्तुभः	१८५	१०	२८	...	
सप्तविनायकशान्तिः	रामकृष्णः	६६	७	४०	१९०४	
सतीप्रतिष्ठा मत्स्यपुराणीया	८	१३	३२	...	

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३३२	सदाचाराङ्किकविधिः.....	११	८	२४	१११४	अपूर्णः
३३३	सपिण्डीकरणश्राद्धम्	११	८	३२	...	
३३४	सप्तशतीविधानम्	१८	१	२४	११००	
३३५	समावर्त्तनप्रयोगः	इयामस्तुन्वरः	११	१	२६	...	
		लट्टपाख्यः					
३३६	सर्वप्रायश्चित्तप्रयोगः.....	अनन्तदेवः	२१	१	२४	...	
३३७	सर्वतोभद्रमण्डलाविकारिका ...	.....	१०	१०	२०	...	
३३८	सर्वदेवप्रतिष्ठाविधिः .....	.....	८	१	३४	१८८९	
३३९	सायंप्रातर्होमप्रयोगः .....	.....	३	१०	३२	...	
३४०	सारसंमहकर्मविपाकः .....	.....	१७६	१४	३२	१६६६	पञ्चाभि १ १५६. १ न सान्ति.
३४१	स्नानविधिः.....	.....	३	१	१८	...	
३४२	स्नानविधिः.....	कात्यायनः	४	१	२१	...	
३४३	स्मृतिसारः	श्रीयाज्ञिकः	१४	११	४०	१७२१	
३४४	स्मृतिसारसंमहः	देवयाज्ञिकः	२७	१	३२	१८४३	
३४५	स्वधर्माध्वबोधः	निम्बादित्यः	१	१३	३६	...	
३४६	हरिवंशश्रवणविधानम् .....	.....	१४	११	४०	१६७१	
३४७	हारीतधर्मशास्त्रम् .....	.....	१३१	१०	३२	१८६१	
३४८	हारीतस्मृतौ मन्त्रोद्धारः.....	हारीतः	३८	७	१४	...	प्रथमपत्रं स्ति.
३४९	स एव	स एव	२१	८	२०	...	
३५०	हेमाद्रिप्रयोगः (महाप्रयोगः) ..	हेमाद्रिः	१	७	२८	१७४०	
३५१	हेमाद्रिशान्तिकाण्डोक्ता नाना शान्तयः .....	.....	२८	११	३८	१८२३	
३५२	होमपद्धतिः रुद्रयामलोक्ता माध- वीयशान्तिः .....	.....	२१	१	११	१८०२	
३५३	होमपद्धतिः	लम्बोदरः	४३	७	२७	१८८२	
३५४	होमपद्धतिः .....	.....	२०	७	२७	...	
३५५	होमविधिः .....	.....	४७	६	३२	...	
३५६	होमात्मकमहारुद्रप्रायश्चित्तम्	१३	८	२४	...	
	पुराणेनिहासादि.						
३५७	अधिकमासमाहात्म्यम् (बृहन्ना- रसीयम्)	१८५	१	३२	...	

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३५८	आदिरामायणे चित्रकूटयात्रा	४३	९	४०	...	अपूर्णा.
३५९	इतिहाससमुच्चयः महाभारतस्य	६७	५५	४४	१८०९	५०, ५५, पत्रे न स्तः
३६०	स एव .....	.....	८९	१०	४०	...	२९ अध्यायाः
३६१	कात्यायनीव्रतमाहात्म्यम् (ब्रह्मवैवर्तीयम् )	.....	४	१९	३०	...	
३६२	कायस्थस्थितिनिरूपणम् (पद्मपुराणीयम् )	.....	९४	१३	३२	...	
३६३	कायस्थोत्पत्तिः (पद्मपुराणान्तर्गता )	.....	११	२७	१६	१७८४	
३६४	कार्तिकमाहात्म्यम् सनत्कुमार-संहितान्तर्गतम्	.....	५५	११	३६	...	
३६५	कृष्णजन्मखण्डः (ब्रह्मवैवर्तीयः )	.....	३२२	१३	३५	१८६३	
३६६	केदारकल्पः .....	.....	९७	८	२४	१८०४	
३६७	गर्गसंहिता .....	.....	२१८	१८	४८	...	
३६८	गौतमीमाहात्म्यम् (ब्रह्मपुराणीयम् )	.....	६१	८	३२	१७०४	
३६९	जैमिनीयाश्वमेधिकं पर्व महाभारतस्य	.....	१८८	११	४०	१७४९	
३७०	द्रोणपर्व (भाषायाम्)	कुलपतिः	७६	२८	२४	१९०७	
३७१	धर्मशुद्धिरसंवादः महाभारतान्तः	.....	१३	६	२४	...	
३७२	स एव .....	.....	८	९	३२	...	
३७३	धर्मसमाधिः महाभारतीयः ..	.....	२०	१०	२५	१८९७	
३७४	नलोपाख्यानम् महाभारतस्य...	.....	४५	११	३६	१५८९	
३७५	नारदगीता .....	.....	३	११	३२	...	
३७६	नाशकेतुपुराणम् (भाषायाम्) ..	नन्वदास-स्थानी	८६	९	२०	१८७६	
३७७	नाशकेतुपाख्यानम् .....	.....	३७	१०	३४	...	
३७८	पुष्करमाहात्म्यम् (पद्मपुराणीकम् )	.....	४४	११	३२	१८५९	
३७९	प्रयागमाहात्म्यम् (पद्मपुराणीकम्)	२५६	८	३२	...	
३८०	चवरीनाथमाहात्म्यम् सनत्कुमारसंहितास्यम्	१९	१२	३६	१८७९	

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३८१	भागवततत्त्वार्थदीपस्य टीका...	वल्लभः	११०	१०	३२	...	
३८२	भागवतनिबन्धः तत्त्वदीपाख्यः	वल्लभदीक्षितः	१०२	८	३६	१७२५	आदिन.पत्र ८ न सति
३८३	भागवतनिबन्धविश्रुतियोजना	बालकृष्णः	८२	८	२०	...	
३८४	भागवतस्थवैदस्तुनेर्याख्या ..	कविचूडामणि- चक्रवर्ती	७६	१०	३६	...	
३८५	भागवतस्थवैदस्तुनेर्याख्या ...	रघुनाथच- क्रवर्ती	२४	१३	३६	...	
३८६	भागवताष्टकम् .....	.....	११	१२	३२	१८१२	
३८७	भूगोलवर्णनम् (भाषायाम्) .....	.....	१५	१०	२२	१८४७	अपूर्णम्
३८८	भ्रमरगीतं भागवतपुराणस्थम्...	.....	१	१५	२५	...	वङ्गलिपि
३८९	भङ्गास्माहात्म्यम् (ब्रह्मपुराणा- न्तर्गतम् )	.....	५६	११	३२	१८४९	
३९०	रामगीता (स्कन्दपुराणान्तर्गता)	.....	११	१२	३२	...	
३९१	रामायणमाहात्म्यम् (स्कन्दपुरा- णीयम्)	.....	२१	१	२६	१८२८	
३९२	रामायणसारः	अग्निवेशमुनिः	५	१५	६४	...	
३९३	रामाश्वमेधः (पद्मपुराणीयः )...	.....	१६७	१५	३२	१८८१	
३९४	लिङ्गपुराणम् .....	.....	३१४	११	४२	...	
३९५	विष्णुपुराणम् .....	.....	२२३	१२	४०	१६६१	
३९६	तदेव सटीकम्	टी०भीरन्नग- र्भभट्टाचार्यः	३३०	१२	४८	...	
३९७	वेणुगीतं सटीकम् (भागवतीयम्)	.....	२०	१३	३२	...	
३९८	श्रीकृष्णसहस्रनाम (विष्णुधर्मो- त्तरीयम् )	.....	२२	८	२२	१६५२	
३९९	श्वेतापाख्यानम् (वाराहीयम्)	.....	१८	१०	२८	१८७२	
४००	स्वर्गारोहणम् महाभारतस्य ..	.....	१४	१३	३२	...	
४०१	हरिद्वारमाहात्म्यं मायापुरीमाहा- त्म्यं च ब्रह्माण्डपुराणस्य	.....	१४	१३	५२	१६७३	
४०२	हरिलीला	चोपदेवपंडितः	७	१२	३८	...	
	न्यायशास्त्रम्.						
४०३	अनुमाननिरूपणम्	रघुदेवः	४३	८	४०	...	
४०४	अनुमितिपरामर्शवादः	रघुदेवभट्टा- चार्यः	१८	१०	३२	...	प्रथमपत्रं नास्ति.
४०५	स एव	स एव	२०	१	३५	१७५८	
४०६	अन्यथाख्यातिक्रष्टकोद्धारः...	मधुसूदनः	११	११	१६	...	
४०७	आख्यातवाद्ग्याख्या	विश्वनाथःवि- द्यानिवासपुत्रः	३६	१३	४०	...	

क्र.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्णादि वाच्यम्.
०८	ईश्वरवादः	रघुदेवभट्टा- चार्यः	११	१०	२४	१८४९	
०९	किरणावलीटीका	उदयनाचार्यः	४६	१५	४८	...	
१०	तत्त्वचिन्तामणिः प्रत्यक्षखण्डः	गङ्गेश्वरः	७१	१३	४८	...	
११	तत्त्वचिन्तामणिः प्रत्यक्षखण्डः	गङ्गेश्वरः	४५	१२	९६	१९८६	
१२	स एव अनुमानखण्डः ...	स एव	९२	७	५६	...	अपूर्णा.
१३	स एव शब्दखण्डः	स एव	८६	९	९६	...	
१४	तत्त्वचिन्तामणैटीका आलोकः प्रत्यक्षखण्डस्य	जयदेवः	७२	१०	९६	...	
१५	तत्त्वचिन्तामण्यलोकदर्पणः	महेशठक्कुरः	११०	६	१००	...	
१६	तत्त्वचिन्तामण्यलोकटिप्पणी	पक्षधरः	१२३ ४६	११ १०	५६ ६०	...	अपूर्णा.
१७	तस्या एव टीका	गदाधरः	१८८	११	५२	...	
१८	तत्त्वचिन्तामणैटीका प्रकाश- नाम्नी	रुचिदत्तः	१४८	१३	४४	...	
१९	तत्त्वचिन्तामणैर्व्याख्या मणि- दीधितिनाम्नी	रघुनाथशिरो- मणिभट्टाचार्यः	३०	८	४६	...	अपूर्णा.
२०	सैव-अनुमानखण्डस्य	स एव	६३	१२	४८	...	अपूर्णा.
२१	तस्या एव व्याख्या भवानन्दी	भवानन्दः	१४२	१२	४०	...	अपूर्णा.
२२	सैव अनुमानमणिदीधितेर्व्या- ख्या	स एव	४९	१०	४०	...	अपूर्णा.
२३	तस्या एवासामान्यलक्षणी मणि- दीधितिटिप्पणी	गदाधरः	४५	११	४६	...	
२४	तस्या एवानुमानमणिदीधिते- र्व्याख्या	मथुरानाथः	१३५	१३	३६	...	अपूर्णा.
२५	तस्या एव शब्दमणिदीधिते- र्व्याख्या	स एव	६९	६९	६१	...	अपूर्णा.
२६	तर्ककौमुदी .....	.....	५	२३	६८	...	
२७	तर्कभाषा	केशवमिश्रः	२६	१२	४४	१७५८	
२८	सैव	स एव	२७	१३	३६	...	
२९	तर्कभाषाटिप्पणी	बलभद्रः	२६	१७	५३	...	
३०	तर्कभाषाविवरणम्	माधवभट्टः	१०	१५	५०	...	
३१	तर्कसंग्रहटीका (बालबोधिनी)	रामनारायणः	८	१४	४५	...	
३२	तर्कसंग्रहटीका (न्यायबोधिनी)	रत्ननाथः	५३	१०	३६	...	
३३	तर्कसंग्रहटीका (न्यायबोधिनी)	गोवर्धनः	१६	१४	३६	१८८२	

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४३४	तर्कसंग्रहटीका (शीपिका).....	अन्नम्भट्टः	२५	११	३२	१००६	
४३५	तर्कसंग्रहटीका (सिद्धान्तच- न्द्रोदयः)	कृष्णधूर्जटिः	३१	९	३६	...	
४३६	स एव	स एव	१३	१४	४२	...	अपूर्णः
४३७	तर्कसंग्रहफक्किता .....	.....	१५	१५	४८	...	
४३८	तर्कसंग्रहोपन्यासः .....	.....	३२	१०	३२	१८७४	
४३९	तर्कामृतम्	अगदीशभट्टः	८	१३	५२	१८४२	
४४०	तर्कामृततरङ्गिणी	मुकुन्दभट्टः	२५	१२	४०	...	
४४१	नञ्चन्द्रः.....	तार्किकशिरो- मणिः	३	१०	३५	१७९१	
४४२	तस्य विवरणम्.....	सार्वभौमः	५	१०	३६	...	
४४३	नञ्चिन्वेकः	रामकृष्णः	७	१३	५३	...	
४४४	नव्यमतविचारः .....	.....	२१	१०	५०	...	
४४५	न्यायदर्शनसूत्राणि	गौतमः	२२	९	३२	...	
४४६	न्यायभाष्यम्	वात्स्यायन- मुनिः	३	११	६४	...	कुटितम्
४४७	न्यायसारः	भाषासर्वज्ञः	४२	१०	४८	...	
४४८	न्यायसारः	माधवदेवः	६६	११	४४	१७५१	
४४९	न्यायसिद्धान्तदीपः वा शाश्वर- प्रकरणम्	शाश्वरः	६९	१३	३३	...	
४५०	पञ्चतावादः	महादेवः	५७	१०	३४	...	अपूर्णः
४५१	पदवाक्यरत्नाकरः	गोकुलनाथः	११६	१०	५६	...	
४५२	प्रामाण्यवादः .....	...	७	११	४८	...	
४५३	भाषापरिच्छेदः वा परिभाषावली वा कारिकावली वा न्यायका- रिका.	विश्वनाथभ- ट्टाचार्यः	६	१०	३६	१७४१	
४५४	स एव	स एव	१२	७	४०	१८६८	
४५५	स एव	स एव	२८	४	४०	...	
४५६	तस्यैव व्याख्या सिद्धान्तमुक्ता- वली	स एव	४२	१५	४८	१७५८	
४५७	सैव	स एव	८८	७	४०	...	
४५८	तस्या एव व्याख्या	महादेवः	१४८	१०	४०	...	
४५९	सैव	स एव	११	११	४८	...	अपूर्णा.
४६०	मोक्षवादः	रामभद्रसार्व- भौमः	२७	११	४०	...	

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लैङ्गिकभावविचारः.....	२६	१२	४०	...	
वाक्यवादः वाक्यदीपिकासाहितः	टी०यशोनिभः	२८	१०	४८	...	
व्यामिशर्मापायरहस्यम्	१६	१६	४८	१७२७	
व्युत्पत्तिवादः	गदाधरः	२२८	९	३२	...	प्रथमपत्राणि १ न सन्ति.
तत्त्वैव टीका	श्रीकृष्णः	४६	१६	५६	...	
शक्तिवादः	गदाधरभट्टः	४५	११	४२	...	
सम्प्रदायी	शिवाचित्यः	८	१०	३६	१८८५	
तस्याटीका (पदार्थचन्द्रिका)	श्रीशेषानन्दः	२८	१३	५२	१६६५	
तस्या एव टीका (मितभाषिणी)	माधवसरस्वती	४०	१३	४०	...	
सैव	स एव	३३	१५	४२	...	
सैव	स एव	२४	१५	५७	१६७९	
सामान्यनिरुक्तिः	मधुरानाथः	७	११	३२	...	
सिद्धान्तमञ्जरी	ज्ञानकीर्तिनाथः	६०	९	२८	१७४२	
तस्याटीका दीपिका	श्रीकण्ठः	५२	११	४०	...	प्रत्यक्षखण्डस्य
„ „ सैव	स एव	७	९	४५	१७७९	उपमानखं०
„ „ सैव	स एव	१७४	१०	४०	...	शब्दखण्डस्य.
„ „ सैव	स एव	१७८	९	४०	...	तत्त्वैव.
व्याकरणम्.						
अनिवारिकाविवरणम्	क्षमामाणिक्यः	४	१२	३२	...	
अष्टाध्यायी	पाणिनिः	६५	८	३२	१७४३	
सैव	स एव	६४	११	२८	...	
उक्तिरत्नाकरः संस्कृतमञ्जरी च	साधुसुन्दरः	१८	१५	४४	१७७९	
उणादिवृत्तिः	उज्ज्वलवत्तः	८८	१०	४०	१६७८	
उणादिवृत्तिः	हेमचन्द्रः	१८	१५	४५	...	अपूर्णा.
काननवमः सूत्रपाठः वार्तिकपा- ठश्च	.....	१९	१०	२८	...	
काननवर्गसिंहीवृत्तिः टीकास- मेता.	.....	१०४	१८	३२	...	तद्धितान्ता.
काननवशिखासंशोधः .....	.....	२५	९	३२	...	
काननोत्तरं सिद्धान्तपरनाम- कम्	विजयानन्दः	३०	१०	३२	१८००	
कारकार्थनिरूपणम्	त्रिलोकनार्थः	२०	६	२८	...	
क्रियाकलापः	विद्यानन्दः	१०	१६	३५	...	

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४९०	क्रियारत्नसमुच्चयः	शुणरत्नसूरिः	५८	१५	४८	...	
४९१	गणपाठः	१०	१७	५४	...	
४९२	गणरत्नमहोदधिदृष्टिः	वर्धमानसूरिः	९४	१५	५१	...	
४९३	चङ्ग-वृत्तिः	चङ्ग-वासः	३	९	४०	...	
४९४	तत्त्वबोधिनी	ज्ञानेन्द्रसर- स्वती	६८९	११	४०	...	
४९५	दशबलकारिका .....	.....	५	८	३२	१७८३	
४९६	दानभागवतम्	कुबेरानन्द- वर्णा	३३	१०	३२	१७९२	द्वितीय- च्छेदः
४९७	धातुकल्पलतिका	धनजित्	१७	१३	३२	...	
४९८	धातुपाठः .....	.....	८७	९	३२	...	
४९९	धातुरूपावली .....	.....	२३	२०	६४	...	
५००	न्यायार्थमञ्जूषा	हेमहंसगणिः	६४	१७	४६	१६५७	
५०१	परिभाषाप्रकरणम् .....	.....	६	१०	३२	...	
५०२	परिभाषाभास्करः	हरिभास्करः	४९	१०	४०	...	
५०३	परिभाषेन्दुशेखरः	नागोजीभट्टः	५४	१२	३४	...	
५०४	तत्त्वैव टीका	भवदेवपुत्रः	१८	१४	४५	...	अपूर्ण
५०५	प्रक्रियाकौमुदी	रामचन्द्रा- चार्यः	१६८	११	३६	...	
५०६	सिख	स एव	१०९	८	३२	१६२६	प्रथमपत्र- न सति
५०७	तस्या एव टीका (प्रसादनाम्नी)	विठ्ठलाचार्यः नृसिंहाचार्य- पुत्रः	११७	१७	५६	...	अपूर्ण
५०८	प्रक्रियाभूषणम्	श्रीनिवासः	५५	११	३४	...	
५०९	प्रक्रियामुक्ता .....	.....	१०२	१३	३६	...	
५१०	प्रबोधचन्द्रिका	वैजलभूपतिः	४०	११	३४	१८८८	
५११	प्रयोगविवेकसंग्रहः	वररुचिः	८	२०	४०	...	पटलानि
५१२	प्राकृतप्रकाशः	स एव	३१	९	३६	...	
५१३	बालबोधः	नरहरिः	१३	१२	३२	...	
५१४	भावप्रकाशिका व्याख्या .....	.....	५१	१२	६६	...	अपूर्णा.
५१५	मञ्जूषा	नागेशः	५०	१०	५१	...	अपूर्णा.
५१६	मध्यकौमुदी	वरदराजः	२२१	८	२४	...	
५१७	तस्या व्याख्या (उत्तरार्धम्)	रामशर्मा	११७	१०	२६	१९०६	
५१८	मध्यकौमुदीविलासः	जयकृष्णः	५१	११	४०	...	कुट्टितः

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५१९	मनोरमा वा प्रौढमनोरमा—सि- द्धान्तकौमुदीटीका (पूर्वाध्रुव)	भट्टोजीदीक्षितः	२०१	१२	४०	१८२१	
५२०	सैव सटीका	मू० स एव टी० हरिदीक्षितः	२२४	१२	४०	१८१०	कारकान्ता.
५२१	तस्या एव व्याख्या लघुशब्द- रत्नाख्या	स एव	२०२	१०	४२	१८८८	सुवन्तान्ता.
५२२	महाभाष्यम्.....	पतञ्जलिः	२७०	२४	५६	१७२१	
५२३	तदेव	स एव	७०	१७	४४	१७४५	तृतीयचतुर्था व्याधायी.
५२४	तदेव टीका (कैट्यट) सार्हितम्	मू० पतञ्जलिः टी० कैट्यटः	१६२	१२	४८	...	प्रथमाध्यायस्य प्रथमपादः
५२५	तस्यैव व्याख्यानं शब्दकौस्तुभः	भट्टोजीदीक्षितः	३६२	९	३५	१८८६	नवाङ्किकप- र्यन्तम्
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४३	सैव सविष्पणीका	स एव	२७	६	२५	...	
४४	अनेकार्थसमूहः	हेमचन्द्रः	६०	१३	४०	१६६७	
४५	अभिधानचिन्तामणिः	हेमचन्द्रः	४३	१७	४८	१४८०	
४६	तस्यैव टीका	स एव	३२०	१५	४०	...	
८४७	स एव भाषार्ययुक्तः.....	१०६	१४	३४	...	
८४८	अभिधानरत्नमाला	हलायुधः	४२	११	३२	१६६८	प्रथमं प
८४९	अमरकोशः सटीकः	मू० अमरसिंहः टी० भानुकी- क्षितः	५११	१२	३६	...	नास्ति
८५०	तस्यैव प्रथमः काण्डः सटीकः	मू० स एव टी० स एव	९७	१२	४०	...	
८५१	तस्यैव द्वितीयकाण्डस्य टीका	स एव	१६६	१५	४०	१८००	
८५२	अमरचन्द्रिका	रायमुकुटः	३१५	९	३२	...	
८५३	उणादिकोशः	महादेवः	३३	११	२८	१८०२	
८५४	एकाक्षरकोशः	१	२१	५६	...	
८५५	एकाक्षरी नाममाला	११	७	२६	१८८४	
८५६	वैश्यानाममाला सटीका	मू० टी० हेम- चन्द्रः	४५	२२	५४	...	
८५७	तस्या एव अकाराद्यनुक्रमः ...	विमलः	१८	२१	२८	...	नवीनम्
८५८	नाममाला (भाषायाम्)	८	१५	४०	१७५१	प्रथमं प नास्ति.

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णादि- वाच्यम्.
	काव्यनाटकालङ्कारादि.						
६५५	अनर्घराघवटीका	जिनहर्षराणि:	१३	१३	४६	१५३५	
६५६	अमरशतकम्	शंकराचार्यः	१८	८	२७	...	
६५७	अलङ्कारवृत्तिः .....	.....	३	१४	६४	...	
६५८	आनन्दलहरी .....	.....	४	८	२८	१८६६	
६५९	आर्या	मुहलभट्टः	६	११	३६	१७३१	
६६०	कथासरित्सागरः	सोमदेवः	७१०	१४	४०	...	
६६१	कर्णालङ्कारमञ्जरी	त्रिमलः	८	११	१०	१९०९	
६६२	कर्पूरमञ्जरीसङ्कटं सटीकम् ...	मू० राजशे- खरः टी० वा- सुदेवः	३६	१२	४६	...	
६६३	कविकर्पटिका	कविशेखरः	८	११	३६	...	
६६४	कामधेनुकाव्यम्	विजयपालः	६२	१०	३२	...	
६६५	कामसूत्रं सभाष्यम्	मू० वात्स्या- यनः भा० म- ल्लदेवः	१२६	१३	६०	१८८४	
६६६	तस्यैव वृत्तिः	नृसिंहः	६४	१०	४२	...	अपूर्णा.
६६७	काव्यकल्पलतासूत्रम्	अमरचन्द्रः	९	१७	५२	...	
६६८	काव्यकल्पलतावृत्तिः	अमरचन्द्रः	४८	१८	६४	...	
६६९	काव्यप्रकाशः	मम्मटः	८९	१०	३२	...	
६७०	स एव	स एव	१४	१२	३२	...	
६७१	स एव टिप्पणसहितः	स एव	६९	१२	४८	...	
६७२	तस्य टीका (सुबोधिनी)	टी० श्रीवत्स- लाञ्छनः	११६	१३	४०	...	पञ्चमोलास- वस्ति.
६७३	तस्यैव टीका (काव्यप्रदीपः) ...	गोविन्दः	३२	११	४८	...	उल्लासाः ३
६७४	काव्यप्रकाशकारिका .....	.....	१२	१०	२६	...	
६७५	सैव .....	.....	६	१४	३६	...	
६७६	किराताकुर्नीयं सटीकम् टी० (चालबोधिनी)	मू० भारविः टी० मल्लाह्वयः	२३७	१२	४८	१८३३	
६७७	कुमारसंभवकाव्यम्	कालीदासः	५०	९	२६	१६५०	सर्गाः ८
६७८	तदेव सटीकम्	मू० काली- दासः टी० गोपालदासः	३९	१४	५२	...	सर्गाः ३
६७९	कुवलयानन्दः	अप्ययदी- क्षितः	५८	१३	३७	...	

नं०	ग्रन्थनाम.	कर्तृनाम.	प
६८०	स एव	स एव	
६८१	तस्य टीका (अलङ्कारचन्द्रिका)	वेद्यनाथः	
६८२	कुवलयानन्दकारिकाटीका ...	.....
६८३	भ्रमरपोडशी	वेदान्ताचार्यः	
६८४	गङ्गालहरी सटीका ..	मू० जगन्नाथः टी० दलपतिरामः	
६८५	सैव तथैव	स एव	
६८६	सैव तथैव	स एव	
६८७	गङ्गाष्टकम्	कालीदासः	
६८८	गङ्गापरीक्षा .....	.....
६८९	गीतगोविन्दकाव्यम्	जयदेवः	
६९०	तदेव सटीकम्	मू० स एव टी० वनमाली	
६९१	गोवर्धनसप्तशती	गोवर्धनः	
६९२	सैव	स एव	
६९३	सैव सटीका	मू० स एव	
६९४	तस्या एव टीका (व्यङ्ग्यार्थबोधिनी)	अनन्तः तिमार्जीपण्डितस्य पुत्रः	
६९५	घटस्वर्पर सटीकम्	घटस्वर्परः	
६९६	चन्द्रालोकः	जयदेवः	
६९७	चित्रमीमांसा	अप्यदीक्षितः	
६९८	चित्रमीमांसा (सं०) भावनाविलासश्च (भाषा) ...	नीलकण्ठः } हमराजः }	
६९९	जगद्दिनोदकाव्यम् दुर्गाभक्तिचन्द्रिका च (भाषायाम्)	ज० पद्माकरः कविः दु० कुलपतिमिश्रः	
७००	दण्डकम्	तुलसीदासः	
७०१	रमयन्तीचम्पूः	त्रिविक्रमभट्टः	
७०२	सैव	स एव	
७०३	तस्या विवरणम्	चण्डपालः	
७०४	तस्या एव विवरणम्	गुणाविजयः	

ACQUII

ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः			
रघुकुमारचरित्रम्	रण्डी	५०	१२	५२	१.	
रघुरूपकं सावलीकम्	मू० धनंजयः	१०२	८	३८		
	टी० धनिकः					
दुर्गाभक्तिचन्द्रिका (भाषायाम्)	कुलपतिमिश्रः	५७	९	३४		
दुर्घटकाव्यं सटीकम् .....	.....	३४	१०	४८		
दुर्घटश्लोकाः सटीकाः .....	.....	१९	१६	१९	१	
धर्मविजयनाटकस्य व्याख्या...	भवानीशंकरः	३७	१०			
नलोदयं सटीकम्	मूरखिवेवटी०	६५	८		...	
	प्रज्ञाकरामिश्रः					
नलोदयकाव्यं सावचूरिकम् ..	मू० स एव	९	१०	४८		
तस्यैवावचूर्णिः .....	.....	१६	१५	६०		
नृसिंहचम्पूः	केशवः	१४	१०	४०		
नेमिवृतकाव्यम्	विक्रमः सा-	२२	७	३०		
	ङ्गणपुत्रः					
नैषधटीका (गुहार्थप्रकाशिका)	लक्ष्मणः राम-	३३	१५			
	कृष्णपुत्रः					
नैषधटीका	नारायणः	७२	१४			
नैषधटीका (भावव्योतनिका)	शेषरामचन्द्रः	८५	११			
पञ्चतन्त्रम्	विष्णुशर्मा	९७	१५	५१		
पञ्चाख्यानम् (भाषायाम्) ..	.....	५३	१७	५०	...	
पञ्चसायकः .....	.....	१२	१२	३२	१८६८	प्रथमं पत्रं नास्ति.
पत्रप्रशस्तिका	बालकृष्णः	१७	९	४८	...	
सैव (तत्रापि भेदः)	स एव	५	१९	६२	...	
पद्यनारङ्गिणी सटीका	स्रजनाथः	२३	६	५६	...	
सैव	स एव	२८	८	३६	१८०९	
पद्यरचना	लक्ष्मणः	५४	१२	४०	१७९७	
पद्यावली	मुकुन्दः	२०	११	३६	...	
पार्थपराक्रमव्याख्यांगः (धनंज- यव्याख्यांगः)	प्रल्हादनयुव-	४	२०	७८	१४९२	
	राजः					
पुरुषपरीक्षा	विद्यापतिः	६५	१२	४०	१७२०	
प्रबोधचन्द्रोदयः	श्रीकृष्णमिश्रः	५९	८	३२	...	
स एव	स एव	३७	१४	३२	१६८८	
प्राणभरणं, पद्यानि, आख्यायि- का च	जगन्नाथः	२३	८	३२	...	

क्र.सं.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णादि- वाच्यम्.
१४२	प्रश्नसुधाकरः	लालमणिः	५८	१०	३६	...	अपूर्णः
१४६	प्रश्नादर्शः .....	.....	१३	१०	४४	...
१४७	बालविवेकिनी .....	.....	४	८	३६	१७८८
१४८	बृहज्जातकं सटीकम्	मू० वराहमिश्रः टी० महीधरः	८१	१२	४८	...	
१४९	तदेव सटिप्पणम्	मू० स एव टी० स एव	४६	१६	६६	१६९०	अपूर्णः
१५०	तदेव सटिप्पणम्	मू० स एव टी० उत्पलभट्टः	१४३	११	३२	१८४७	
१५१	तदेव सविवरणम्	स एव	२३०	११	३०	१८५५	
१५२	बृहत्पाराशरसारः .....	.....	३२	११	४०	...
१५३	ब्रह्मतुल्योदाहरणम्	३३	१३	४०	...	अपूर्णम्
१५४	ब्रह्मतुल्योदाहरणानि	विश्वनाथः	३७	१५	३६	१७७६	
१५५	ब्रह्मव्यवहारः	त्रिविक्रमः	४	१७	३६	...	अपूर्णः
१५६	भागवतत्रयोपनिषद्वाक्यभूगोल- खगोलविरोधपरिहारः	.....	१३	१३	४०	...
१५७	भावाध्यायः रत्नज्ञातकीयः ...	.....	७	१०	३२	...
१५८	भुवनदीपकः सटीकः	मू० पद्मभट्टसुरिः	४६	११	३८	१८७३	
१५९	स एव सटीकः	मू० स एव टी० गङ्गाधरः	१६	१६	३०	...	अपूर्णः
१६०	मकरन्दटिप्पणम्	पुरुषोत्तमः	५	१८	५२	...	
१६१	मथुराचिचकम्	नारदः	१५	१२	३२	१८७७	
१६२	तदेव	स एव	१९	१३	३०	१८९८	
१६३	महामार्गवाक्यम् (भाषायाम्)...	२	१७	६०	...	अपूर्णः
१६४	मुहूर्तकल्पद्रुमः	विडलाचार्यः	५४	११	३२	१८६५	
१६५	मुहूर्तचिन्तामणिः सटीकः टी० कानाम पीयूषधारा	मू० रामवैवज्जः टी० गोविन्दः	२३४	१६	४०	...	
१६६	स एव सटीकः टी० मिताक्षरा	मू० टी० राम- वैवज्जः	१५१	१२	४८	१८९७	
१६७	मुहूर्तमार्तण्डः	नारायणः	११	११	४०	...	अपूर्णा.
१६८	मुहूर्तमाला	रघुनाथः	५०	९	४३	...	
१६९	मुहूर्तमुक्तावली	भास्करः	६	१०	३२	१७२२	
१७०	मुहूर्तसंचयः	क्षेमरामः	१८	१३	४२	...	
१७१	मेघमाला	महेश्वरः	३०	१२	२८	१७५९	अपूर्णः
१७२	मेघमाला .....	...	२०	१०	२८	...
१७३	मेघमाला	भैरवः	२०	११	३२	१८९५	

र.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्णादि- वाच्यम्.
५	दशकुमारचरित्रम्	दण्डी	५०	१२	५२	१८८०	
६	दशरूपकं सावलोकम्	मू० धनेजयः टी० ध्वनिकः	१०२	८	३८	१६८३	
७	दुर्गाभक्तिचन्द्रिका (भाषायाम्)	कुलपतिमिश्रः	५७	९	३४	१८७९	
८	दुर्घटकाव्यं सटीकम् .....	.....	१४	१०	४८	१८४८	
९	दुर्घटश्लोकाः सटीकाः .....	.....	१९	१६	१९	१८८६	
१०	धर्मेव जयनाटकस्य व्याख्या...	भवानीशंकरः	३७	१०	२८	१८३२	
११	नलोदयं सटीकम्	मू० रविदेव-टी० प्रज्ञाकरमिश्रः	६५	८	५०	...	
१२	नलोदयकाव्यं सावचूरिकम् ..	मू० स एव	९	१०	४८	१४९४	
१३	तस्यैवावचूर्णिः .....	.....	१६	१५	६०	१७१७	
१४	नृसिंहचम्पूः	केशवः	१४	१०	४०	...	
१५	नेमिदूतकाव्यम्	विक्रमः सा- ङ्गपुत्रः	२२	७	३०	...	
१६	नैषधटीका (गुडार्थप्रकाशिका)	लक्ष्मणः राम- कृष्णपुत्रः	३१	१५	५०	१७८६	सर्गः प्रथमः
१७	नैषधटीका	नारायणः	७२	१४	५०	...	२, ३, ४, सर्गाः
१८	नैषधटीका (भावद्योतनिका)	शेषरामचन्द्रः	८५	११	६०	...	१७-१९ सर्गाः
१९	पञ्चतन्त्रम्	विष्णुशर्मा	१७	१५	५१	१६६१	
२०	पञ्चाख्यानम् (भाषायाम्) ..	.....	५३	१७	५०	...	
२१	पञ्चसायकः .....	.....	१२	१२	३२	१८६८	प्रथमं पत्रं नास्ति.
२२	पत्रप्रशस्तिका	बालकृष्णः	१७	९	४८	...	
२३	सैव (तत्रापि भेदः)	स एव	९	१९	६२	...	
२४	पद्मनराङ्गिणी सटीका	व्रजनाथः	२३	६	५६	...	
२५	सैव	स एव	२८	८	३६	१८०९	
२६	पद्मरचना	लक्ष्मणः	५४	१२	४०	१७९७	
२७	पद्मावली	मुकुन्दः	२०	११	३६	...	
२८	पार्थपराक्रमव्यायोगः (धनेज- यव्यायोगः)	प्रल्हादनयुव- राजः	४	२०	७८	१४९२	
२९	पुरुषपरीक्षा	विद्यापतिः	६५	१२	४०	१७२०	
३०	प्रबोधचन्द्रोदयः	श्रीकृष्णमिश्रः	५९	८	३२	...	
३१	स एव	स एव	३७	१४	३२	१६८८	
३२	प्राणाभरणं, पद्मानि, आख्यायि- का च	जगन्नाथः	२३	८	३२	...	

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णा वर्णनम्.
७३३	भट्टिकाव्यम्	भट्टिः	४६	८	४८	१७९०	४ सर्गपत्रं
७३४	तदेव सटीकम्	मू० भट्टिः टी०	२३८	१०	४८	१८९४	
७३५	तदेव सटिप्पणम्	जयमङ्गलः					
७३६	भर्तृहरिशतकत्रयम् (भाषायाम्)	भट्टिः	१२	१३	४०	१६५१	
७३७	भामिनीविलासः	प्रतापसिंहः	४३	१७	१५	...	
७३८	स एव	जगन्नाथः	४६	१०	३६	१८१९	
७३९	स एव सटीकः	स एव	२९	८	२८	१८५१	
७४०	स एव सटीकः	मू० स एव	५१	१७	३२	...	२, ३, ४, लासाः
७४०	भोजप्रबन्धः	बल्लालः	८७	१०	२६	...	
७४१	स एव	स एव	१०७	८	२६	...	
७४२	महिम्नटीका	श्रीकृष्णः	१५	१४	४५	...	
७४३	मुकुन्दनहिमस्तवः	पुरुषोत्तमम- साहः	९	११	३२	१८८२	
७४४	मेघदूतं सटीकम्	मू० कालीदासः	३८	१२	४०	१८३२	
७४५	तदेव सटीकम्	मू० स एव टी०	३६	१६	३६	...	
७४६	तदेव सटीकम्	मल्लीनाथः					
७४७	तस्यैव टीका (कल्पलता) ...	मू० स एव	२३	२०	६२	...	
७४८	तस्यैव टीका (शिशुहितैषिणी)	...	१६	१७	५८	...	
७४९	तस्यैव टीका (शिशुहितैषिणी)	श्रीवत्सः	३१	११	४०	...	
७५०	तस्यैव टीका .....	...	६८	१२	२८	१९०८	
७५०	{ मेघाभ्युदयकाव्यम् वृन्दावनकाव्यं च	केलिकविः मानाङ्ककविः	३	२०	५६	...	
७५१	यमुनाष्टकम्	देवाचार्यः नि- म्बार्कशिष्यः	३	७	१४	...	
७५२	यशस्तिलकम्	सोमदेवः	३९१	९	३६	...	
७५३	यावनराजनीतिशतकम् .....	...	१२	१२	४०	...	
७५४	रघुनाथविलासः (भाषायाम्) ..	...	१०	१८	५८	...	
७५५	रघुवंशं सटीकम्	मू० कालीदासः टी० सुमतिवि-	७१	२०	४८	...	सर्गाः ८, ९ १०, १३, १४, १५ सर्गाः १५
७५६	रघुवंशटीका	जयः					
७५६	रघुवंशटीका	उदयाकरप- ण्डितः	१२१	१६	४८	१८५६	
७५७	रघुवंशदर्पणम्	हेमाद्रिः	२०	११	३२	...	शुद्धिमात्रं
७५८	रघुवंशपञ्चिका	वल्लभदेवसूरिः	१०३	१७	४८	...	अपूर्णा.

नंबर.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्णादि- वाच्यम्.
७५९	रघुवंशवीजकम् .....	.....	७	१३	४०	१६०९	
७६०	रघुवंशार्थवीजिका	हरिदासमिश्रः विष्णुदासा- त्मजः	२४	१०	४०	...	सर्गः १
७६१	रतिरहस्यम्	कोकः	३१	१२	३६	...	
७६२	रत्नावली नाटिका	श्रीहर्षः	३८	८	४०	...	अपूर्णा.
७६३	रत्नावलीस्थप्राकृतस्य व्याख्या	.....	१३	१०	३८	...	प्रथमपत्राणि ३ न सन्ति.
७६४	रसप्रदीपः	प्रभाकरः	२२	११	४८	१८९२	
७६५	रसमञ्जरी	भानुवत्तः	३९	७	३५	१८२५	
७६६	सैव सटीका-टीकानाम व्य- ङ्ग्यार्थकौमुदी	मू० भानुवत्तः टी० अनन्तः व्यम्बकपुत्रः	६८	१२	४८	१८९१	
७६७	सैव सटीका	मू० भानुवत्तः	४४	१०	४०	...	अपूर्णा.
७६८	तस्याष्टीका (परिमलः)	चिन्तामणिः	५८	१५	२८	...	
७६९	रसरत्नः (भाषायाम्)	कविमतिरामः	३८	१२	१६	...	
७७०	रसार्णवः (भाषायाम्)	सुखदेवः	५२	१३	३२	...	
७७१	राघवपाण्डवीयं सटीकम्	मू० कविराजः टी० शशधरः	१५२	१०	४८	...	
७७२	राधाविनोदकाव्यं सटीकम् ...	मू० रामचन्द्रः टी० नारायणः	१५	१०	२८	१७७८	
७७३	तदेव सटीकम्	स एव	७	१८	३२	१८६६	
७७४	तदेव सटीकम्	स एव	१२	८	४०	...	
७७५	रामकृष्णकाव्यं वा विलोमका- व्यम्	सूर्यकविः	८	२५	३२	१८४४	
७७६	तदेव सटीकम्	स एव	२०	९	३८	...	अपूर्णम्.
७७७	रामार्या मुद्गलार्या	मुद्गलभट्टः	११	११	११	...	
७७८	ता एव सटीकाः	मू० स एव टी० कार्कभट्टः	२३	१३	४३	...	
७७९	लघुकाव्यप्रकाशः सटीकः .....	.....	४६	९	४८	...	उ. ४ पर्यन्त
७८०	वाग्भट्टालङ्कारः	वाग्भट्टः	१५	११	३२	...	
७८१	वासववत्ता सटीका	मू० सुबन्धुः टी० सिद्धच- न्द्रगणिः	४६	१९	५७	...	
७८२	विदग्धमाधवनाटकम् .....	.....	१६४	१४	२४	...	वज्रभास्वरे.

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णवाच.
७८३	विदग्धमुखमण्डनम्	धर्मशास्त्रः बौद्धाचार्यः	११	१२	३२	१८५५	
७८४	तदेव सटीकम्	मू० स एव टी० दुर्गादासः	४२	१७	४८	...	
७८५	विद्यापरिचयननाटकम्	आनन्दराय-मखी नृसिंह-होत्रिपुत्रः	४७	१२	४०	१९१५	
७८६	विद्वद्भूषणम्	बालकृष्णः	१०	१३	४०	१८३७	
७८७	तस्यैव व्याख्या	मधुसूदनभट्टः	४७	१६	४८	१८३४	
७८८	विहारिसप्तशती भाषायाम्	विहारिदासः	१८	१५	३७	१७८०	
७८९	वृन्दावनकाव्यटीका	काशीनाथः	५	१२	३२	...	प्रथमपृष्ठं न स
७९०	वृन्दावनशतकम् (भाषायाम्) ..	.....	८	१२	२८	१८८२	
७९१	वेणीसंहारनाटकम्	नारायणः	७२	९	३२	१७९९	
७९२	तदेव	स एव	१९	११	३६	...	अपूर्णम्
७९३	वेतालपञ्चविंशति	शिवदासः	६१	१०	३२	१७३५	
७९४	सैव	स एव	६१	८	३०	...	
७९५	शतकत्रयं सटीकम्	मू० भट्टहरिः टी० धनसारः	५३	१५	४६	१७४५	
७९६	तदेव भाषाटीकोपेतम्	मू० स एव टी० रूपचन्द्रः	९१	१२	४४	१८२७	आरम्भ इयं ना
७९७	शार्ङ्गधरपद्धतिः	शार्ङ्गधरः	२३४	१०	३२	...	
७९८	सैव	स एव	४०३	८	२८	...	
७९९	सैव	स एव	२०५	८	४०	...	
८००	सैव	स एव	२३७	११	३२	...	१३१ अ १४६ प नि पत्रा
८०१	सैव	स एव	६०	१०	४४	...	कुटिता
८०२	शिशुपालवधकाव्यम्	माघः	१३७	९	३२	१७३८	
८०३	तस्य टीका	मल्लीनाथः	४१६	११	३३	...	आरम्भे गौ न
८०४	तस्यैव टीका	वल्लभदेवः	५२	२०	५६	...	सर्गाः
८०५	शिशुबोधिनी शाकलमल्लकवि-कृतस्योदरराघवस्य टीका..	महादेवः	७	२०	५४	...	कुटिता
८०६	शिष्यशिक्षा चर्पटशतकं च ...	शंकराचार्यः	५	१५	३६	१६८८	
८०७	शुकसंवासेन्द्रारः .....	.....	४	२९	६४	..	

क्र.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अपूर्णादि- वाच्यम्.
८	शृङ्गारतिलकम्	रुद्रभट्टः	२९	८	२७	...	अन्ते पु०
९	शृङ्गारतिलकम्	कालिदासः	३	१०	३५	...	
१०	शृङ्गारमञ्जरीसङ्कम्	विश्वेश्वरः	१५	१६	४०	...	
११	संयोगद्वाविशिका (भाषायाम्).	मानकविः	५	१६	४०	१७३१	
१२	संस्कृतमञ्जरी .....	.....	७	१०	३५	१८५५	
१३	संस्कृतमञ्जरी	अनन्तः	९	९	२६	...	
१४	संस्कृतमञ्जरी	उद्धवदासः	१४	९	२८	१८४३	
१५	सर्गाव्ययस्नाकरः	धर्मसुधीः	११०	९	१८	१८९०	
१६	सिंहासनद्वाविशिका .....	.....	२८	११	२६	...	प्रथमं पत्रं न.
१७	सुदर्शनशतकम्	कूरनारायणः	२३	९	१८	...	
१८	सुन्दरशृङ्गारः (भाषायाम्) ...	महाकविः	६२	१७	१४	...	
१९	सुभाषितमुक्तावली .....	.....	५२	१६	३२	१६८०	
११०	सुभाषितसर्वस्वम्	गोपीनाथः	४२	१२	२०	...	
१११	सुक्तावली .....	.....	९	१२	४०	१८९४	
११२	सूर्यशतकम्	मयूरः	८	१५	३७	...	
११३	तस्यैव टीका	मधुसूदनः	४५	८	३४	...	अपूर्णा.
११४	सौन्दर्यलहरी सटीका	मू० शंकराचार्यः	५३	१२	५६	१८४४	
११५	सैव	टी० लक्ष्मीधरः	.....	.....	.....	.....
११६	हनुमत्पादकम्	कैवल्यश्रमः	६७	१०	४१	...	
११७	तद्वै सटीकम्	हनुमान्	२४	१६	४८	...	
११८	तद्वै सटीकम्	मू० स एव टी०	२२७	१२	४०	३८४९	
११९	हरविजयटीका	मोहनदास- मिश्रः	.....	.....	.....	.....
१२०	हरिभक्तिकल्पलता	अलकः	१२०	१२	५९	...	अपूर्णा.
१२१	हितापदेशः	महीधरः	४०	८	३२	...	अपूर्णा.
१२२	हितापदेशः	विष्णुधर्मा	५२	११	५१	...	
नीतिः.							
१२३	कामन्दकीयनीतिसारः	कामन्दकः	७१	१०	३२	...	
१२४	स एव	स एव	११८	८	२३	...	
१२५	चाणक्यनीतिः	चाणक्यः	१९	८	२८	१८९८	
१२६	वृद्धचाणक्यनीतिः	स एव	६	२०	३२	१८६४	

सं.सं.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णंति वाच्यम्.
	शिल्पशास्त्रम्.						
८३५	क्षीरार्णवः	विश्वकर्मा	१	१०	३५	...	
८३६	राजवल्लभः अनुवाकसहितः ...	.....	५८	११	५६	...	
	संगीतशास्त्रम्.						
८३७	संगीतवर्णः	हामोदरः	२९	१७	३७	...	अपूर्णः
८३८	संगीतसारोद्धारः	कीकराजः	१६	१५	४५	...	
	कोशाः.						
८३९	अनेकध्वनिमञ्जरी सपर्याया ...	महाक्षपणकः	३९	८	४०	...	
८४०	सैव	स एव	७	१३	४५	...	
८४१	सैव एकाक्षरमाला च	स एव	८	१५	४०	...	
८४२	सैव तथैव	स एव	१९	८	२८	१८२३	
८४३	सैव सटिप्पणीका	स एव	२७	६	२५	...	
८४४	अनेकार्थसंग्रहः	हेमचन्द्रः	६०	१३	४०	१६६७	
८४५	अभिधानचिन्तामणिः	हेमचन्द्रः	४३	१७	४८	१४८०	
८४६	तस्यैव टीका	स एव	३२०	१५	४०	...	
८४७	स एव भाषार्थयुक्तः .....	.....	१०६	१४	३४	...	
८४८	अभिधानरत्नमाला	हलायुधः	४२	११	३२	१६६८	प्रथमं
८४९	अमरकोशः सटीकः	मू० अमरसिंहः टी० भानुकी- क्षितः	५११	१२	३६	...	ना
८५०	तस्यैव प्रथमः काण्डः सटीकः	मू० स एव टी० स एव	९७	१२	४०	...	
८५१	तस्यैव द्वितीयकाण्डस्य टीका	स एव	१६६	१५	४०	१८००	
८५२	अमरचन्द्रिका	रायमुकुटः	३१५	९	३२	...	
८५३	उणादिकोशः	महादेवः	३१	११	२८	१८०२	
८५४	एकाक्षरकोशः .....	.....	१	२१	५६	...	
८५५	एकाक्षरी नाममाला .....	.....	११	७	२६	१८४४	
८५६	वैश्यानाममाला सटीका	मू० टी० हेम- चन्द्रः	४५	२२	५४	...	
८५७	नस्या एव अकाराद्यनुक्रमः ...	विमलः	१८	२१	२८	...	नवीन
८५८	नाममाला (भाषायाम् ) .....	.....	८	१५	४०	१७५१	प्रथमं नास्ति

र.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्णादि- वाच्यम्.
१९	पायलच्छीनाममाला.....	धनपालः	८	१३	५४	...	प्रथमपत्राणि ५ न सन्ति.
१०	मैत्रिनीकोशः.....	.....	१६४	९	२८	...
११	लिङ्गानुशासनविवरणम्	कल्याणसा- गरसूरिः	६	१५	४०	...	
१२	शब्दभेदप्रकाशः	महेश्वरः	२०	११	२३	...	
१३	तस्यैव लिङ्गभेदः व्याख्यायुक्तः	१६	१३	४६	...	तुलितः
छन्दः							
१४	छन्दःकौस्तुभः	राधादासोदरः	८	१३	४४	...	प्रथमपत्राणि ८ न सन्ति.
१५	छन्दःसारः (भाषायाम्).....	.....	१०	१४	४०	...
१६	पिङ्गलच्छन्दोवृत्तिः.....	हलायुधः	४३	१३	३६	१७८३	
१७	पिङ्गलटीका	पशुपतिः	३७	८	४०	१५८०	
१८	रूपदीपकपिङ्गलम् (भाषायाम्)	१२	९	२६	...	विमर्षः ५
१९	वृत्तरत्नाकरः सटीकः	मृ० केदारः टी० सुहृणः	३०	१६	५६	...	
२०	तस्यैव टीका	सोमचन्द्रः	१९	१७	५६	१३२१ नि.का.	
२१	श्रुतबोधः	कालिदासः	३	१४	४२	...	
उपनिषद्शास्त्रम्.							
२२	अक्षचिन्तामणिः	७	११	४६	...	विमर्षः ५
२३	आयप्रश्नः .....	.....	७	४	४०	...
२४	आरम्भसिद्धिः	उद्यप्रभदेवः	९	१७	५२	...	
२५	इट्दर्शनादाहरणम्	नन्दराममिश्रः	७	१२	३२	१८३२	
२६	उज्ज्वलप्रदीपः सटीकः	टी० लक्ष्मीपतिः	२६	१०	४०	...	विमर्षः ५
२७	स एव सविवरणः .....	.....	४	१२	५६	१९०८
२८	स एव सविवरणः .....	.....	६	१२	४०	...
२९	करणकुतूहलम्	भास्कराचार्यः	२२	८	२०	१८३५	
३०	कर्मविपाकः	११	१६	४४	...	विमर्षः ५
३१	कामधेनुः .....	.....	७	१२	३०	...
३२	कालचक्रजातकम् वा चक्रसार- स्य सारांशः	६	१३	४०	...	
३३	कालचक्रजातकम् (रुद्रयामलो- क्तम्)	९	९	५०	...	
३४	कुण्डलीकल्पतरुः	योगेश्वरः	३०	८	४४	१९३८	

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८८५	स एव	स एव	३२	१२	२६	...	
८८६	गणकमण्डनम्	नन्दिकेश्वरः	११	११	३२	१८४३	
८८७	तदेव	स एव	६५	७	२५	१८७१	
८८८	गणितरत्नमाला	हरिवत्तः	१४	९	१८	१८९४	
८८९	गिरिधरानन्दः	वेशाङ्गरावः	४३	१३	४०	१८००	
८९०	गौरीजातकम् .....	.....	४	१०	४२	१८१७	
८९१	महचिन्तामणिः	श्रीनाथः	८	११	२४	१६८१	
८९२	महाधवटीका टीकानाम सि- द्धान्तरहस्योपहरणम्	विश्वनाथः	५९	१४	३५	१८४७	
८९३	महाधवटीका	मल्लारिवैद्यः	१३६	१२	३२	१८४६	
८९४	महसारणी	व्यम्बकभट्टः	७१	१६	३४	...	
८९५	चन्द्रोन्मीलनम् .....	.....	६०	१२	२४	१९२२	
८९६	तदेव .....	.....	४८	११	३२	...	
८९७	तदेव सटीकम् .....	.....	३२	१२	२५	...	
८९८	चमत्कारचिन्तामणिः सटीकः	मू० नारायणा- चार्यः टी० धर्मेश्वरः	३०	१०	३५	१७९३	अपूर्णम्
८९९	जगन्मोहनः ..	.....	४२१	९	३२	...	अपूर्णः
९००	जन्मपत्रिकालेखनक्रमः	विश्वनाथः	३३	११	३४	...	
९०१	जययाना	नेत्रानन्दः	१५	९	४०	...	
९०२	जातकचन्द्रिका	याज्ञिकनाथः	३३	८	२६	...	
९०३	जातकपद्धतिटीका	केशवः	५५	७	२६	...	
९०४	जातकरत्नम्	काशीनाथः	१६	१०	३४	...	
९०५	जातकरत्नाकरः .....	.....	६	८	३२०	...	
९०६	जातकलक्षणम्	कालेश्वरः	८	९	२८	...	
९०७	जातकसारावली	कल्याणवर्मा	८६	१७	३२	...	श्रुतिता
९०८	जातकाभरणम्	दुण्डिराजः	९७	१२	३२	१८७७	
९०९	जैमिनीसूत्रं सटीकम्	टी० नीलकण्ठः	३१	१२	४८	...	अध्याक
९१०	तदेव	स एव	३५	१०	३२	...	अध्याक
९११	उद्योतिर्मञ्जरी	रघुनाथः	१८	९	२४	...	तृतीयप्रब
९१२	उद्योतिकेशरः	कृपाशंकरः	६	९	४२	...	अपूर्णः
९१३	स एव सटीकः	मू० स एव टी० चित्रजीवभट्टः	२८	१२	४८	१७७३	अपूर्णः
९१४	उद्योतीरत्नमाला भाषार्थसाहिता	मू० श्रीपतिः	६३	१६	४०	१८१७	
९१५	शोडशानन्दे संहितासौख्यम् ...	नीलकण्ठः	१२४	११	२७	१८४६	
९१६	तस्यैव विवाहसौख्यम्	स एव	५३	१३	३६	१८०२	

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११७	ताजिककौस्तुभः	बालकृष्णः	६३	८	३२	१८१७	
११८	ताजिकतन्त्रसारे मनुष्यजातकं	समरासिंहः	२८	८	४८	...	
११९	स एव	स एव	३०	१४	२८	१८७२	
१२०	ताजिकनीलकण्ठी सटीका ..	मू० नीलकण्ठः टी० विश्वनाथः	१४१	१४	३२	१८४५	
१२१	ताजिकयोगसुधानिधिः	यादवसूरिः	५४	९	२६	१७२४	
१२२	स एव	स एव	३४	१५	४८	...	अपूर्णः
१२३	ताजिकसारः	हरिभद्रः	५७	८	२६	१६७३	
१२४	तस्यैव टीका	सामन्तः	२५	१८	४०	...	
१२५	तस्या एव टिप्पणिका .....	.....	३८	९	२६	१८४६	
१२६	दृक्पक्षसारणी	केवलरामः	१०	१०	२८	...	
१२७	नरपतिजयचर्या .....	.....	३१९	१०	२४	१९०२	
१२८	तस्याटीका जयलक्ष्मीः	हरिवंशपाठकः	१३५	११	४८	१९०९	
१२९	नारचन्द्राख्यज्योतिःसारसंग्रहः सटिप्पणः	मू० नरचन्द्रसू- रिः टी० सागर- चन्द्रः	८९	१६	४२	१६९८	
१३०	पञ्चपक्षिनिरूपणम् जातकरत्ना- करस्य	.....	६	८	२०	...	द्वितीयपत्रं नास्ति.
१३१	पञ्चपक्षिनिरूपणम्	नरपतिः	१०	१०	३०	१९०४	
१३२	पद्मकोशः वा मणित्पञ्चातकः	गोवर्धनः	६	१२	४४	१८१३	
१३३	पवनविजयनामकस्वरशास्त्रम्	.....	१३	१४	४०	...	प्रथमं पत्रं नारित.
१३४	तदेव भाषाटीकासहितम् .....	.....	४२	९	३२	...	शुद्धितम्
१३५	तदेव तथैव .....	.....	२९	१२	२६	...	
१३६	पातसारणीविवृतिः	विश्वनाथः	१०	१२	२४	...	
१३७	पाशककेरली .....	.....	२०	८	१७	१८२१	
१३८	पाशककेवली .....	.....	७	८	१८	...	शुद्धिता.
१३९	प्रभरत्नम्	नन्दरामः	१३	१०	४०	...	
१४०	तदेव सटीकम्	मू० टी० स एव	५१	१०	३२	१८४७	
१४१	प्रभवेणवम्	नारायणदासः	३१	१४	४२	१८३५	
१४२	प्रभसंग्रहः हंसचक्रं च	प्र० हरिभद्रः हंशिवः	१२	१०	२४	१८३५	
१४३	स एव तदेव च	प्र० स एव हं० स एव	९	९	३२	...	
१४४	प्रभसारः	कविचूडामणिः	२६	१३	२१	१८७६	

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१४५	प्रश्नसुधाकरः	लालमणिः	५८	१०	३६	...	अपूर्णः
१४६	प्रश्नादर्शः	१३	१०	४४	...	
१४७	बालविवेकिनी	४	८	३६	१७८८	
१४८	बृहज्जानकं सटीकम्	सू० ब्राह्मिभः टी० महीधरः	८१	१२	४८	...	
१४९	तदेव सटिप्पणम्	सू० स एव टी० स एव	४६	१६	६६	१६१०	
१५०	तदेव सटिप्पणम्	सू० स एव टी० उत्पलभट्टः	१४३	११	३२	१८४७	अपूर्णः अपूर्णम्
१५१	तदेव सविवरणम्	स एव	२३०	११	३०	१८५५	
१५२	बृहत्पाराशरसारः .....	.....	३२	११	४०	...
१५३	ब्रह्मतुल्योदाहरणम् .....	.....	३३	१३	४०	...
१५४	ब्रह्मतुल्योदाहरणानि	विश्वनाथः	३७	१५	३६	१७७६	
१५५	ब्रह्मव्यवहारः	चिबिक्रमः	४	१७	३६	...	अपूर्णः
१५६	भागवतउपनिषद्-शास्त्रयोर्भूगोल- खगोलविरोधपरिहारः	.....	१३	१३	४०	...
१५७	भावाध्यायः रत्न जातकीयः ...	.....	७	१०	३२	...
१५८	भुवनदीपकः सटीकः	सू० पद्मप्रभसूतिः	४६	११	३८	१८७३	
१५९	स एव सटीकः	सू० स एव टी० गङ्गाधरः	१६	१६	३०	...	
१६०	मकरन्दटिप्पणम्	पुरुषोत्तमः	५	१८	५२	...	अपूर्णः
१६१	मयूरचित्रकम्	नारदः	१५	१२	३२	१८७७	
१६२	तदेव	स एव	१९	१३	३०	१८९८	
१६३	महामाईयाक्यम् (भाषायाम्) ...	.....	२	१७	६०	...
१६४	मुहूर्तकल्पद्रुमः	विह्वलाचार्यः	५४	११	३२	१८६५	
१६५	मुहूर्तचिन्तामणिः सटीकः टी०- कानाम पीयूषधारा	सू० रामदैवज्ञः टी० गोविन्दः	२३४	१६	४०	...	
१६६	स एव सटीकः टी० मिताक्षरा	सू० टी० राम- दैवज्ञः	१५१	१२	४८	१८९७	
१६७	मुहूर्तमार्तण्डः	नारायणः	११	११	४०	...	
१६८	मुहूर्तमाला	रघुनाथः	५०	९	४३	...	
१६९	मुहूर्तमुक्तावली	भास्करः	६	१०	३२	१७२२	
१७०	मुहूर्तसंचयः	क्षेमरामः	१८	१३	४२	...	
१७१	मेषमाला	महेश्वरः	३०	१२	२८	१७५९	
१७२	मेषमाला	२०	१०	२८	...	
१७३	मेषमाला	भैरवः	२०	११	३२	१८९५	

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९७४	यन्त्रचिन्तामणिः.....	चक्रधरः	६	६	२४	...	
९७५	यन्त्रप्रकाशः सटीकः	रामचन्द्रः	७१	१२	४०	...	
९७६	यन्त्ररत्नावली सटीका.....	पद्मनाभः	१६	७	३२	...	
९७७	यन्त्रराजः सटीकः	मू० महेन्द्रसूरिः टी० मलयन्द्र- सूरिः	५८	८	३२	१८८५	
९७८	स एव तथैव	मू० स एव टी० स एव	७२	१०	२४	...	
९७९	योगार्णवः	वेङ्कटेशः	१४	१३	२८	१८८९	
९८०	योगार्णवः	स एव	११	१३	४०	...	
९८१	रमलनवरत्नम्	परमसुखोपा- ध्यायः	२८	१३	३६	१८६७	
९८२	रमलसारः	श्रीपतिः	१२	१४	३५	१८८०	
९८३	रमलामृतम्	जयरामः	१८	१०	२५	...	
९८४	राजविजयः	रणहस्ती	१३५	८	२०	...	
९८५	राममङ्गः .....	.....	११	१०	३२	१७३६	प्रथमपत्रे २ न स्तः.
९८६	रामविनोदः	रामवैवजः	१८	१२	३२	१७१३	
९८७	रेखानिर्णयः जातकसुधाकरस्य.	.....	१२	१३	३२	...	
९८८	लघुचन्द्रिका	काशीनाथः	४५	१६	२३	...	
९८९	लघुसारसमुच्चयः .....	.....	१	१८	५३	...	
९९०	लघुजातकं सटीकम्.....	वराहमिहिरः	११	१७	६०	१५३७	
९९१	लघुजातकटीका	महेश्वरः	८	१२	२८	१८४४	
९९२	लघुज्योतिःसारोद्धारः टब्बास- हितः	.....	१८	६	२८	...	
९९३	लघुबोधः .....	.....	११	१२	२६	१७६१	
९९४	लीलावती सटीका	मू० भास्करा- चार्यः टी० ग- ङ्गाधरः	६७	१५	३२	...	
९९५	वसन्तराजटीका .....	.....	२८	१४	४०	१६४३	
९९६	विवाहपटलम्	शानिकः	२२	१	२४	...	
९९७	वीरविजये चक्राध्यायः.....	.....	१६	११	२१	...	कुटितः
९९८	वृत्तशतकं सटीकम्	महेश्वरोपा- ध्यायः	२३	१३	३०	१५३८	प्रथमपत्रे २ न स्तः तथा ११ आरभ्य १४ प- यन्तानि पत्रा- णि न सन्ति.

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१११	बृहद्यवनखीजातकम्	१४२	६	१४	...	
११०	शकुनरत्नावली	४०	११	४०	...	
१०९	श्रीकमनोरमा	गर्गः	२	१२	३५	...	
१०८	षट्पञ्चाशिका सटीका	मू० प्रथुयशाः टी० भट्टोत्पलः	९	१७	६०	१७०८	
१०३	सैव तथैव	स एव	२४	८	३२	...	
१०४	संविष्टप्रकाशः सटीकः	गोविन्दः	५९	१६	२८	...	अपूर्णः
१०५	संस्कृतपारसीकरचना	वेदाङ्गरायः	१४	८	५०	१७७४	
१०६	सङ्केतकौमुदी	हरिनाथाचार्यः	७	२१	४४	...	
१०७	सैव	स एव	१५	१२	२८	१८९६	
१०८	समरसारः	सूर्यदासः	१२	११	३६	...	
१०९	समरसारः सटीकः	मू० रामचन्द्रः सोमयात्री टी० भरतः	३३	११	३२	...	
११०	समरसारसंग्रहः	रामवाजपेयः	११	९	२८	...	
१११	समाविवेकः सटीकः	मू० नीलकण्ठः टी० माधवः	२७	१०	४४	१८९६	
११२	सर्वार्थचिन्तामणिः	वेङ्कटेशः	८०	११	३६	...	
११३	स एव	स एव	२४६	६	२१	...	
१०१४	स एव सटीकः	मू० स एव टी० मिश्रवि- वानन्दः	३६	११	४८	१९३४	प्रथमाध्याय
१०१५	सामुद्रिकम् .....	.....	१४	१२	३२	१८३९	
१०१६	सामुद्रिकं स्वप्नाध्यायश्च	स्व० बृहस्पतिः	९	१०	३५	...	
१०१७	सामुद्रिकलक्षणम् .....	...	२७	९	३२	...	
१०१८	सिद्धान्तशिरोमणेर्बीजगणिता- ध्यायः	भास्करः	४८	१२	३२	...	
१०१९	सुगणोक्तिः	शंकराचार्यः	५	८	३२	...	
१०२०	सूर्यसिद्धान्तस्य गणिताध्यायः .....	.....	२५	९	३२	...	
१०२१	तथैव गोलाध्यायः .....	.....	११	८	२७	१८४६	
१०२२	स्वप्नचिन्तामणिः	जगद्देवः	१२	१२	५२	...	
१०२३	स्वरोदयः रुद्रयामलोकतः .....	.....	८७	६	१२	...	
१०२४	हायनरत्नम्	बलभद्रः	१८०	८	३२	...	
१०२५	हिल्लाजताजिकम् .....	.....	२४	९	२८	१८८०	
१०२६	हिल्लाजग्याख्या चूडामणिनाम्नी	रामेश्वरः	२४	१०	२५	१८७४	
१०२७	होराप्रदीपः	दामोदरः	१०	७	२४	...	अपूर्णः

क्र.	ग्रन्थनाम.	कर्तृनाम.	पञ्चाङ्ग.	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्णादि- वाच्यम्.
२८	तस्यैव टीका .....	.....	८१	१	२४	१८७४	
२९	होरामकरन्दः	गुणाकरः	२९	१२	४८	...	
३०	होरारत्नम्	बलभद्रः	४६९	१३	२४	१८९५	
३१	होरासारः .....	.....	१०	१९	५०	१७७०	
३२	होरासारः दशाध्यायी च .....	.....	१३६	११	३६	...	अपूर्ण.
वैद्यकम्.							
३३	अजीर्णमञ्जरी	काशीनाथः	७	९	२०	१८११	
३४	सैव तथाऽनुपानमञ्जरी भाषा- टीकासहिते	अमु० पीता- म्बरः	१५	१२	३६	१९१९	
३५	अन्वाचिकित्सा	जयवन्तः	५०	११	४८	१८७८	
३६	अन्वादिगुणाः .....	.....	४	१२	२०	...	
३७	अष्टाङ्ग-हृदयसंहिता सटीका ...	मू० बाम्बहः टी० डोडरमल्लः	४०	९	४०	...	द्वितीयनिदान- स्थानमेव.
३८	आत्रेयी संहिता शतश्लोकी च	शतश्लोकी	९५	१०	२९	...	आत्रे० अपूर्णा.
३९	आयुर्वेदमहोदधिः (सुषेणप्रबन्धः)	सुषेणः	२८	१३	४६	१८७८	
४०	ओषधिकल्पः .....	.....	२०	२८	१४	...	अपूर्णः
४१	ओषधिनाममाला (लघुनिघण्टु- नाम्नां) भाषानामसंहिता.	केशवरायः	९	१४	२८	...	
४२	ओषधिनाममाला .....	.....	१०१	१०	३२	...	
४३	कालज्ञानम्	महादेवः	२१	९	३७	१८४२	
४४	कालज्ञानम् .....	.....	८	९	२५	१७११	
४५	काशीनाथपद्धतिः .....	.....	८४	११	४०	१८१८	
४६	क्षेमकृतुहलम्	क्षेमशर्मा	१०१	९	२०	...	
४७	गुणरत्नमाला .....	.....	२९	४	३०	...	
४८	गुणरत्नाकरः	ब्रजभूषणः	३३	१२	२४	१७१७	
४९	चिकित्सास्सवः	हंसराजः	४८	१४	४०	...	
५०	उदरतिमिरभास्करः	चामुण्डः	८०	९	२४	१७६२	
५१	उदरसमुच्चयदर्पणम्	हंसनाथः	३७	९	३२	...	
५२	तक्रकल्पः .....	.....	३	२२	६२	१८३५	
५३	त्रिशतीशीपिका (वैद्यवल्लभा) ...	वल्लभभट्टः	७१	११	३२	१८३२	
५४	द्रव्यावली (निघण्टुः)	महेन्द्रः	२७	११	४८	१५७२	
५५	नासीरसाहं (भाषायाम्)	कङ्कालीयोगी	४१	१२	३८	...	
५६	निघण्टुनाममाला टिप्पणसंहिता	धन्वन्तरिः	८२	६	४०	१८३७	
५७	सैव	स एव	३९	१५	३६	१७४३	

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१०५८	निबन्धसंग्रहः	धन्वन्तरिः	५४	१२	४२	१८७४	
१०५९	पद्यापद्यविधिः	४९	१०	३२	...	
१०६०	पाकार्णवः	४३	१०	३२	...	
१०६१	पाकावली .....	.....	८	१५	४३	१८८९	
१०६२	प्रतापकल्पद्रुमः	प्रतापसिंहदेवः	११४	१३	४०	...	
१०६३	बालतन्त्रम्	कल्याणः	५४	१०	३२	१८०८	
						१६४४	
						नि.का.	
१०६४	मदनविनोदनिघण्टुः	मदनपालः	७५	११	२८	१८९४	
१०६५	स एव	स एव	८०	१०	४०	१९१३	
१०६६	स एव	स एव	७५	११	१९	१८४८	
१०६७	मधुकोशः सटीकः	विजयश्री- शितः	१०३	१४	२८	...	अपूर्णः
१०६८	मनोरमावैद्यकम् .....	.....	१९	११	३२	१७०५	
१०६९	मागराजपद्धतिः	मागचन्द्रदेवः	२४४	१५	४३	...	पुष्टिता.
१०७०	माधवनिदानम्	माधवः	१२७	८	३२	...	
१०७१	योगतरङ्गिणी	चिमलभट्टः	१०४	११	२८	...	
१०७२	योगरत्नसमुच्चयः (चूर्णाधिकारः) .....	.....	२६	८	३५	...	
१०७३	योगशतकम् .....	.....	१०	११	३८	...	
१०७४	तदेव .....	.....	१५	८	२७	...	प्रयत्नवा न सर्ग
१०७५	रत्नसागरः ... ..	.....	६४	१४	३१	...	आद्यन्त हितः
१०७६	रसाचन्तामणिः	अनन्तदेवसूरिः	३२	१०	४५	...	अपूर्णः
१०७७	स एव	स एव	१५	१३	४६	...	अपूर्णः
१०७८	रसमञ्जरी	शालीनाथः	४४	१०	३६	...	
१०७९	रसरत्नसंग्रहः	रामराजः	२१	७	२३	...	अपूर्णः
१०८०	रसरत्ननाकरः	निरयनाथ- सिद्धः	१४३	७	२४	...	
१०८१	रससंकेतकलिका	चामुण्डः	१५	१४	३२	१८३०	
१०८२	रससंग्रहः .....	.....	६	११	३०	...	
१०८३	रससारः जातकं सामुद्रिकं च	१० गोविन्दा- चार्यः	७०	१२	२८	...	
१०८४	रससिद्धिप्रकाशः	माधवभट्टः	७४	८	३२	...	
१०८५	रामविनायकः (भाषायाम्)	रामचन्द्रः	१७९	१०	३२	...	
१०८६	विबोधसारः .....	.....	१५	११	२५	१६९३	

ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णदि-वाच्यम्.
वीरसिंहावलोकः.....	वीरसिंहदेवः	१४६	११	३७	१८३९	अपूर्णः
वृन्दसंग्रहः.....	.....	११२	१२	४०	...	
वैद्यकपद्धतिः.....	काशीनाथः	१०२	११	३२	...	
वैद्यकसारसंग्रहः.....	श्रीकण्ठपण्डितः	४५	१२	४०	१७९१	
वैद्यकसारसमुच्चयः (भाषायाम्)	शिवजीरामः	१०२	१७	४२	...	अपूर्णः
वैद्यकसारोद्धारः.....	हर्षकीर्तिः	१८	१५	५०	...	
वैद्यजीवनं सटीकम्.....	मृ० रोलिम्बराजः टी० रुद्रभट्टः	३३	१२	४०	...	
वैद्यरत्नम्.....	गोस्वामिशिवानन्दभट्टः	५०	११	३२	...	
वैद्यवल्लभः.....	हस्तिरुचिः	१९	६	३६	१८७९	
वैद्यविनोदः.....	शंकरभट्टः	९९	८	४०	१९१८	
शतश्लोकी सटीपणीका.....	चिमलः	१२	१०	४०	१८४३	
शतश्लोकी आत्रेयीसंहिता च...	शं०चिमलः	९५	१०	२९	...	
शतश्लोकी सटीका.....	बोपदेवः	५५	८	३२	१७१०	
शार्ङ्गधरः.....	शार्ङ्गधरः	१४०	९	३४	...	
सिद्धमन्त्रः.....	बोपदेवः	४५	...	...	...
स्त्रीविलासः.....	देशरोपाध्यायः	३६	१२	४०	१९१६	
हिम्मतप्रकाशः (भाषायाम्)...	श्रीपतिः	३३	१५	५६	१८६१	
मन्त्रतन्त्रे.						
अज्ञानध्वान्तवीपिका.....	सोमनाथः	३६	१२	३२	...	
आसुरीकल्पः.....	.....	१०	९	२८	१८४६	
आसुरीकल्पः.....	३२	७	३२	...	
उद्दामरत्नम्.....	११	१२	३६	...	
उद्दामकांशः.....	वक्षिणामूर्तिः	४२	१२	२०	...	
स एव.....	स एव	२७	११	३२	१८५०	
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कक्षपुटम्.....	नागाजुनः	४१	१०	३२	...	
कामरत्नम्.....	श्रीनाथः	६८	८	२४	...	अपूर्णम्.
कुलार्णवतन्त्रम्.....	७०	१२	४०	...	
तव्व.....	१०८	१८	२०	...	शारदाकविः

नं०.	ग्रन्थनाम.	कर्तृनाम	पत्राणि	पङ्क्त- यः	अक्षरा- णि.	संवत्.	आपूर्णा वाच्य
१११५	कौतुकरत्नावली .....	.....	५१	११	२८	...	
१११६	कौलरहस्यम्	तरुणीकृषिः	८	१२	२७	१७४२	
१११७	कौलादर्शतन्त्रम्	विश्वानन्द- नाथः	८	१२	२७	...	
१११८	क्रमसीपिका सटीका	केशवाचार्यः	१५	१३	४६	...	अपूर्णम्
१११९	गोपालस्तवराजः सभाष्यः ...	भा० वृन्दावनः	५	८	४३	...	
११२०	गौतमीतन्त्रम् .....	.....	१००	११	४०	...	
११२१	तन्त्रसारः	कृष्णानन्दः	२६५	७	८०	...	वङ्गलि
११२२	स सव .....	...	२७	१३	४०	...	अपूर्ण
११२३	ताराभक्तितरङ्गिणी	विमलानन्द- नाथः	१०६	८	३०	१९०८	
११२४	त्रिपुरार्चनपद्धतिः	शिवरामः	१३	१०	४५	१७८२	
११२५	त्रिपुरास्तोत्रम्	लब्धाचार्यः	१७	१०	३०	...	
११२६	दुर्गास्तोत्रम्	छिवनाथः	५	८	३२	...	
११२७	देवीकवचम् वा ब्रह्मकवचम् च- ण्डीपाठान्तर्गतम्	.....	५	१०	२६	१८०८	
११२८	देवीपूजनसंप्रदायः कुमारीपूजन- म् योगप्रक्रिया.	कृष्णानन्दः	४५	१०	१६	१८८७	
११२९	देवीसूक्तं रुद्रयामलस्थम् .....	.....	१०	७	२८	१८०२	
११३०	पञ्चवर्षीविधानम् .....	.....	१०	११	२२	...	
११३१	परमहंसस्तवराजः रुद्रयामलोक्तः	.....	४०	९	२०	१८८०	आरम्भ चापिन
११३२	पीताम्बरपूजापद्धतिः	महादेवः	३३	१३	३२	...	
११३३	प्रयोगरत्नाकरः	प्रेमानधिः	२३४	१०	४०	१८७१	
११३४	बगलामुखीपद्धतिः .....	.....	३१	९	२५	१७४०	
११३५	बहुरूपगर्भस्तोत्रम् स्वच्छन्दत- न्त्रस्थम्	अभिनवगुप्तः	७	२२	२१	...	शारद
११३६	सुवर्नेश्वरीवृत्तिः	पद्मनाथकविः	६	१९	४८	१७६१	
११३७	मन्त्रचन्द्रिका	जनादेनः	१५७	६	३६	...	
११३८	मन्त्रमहोदधिः	महीधरः	१५१	१०	३६	१८४६	
११३९	मन्त्रशुद्ध्याविप्रकरणानि .....	.....	४८	१३	३६	...	
११४०	यन्त्रचिन्तामणिः	शमोदरः	५९	९	२८	१९१८	
११४१	रत्नावलीस्तोत्रम् .....	.....	७	१०	२४	...	
११४२	राज्ञीपञ्चाङ्गम् .....	.....	२५	२४	२१	...	
११४३	रामपद्धतिः	रामानुजः	१५	७	२८	...	
११४४	रामार्चनसंोपानः	शिवलालशर्मा	४६	९	३४	...	

क्र.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि	पङ्क्त- यः.	अक्षरा- णि.	संवत्	अपूर्णदि- वाच्यम्.
४५	रुद्रयामलस्थधानुकल्पः.....	.....	१०	१७	२०	...	
४६	लक्ष्मीहृदयस्तोत्रम् आथर्वणरह- स्यस्थम्	.....	२०	६	२४	...	
४७	ललितस्वच्छन्वम् आनन्देश्वरप- त्रिका च	.....	{ १७१ १२	{ १६ १६	{ २२ २२	{	शारदालिपिः
४८	ललितार्चनपद्धतिः .....	.....	६२	९	२०	...	
४९	विज्ञानभैरवः .....	.....	२२	८	१९	...	शारदालिपिः
५०	विश्वालयेकुतन्त्रम् .....	.....	८	९	२६	...	
५१	शल्यतन्त्रम् .....	.....	४६	९	१६	...	
५२	शारदालिलकटीका	राघवभट्टः	१५९	१६	४४	१७९४	प्रथमपत्रं नास्ति.
५३	शिवताण्डवीययन्त्रावल्ल्याष्टीका	नीलकण्ठः	६८	८	२८	..	
५४	शिवाम्बुविधिकल्पनम् .....	.....	१४	८	२४	..	
५५	शुद्धविद्यादिमन्त्राः .....	.....	११	१२	४०	१८५४	
५६	इयामलाण्डकस्तोत्रम्	कालीदासः	७	१०	१६	...	
५७	इयामारहस्यम्	पूर्णानन्दः	१०४	११	३६	१७६२	
५८	श्रीवरिवस्था .....	.....	६२	१०	२७	१७७५	आरम्भपत्रं नास्ति.
५९	श्रीविद्याविशेषपूजापद्धतिः ...	.....	१०	१५	५४	...	
६०	षडाम्नायपद्धतिः .....	.....	२५	९	२८	१८४९	
६१	साधनवीपिका	नारायणभट्टः	४२	१३	४८	...	
६२	सिंहसिद्धान्तसिन्धुः	शिवानन्दभट्टः	२६	१०	३५	..	
६३	सुदर्शनसंहितायां कवचन्यासः	.....	८	९	२८	...	
६४	सुदर्शनसंहितायां हनुमत्पटलम्	.....	१५	१०	३६	१७६०	
६५	सुभगाचारत्नम् .....	.....	५८	८	२४	...	
६६	होमविधिः मन्त्रमहोदधयुक्तः ...	.....	१३	६	३२	...	
जैनीयपुस्तकानि.							
६७	अजितशान्तिस्तवः सटीकः ...	मू० मा० नन्दि षणः टी० जि- नप्रभसुरिः	१३	१७	५६	...	
६८	अध्यात्मकल्पद्रुमः सचालाव- बोधः	मू० मुनिखन्वरः बा० हंसरत्न- मुनिः	५३	१७	५१	...	
६९	अध्यात्मविन्दुः सटीकः	मू० टी० हर्षवर्ध- नः वा हंसराजः	१७	१६	५७	...	

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः.	अक्षरा- णि.	संवत्.	अनु- वा.
११७०	अनुयोगद्वारवृत्तिः	हेमचन्द्रः	१०७	१५	६२	...	अपूर्ण
११७१	अन्याक्तिमुक्तावली	हंसविजयग- णिः विजया- नन्दाशिष्यः	११	१५	३४	...	
११७२	अम्बडरासः	मुनिरत्नः	८११	१४	३४	...	
११७३	अर्जुनपताकायन्त्रविधिः .....	.....	७	११	३५	...
११७४	अष्टलक्ष्मी वा अर्थरत्नावली ..	समयसुन्दरः	२५	११	५१	...	
११७५	आचाराङ्गदीपिका	जिनहंससूरिः	२२२	१५	४८	...	
११७६	आनन्दादिश्रावकचरित्रम् (मा०) .....	.....	१३	१३	४५	...
११७७	आप्तपरीक्षा, दृष्टोपदेशश्च ..	विद्यानन्दः	१०	१०	३७	...	
११७८	आराधनापताका (मा०)	वीरभद्राचार्यः	१२	१७	५८	...	
११७९	आलोचनाविधिः .....	.....	१४	१२	४०	...
११८०	आवश्यकनिर्युक्तिः (मा०)	भद्रबाहः	४३	१७	६४	...	अपूर्ण
११८१	सैव सटीका	भू० स एव टी० हरिभद्रः	३८०	१६	५६	...	
११८२	तस्या एव लघुटीका	तिलकाचार्यः	२१६	१७	४०	...	
११८३	तस्या एव चूर्णिका .....	.....	११८	१८	६४	१५१६
११८४	इलाकुमाररासः	ज्ञानसागरः	६	१७	४५	१७३०	
११८५	उत्तमकुमारचरित्रम्	विनयचन्द्रः	३६	१६	३०	...	
११८६	उत्तराध्ययनटीका	देवद्वर्गाणिः	२२६	१५	५६	...	
११८७	उत्तराध्ययनवृत्तिः	वल्लभर्गाणिः	२८४	१३	४०	...	
११८८	उपदेशपदवृत्तिः ..	हरिभद्रसूरिः	२६८	१७	५८	...	
११८९	उपदेशप्रासादः दृष्टासाहितः (स्त- म्भः २)	लक्ष्मीसूरिः	६४	५	३५	...	
११९०	" " (स्तम्भः ४)	"	८३	५	३६	...	प्रथम न स
११९१	" " (स्तम्भः ५)	"	७९	५	३२	...	
११९२	" " (स्तम्भः ९)	"	८५	५	३२	...	
११९३	" " (स्तम्भः १०)	"	७५	५	३२	...	
११९४	" " (स्तम्भः ११)	"	६६	५	३२	...	
११९५	" " (स्तम्भः १८)	"	१११	५	४०	...	
११९६	" " (स्तम्भः २०)	"	१२९	५	३२	...	
११९७	" " (स्तम्भः २१)	"	८०	५	४०	...	
११९८	" " (स्तम्भः २२)	"	६९	५	३२	...	
११९९	" " (स्तम्भः २४)	"	९३	५	३८	...	

नं०	ग्रन्थनाम.	कर्त्तृनाम.	पत्राणि.	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्णदि- वाच्यम्.
१२००	उपदेशमालाया धर्मदासगणिक- ताया अवचूरि:	.....	२४	२०	६०	...	
१२०१	उपदेशमाला अथवा पुष्पमाला सावचूरि:	मू०हेमचन्द्र:	१९	१३	५०	१५१९	
१२०२	सैव विवरणसहिता	मू०स एव वि०अभयदेव:	३६०	१३	५०	...	
१२०३	उपदेशसालम् (भाषा) .....	.....	११७	१३	३६	...	आदिपचारि ३१ न सन्ति
१२०४	उपदेशसप्तिका	सोमधर्मगणि:	५८	१७	४८	...	
१२०५	उपसर्गहरस्तोत्रं सटीकम्	मू०भद्रबाहुटी० पार्श्वदेवगणि:	६	१४	४४	...	
१२०६	उपासकदशादिपञ्चसूत्राणि स- टीकानि. अन्तर्कुडशा. अनुत्तरावपातिकशा. प्रश्नव्याकरणम्. विपाक:	टी० अभयदेव- सूरि:	१०२	१७	६४	१५५२	
१२०७	ऋषिदत्तारसः	जयवन्तसूरि	३२	११	३६	१६४३	नि.का.
१२०८	ऋषिमण्डलटीका	हर्षनन्दनः	१०२	१७	४२	१७९६	
१२०९	ऋषिमण्डलटीका	शुभवर्धनः	५०६	१३	४३	१६७०	उपान्त्यं प द्वयं नास्ति
१२१०	ऋषिमण्डलटीका	पद्ममन्दिरग- णि:	१५०	९७	४८	१६५५	
१२११	ऋषिमण्डलस्तवः सावचूरि: ...	.....	१७	१७	४६	...	
१२१२	ओषनियुक्ति: .....	.....	४७	१३	३६	१७२०	
१२१३	ओषनियुक्तिटीका	द्रोणाचार्यः	१६२	१४	५४	१४३६	
१२१४	ओषनियुक्त्यवचूरि: .....	.....	३८	१९	६४	...	
१२१५	कथाकोशः	शुभशीलः	१९९	३५	६०	...	
१२१६	कथारत्नाकरः	उत्तमार्थः	१३०	१७	४०	...	
१२१७	कर्पूरप्रकरस्य कथाकोशः .....	.....	१२	३७	६०	...	अपूर्णः
१२१८	कर्मग्रन्थः (मागधी)	देवेन्द्रसूरि:	१८	१२	४०	१५६२	
१२१९	स एव	स एव	७	१३	३२	...	जय एव.
१२२०	स एव सटीकः	मू०टी०स एव	३०५	१५	३४	१८२८	
१२२१	स एव सटीकः	टी० मलय- गिरि:	५७	१७	६८	...	सप्तिका षष्ठकर्मग्रन्थ

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्ण वाच्य
१२२२	कल्पसूत्रं सटीकम् टीकानाम् किरणावली	टी० धर्मसागरः	१२७	१५	६०	...	
१२२३	कल्पसूत्रं सावचूरि .....	.....	३५	११	६०	१५६८	
१२२४	कल्पान्तर्वाच्यम् .....	.....	२५	१५	६८	१५९८	
१२२५	कल्याणमन्दिरस्तोत्रटीका ..	हर्षक्रीतिः	१३	१४	४८	...	
१२२६	कल्याणमन्दिरस्तोत्रं सावचूरि	मू० सिद्धसेनः	१५	१२	३७	...	
१२२७	कालसप्ततिः सावचूरि:	मू० धर्मघोषः	३	२०	६०	...	
१२२८	कालिकाचार्यकथा गद्यबद्धा	.....	१५	१३	३२	१९३४	
१२२९	कालिकाचार्यकथा (मागधी)	.....	३	१५	६४	...	
१२३०	कुमारपालप्रबन्धः	जिनमण्डनः	१०	१५	५१	१५०१	
१२३१	कुमारपुत्रकथानकम्	जिनमाणिक्यः	१३	११	३२	...	
१२३२	क्षुद्रकभवावली सावचूरि: पुद्ग- लपरावतस्तोत्रं च सावचूरि	.....	३	२०	६०	...	
१२३३	गच्छाचारसूत्रं सावचूरि: .....	.....	९०	१८	४८	१६४६	
१२३४	गच्छाचारपईर्भं तं दुलबेयालियं देविदत्थक भक्तपरिन्नापईर्भं सं- धारगपईर्भं महापद्मखाणं	.....	१६	२२	६०	...	
१२३५	गुणमालाप्रकरणम्	रामविजय- गणिः	१०३	१३	३६	१९०४	
१२३६	गुणावली	मुनिमुन्दरसूरिः	१३	१७	५६	...	
१२३७	ग्रन्थसारसमुच्चयः	कुलभद्रः	५	१७	६४	१९९५	
१२३८	चन्द्राविजयम् .....	.....	९	१२	३६	...	
१२३९	चन्द्रप्रभचरित्रम्	देवेन्द्राचार्यः	२२९	११	३४	...	
१२४०	चैत्यवन्दनभाष्यम् } गुरुवन्दनभाष्यम् } सावचूरि प्रत्याख्यानभाष्यम् }	.....	१६	१७	६४	...	
१२४१	चैत्यवन्दनवृत्तिः (ललितवि- स्तरा)	हरिभद्रसूरिः	३८	१३	४५	१८२५	
१२४२	जगत्सुन्दरीप्रयोगमाला .....	.....	११५	१०	३२	...	आद्यन्ता
१२४३	जम्बूद्वीपप्रसन्निसूत्रं सटीकम्	टी० हरिविज- यसूरिः	४०२	१५	५४	...	
१२४४	तदेव तथैव	टी० शान्ति- चन्द्रः	३८७	१५	४८	१६६०	
१२४५	जम्बूद्वीपसंग्रहणी	हरिभद्रसूरिः	१	१६	४४	...	
१२४६	जम्बूद्वीपमिचरित्रम् (भाषा ) ..	.....	५	१५	५३	१५५६	
१२४७	जयतिहुअणस्तोत्रं सटीकम् ...	मू० अभयदेव- सूरिः	९	१५	३२	...	

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णादि-वाच्यम्.
१२४८	जयन्तकाव्यम्	अभयदेवः	७३	१३	३६	...	
१२४९	जयविजयकथानकम् .....	.....	१७	१५	३२	...	
१२५०	जिनपूजाष्टकं सकथानकं (मा- गधी)	.....	१७	२०	५२	१४९५	
१२५१	जिनशतकं सटीकम्	मू० जम्बुनामा टी० शम्भुसाधुः	३१	१५	६८	१६४१	
१२५२	जिनस्तुतिः	सोमसुन्दरसूरिः	८	१५	५६	...	
१२५३	जीतकल्पवृत्तिः मूलमिश्रिता ..	मू० सोमप्रभसूरिः टी० साधुरामः	१२५	१३	६०	१४५६	
१२५४	ज्ञानसारः वा अष्टकानि	यशोविजय- गणिः	६	१५	५३	...	
१२५५	तत्त्वतरङ्गिणी सटीका	मू० मा० टी० सं० धर्मसा- गरगणिः	१८	१८	५३	...	
१२५६	तीर्थकल्पः	जिनप्रभसूरिः	१३९	११	३६	...	
१२५७	त्रिषष्टिशलाकापुरुषचरित्रे प- द्यचरित्रं वा रामचरित्रम्.	हेमचन्द्रः	१३५	११	४२	१६६१	
१२५८	तत्रैव	स एव	३२	१८	४८	...	
१२५९	तत्रैव (नेमिनायचरित्रम्) ...	स एव	११	१५	५६	...	
१२६०	तत्रैव (महावीरचरित्रम्)	स एव	१०७	१५	५६	...	
१२६१	दशवैकालिकसूत्रस्य निर्युक्तिः .....	.....	१०	१७	५६	१४९२	
१२६२	तस्यैवावचूरिः .....	.....	२१	१९	५६	...	
१२६३	दशाश्रुतस्कन्धचूर्णिः मूलसहिता .....	.....	८३	१७	४८	१६६१	
१२६४	सैव .....	.....	३८	१५	५७	...	प्रथमं पत्रं न
१२६५	द्वाविंशत्पुत्तलिकाकथा अथवा सिंहासनद्वाविंशिका (भाषा)	गुणविजय- गणिः	४५	१६	५४	...	
१२६६	द्वाभयवृत्तिः भोक्त्रहृदा	अभयतिलक- गणिः	११	१४	५०	...	
१२६७	धनारासः (भाषा)	जिनवर्धनः	३०	१३	३७	१८०५	
१२६८	धर्मपरीक्षाकथा	रामचन्द्रः	१६	१७	५४	...	
१२६९	धर्मोपदेशः .....	.....	२५	१७	२६	...	
१२७०	नन्दिसूत्रटीका	मलयगिरिः	१६४	१६	५०	...	
१२७१	नमस्कारस्तवः सवृत्तिः	मू० मा० वृ० सं० जिनकी- तिसूरिः	६	१९	५४	...	
१२७२	नयप्रकाशाष्टकं सटीकम्	मू० टी० पद्म- सागरः	१७	१५	४६	...	

नंबर.	ग्रंथनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णति वाच्यम्.
१२७३	नवतत्त्वप्रकरणं सावच्चुरि विचारषट्त्रिंशिका सटीका, जीवविचारप्रकरणं सटीकं च	वि० मू० टी० जिनसारगणिः जी० मू० शान्तिसुरिजी० टी० क्षमाकल्याणः	२३	१७	४८	...	
१२७४	नवतत्त्वप्रकरणं सटीकम् .....	.....	४	...	...	...
१२७५	नवतत्त्वप्रकरणं भाष्यटीकाभ्यां सहितम्.	मू० देवशुभसुरिः भा० अभयदेवसुरिः टी० यशोदेवसुरिः	४१	१५	५५	...	
१२७६	नवतत्त्वबालावबोधः	हर्षवर्धनगणिः	१२	१८	५६	१५८१	
१२७७	निरयावलीटीका	चन्द्रसुरिः	९	१९	६०	...	
१२७८	नेमिनिर्वाणकाव्यम्	वार्महः	५५	१०	४०	...	
१२७९	पञ्चकल्पभाष्यम् (मागधी)...	सङ्गुदासः	८९	१३	४४	...	
१२८०	पञ्चसूत्रं सटीकम्	हरिभद्रसुरिः	२७	१६	४०	१८४२	
१२८१	पद्मचरित्रम् (मागधी)	विमलसुरिः	२३३	१४	४८	...	
१२८२	परमात्मप्रकाशः (भाषा)	धर्ममन्त्रिगणिः	४०	१३	३२	...	
१२८३	परिशिष्टपर्व	हेमचन्द्रः	५३	१९	६०	१६६९	
१२८४	पाक्षिकसूत्रवृत्तिः	यशोदेवसुरिः	६३	१४	५३	...	
१२८५	पाक्षिकसूत्रस्यावच्चुरिः .....	.....	१०	२०	६८	...	
१२८६	पाश्वेनाथचरित्रम्	भावदेवसुरिः	१२१	१५	४८	१५३२	
१२८७	पुरन्दरकथा भाषाबद्धा	मालदेवः	१६	१२	३८	...	
१२८८	प्रज्ञापनासूत्रटीका	मलयगिरिः	२८५	१५	५६	...	
१२८९	प्रतिक्रमणं भाषासहितम् .....	.....	१८	६	३८	१८२४	
१२९०	प्रतिक्रमणक्रमः	जयचन्द्रः	२३	१३	५१	...	
१२९१	स एव	स एव	१६	१७	६६	१५०६	
१२९२	प्रतिक्रमणसूत्रं भाषार्थसहितम् .....	.....	७	१३	३२	...	
१२९३	तस्यैव लघुवृत्तिः	तिलकसुरिः	२०	१३	४५	...	
१२९४	प्रतिष्ठाकल्पः	सकलचन्द्रगणिः	५३	१४	२३	१८७७	
१२९५	प्रत्येकबुद्धरासः	समयसुन्दरः	४०	१३	३२	१६१८	
१२९६	प्रवचनसारोद्धारः (मागधी) ..	नेमिचन्द्रसुरिः	३४	१७	६६	१५१७	
१२९७	स एव सावच्चुरिः .....	.....	७३	१७	३६	१६३२	

क्र.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णादि-वाच्यम्.
८	प्रभोत्तरग्रन्थः (भाषा).....	जिनसिंहसूरिः	६२	१२	४४	१९२६	
९	प्रभोत्तररत्नमाला सटीका ...	मू० विमलः टी० देवेन्द्रसूरिः- सिंहतिलकसूरे रुद्रपलवीय- गच्छीयस्थ शिष्यः	२३१	१३	४३	१६४४	
१०	सैव	स एव	१३८	१५	४२	...	अपूर्णा.
११	प्रियमलकरासः	समयसुन्दरः	७	१६	४०	१७६३	
१२	बन्धस्वामिस्वसुत्रम्	देवेन्द्रसूरिः	७	१३	३२	...	
१३	भक्तामरस्तोत्रं सटीकम्	मू० मानसुङ्ग- सूरिः टी० गु- णाकरः	९१	९	३२	...	
१४	तदेव सटीकम्	मू० स एव टी० कनककुशलः	११	१९	५४	...	
१५	तदेव सटीकम्	मू० स एव टी० अमरप्रभसूरिः	१८	१०	४०	१८८३	
१६	भरतेश्वरबाहवलीवृत्तिः	शुभशालिगाणि	३४१	१३	३७	...	
१७	सैव टट्वासहिता	मू० स एव	८१६	६	३५	१९०५	
१८	महानिर्वाणसुत्रम् .....	.....	२६८	६	३६	...	
१९	मुनिपतिचरित्रम् (मागधी ) ...	.....	५७	१३	४७	...	अपूर्णम्
२०	मूलवेवादिकथा मा० सं .....	.....	३८	१९	६४	...	
२१	मुगाविर्गारः	समयसुन्दरः	३१	१३	४४	...	
२२	यशोभद्रसूरिचरित्रादिकथाः ...	.....	२२	२०	६४	१६८३	
२३	योगाष्टाद्यवचुरिः	साधुराजगाणि	७	१९	५६	...	
२४	योगरत्नमाला सटीका	मू० नागार्जुनः टी० गुणाकरः	२५	११	२१	...	अपूर्णा.
२५	योगशास्त्रम्	हेमचन्द्रः	३३	१३	४०	१७५२	
२६	तदेव	स एव	१०	१५	४८	...	प्रकाशः ४
२७	तस्यैव विवरणम्	हेमचन्द्रः	४१	१२	४०	...	पञ्चमप्रका- शावात्म्यसं- पूर्णम्
२८	रत्नशेखरनरपतिकथा (मा०)...	जिनहर्षसाधुः जयचन्द्रमु- निशिष्यः	२१	१५	४८	१६१४	

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपु- वाः
१३१९	रत्नसंचयसूत्रं दब्बासहितम् मू० (मा०)	.....	४८	६	३६	१९१५	
१३२०	रत्नसाररासः	देवचन्द्रः	७३	१३	३५	१९१४	
१३२१	राजसिंहकथा दब्बासहिता ...	.....	३९	७	४०	...	
१३२२	लांकतत्त्वनिर्णयः	हरिभद्रः	२	२३	६८	...	
१३२३	लांकनालिकावचूरिः	धर्मनन्दनः	४	१५	४८	...	
१३२४	लांकप्रकाशः	यशोविजयः	१२९	१६	३८	...	द्रव्य
१३२५	वनस्पतिसप्ततिः (मागधी) ...	चन्द्रसूरिः	२	१४	४४	...	
१३२६	वसुदेवकुमाररासः	हर्षकुलः	१५	१४	४०	१७३२	
१३२७	वासुपूज्यचरित्रसूचिः .....	.....	३	१९	६४	१४८७	
१३२८	विंशतिस्थानकविचारावृत्तसंग्रहः	जिनहर्षगणिः	६०	१५	६०	...	
		जयचन्द्रस्य शिष्यः					
१३२९	विक्रमरासः	हीरानन्दः	१२	१५	५२	१७००	
१३३०	विक्रमादित्यचरित्रम् (भाषा) ...	भानुविजय- गणिः	१५६	१५	४०	१८७६	
१३३१	विद्यालयः (मागधी विज्ञाह- लउ)	जयवल्लभसूरिः	२१	१५	५५	..	आषा
१३३२	स एव	स एव	१३	१५	५६	१५९७	
१३३३	विधिभार्गवरा (मागधी)	जिनप्रभसूरिः	८२	१५	५३	१६६६	
१३३४	विवेकविलासः	जिनवत्तसूरिः	३८	१३	५२	१६८५	
१३३५	स एव	स एव	४५	१९	३८	...	
१३३६	विशेषावश्यकसूत्रभाष्यम्	जिनभद्रगणिः	८४	१५	५३	...	
१३३७	वीतरागस्तोत्रम्	हेमचन्द्रः	६	१४	४८	...	
१३३८	व्यवहारसूत्रम् .....	.....	१५	१३	५२	१५६३	
१३३९	व्रतकथापर्वविचारश्च	दयावर्धनग- णिः	३९	१५	४४	१८९३	
१३४०	शतपत्रीसारोद्धारः	मेरुतुङ्गाचार्यः	३२	१५	४८	१६१०	
१३४१	स एव	स एव	३५	१५	३७	१६६५	
१३४२	शत्रुञ्जयकल्पः सभाषः	मू०पादलिप्ता- चार्यः	१२	६	३२	१७४५	
१३४३	शत्रुञ्जयमाहात्म्यम् (भाषा) ...	जिनहर्षः	१५४	१८	४८	...	
१३४४	शान्तिनाथरासः	रामविजयः	३५८	१४	३४	...	
१३४५	शालिभद्रचरित्रम्	धर्मकुमारः	२६	१५	५२	...	
१३४६	श्राद्धप्राप्तक्रमणसूत्रं सावचूरि	२२	१६	४०	...	
१३४७	तदेव सटीकम्	५८	१५	५५	...	

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३४८	श्रीपालचरित्रम्	हेमचन्द्रसाधुः रत्नशेखरसूरिः शिष्यः	५१	१४	३२	१८२०	प्रथमपत्रं न
३४९	तदेव	स एव	४५	१३	४६	१५७४	
३५०	पट्विंशज्जल्पसंग्रहः	भावविजय- गणिः	८८	११	३९	१६८१	
३५१	षड्दर्शनसंवादः (भाषा)	नरसिंहदासः	१४	१४	२४	...	
३५२	षड्दर्शनसमुच्चयः	राजशेखरः	८	१५	३२	...	
३५३	षड्दर्शनसमुच्चयः सटीकः	मृ० हर्षिभद्रः	८	२७	११२	...	
३५४	षोडशकविवरणम्	यशोभद्रसूरिः	४३	१६	४५	१८२८	
३५५	षोडशकवृत्तिः	अभयदेवः	३६	१५	४८	...	
३५६	संक्षेपक्षेत्रसमासः .....	.....	३	१४	४०	...
३५७	संग्रहणी सावचुरिः	मृ० मा० चन्द्र- सूरिः मलधारि हेमचन्द्रशिष्यः	२५	१२	५८	...	
३५८	संदेहदोलावलीप्रकरणं लघुटी- कासहितम्	मृ० मा० जिन- दत्तसूरिः टी० जयसागरः	२३	१७	६०	१६५२	द्वितीया.
३५९	संयममञ्जरी सटीका	मृ० मा० महेश्वर- सूरिः टी० हेम- दत्तसूरिशिष्यः	१४८	१४	४८	१५६१	
३६०	संवेगचूडामणिः (मागधी) ...	.....	५	७	५६	१८५५
३६१	समरादित्यचरित्रम्. (गद्यब- द्धम्)	प्रद्युम्नसूरिः	१२१	१४	४८	१८४४	
३६२	समवायाङ्गं सटीकम्	टी० अभयदेव- सूरिः	८१	१५	५३	१५८३	
३६३	सम्यक्त्वकौमुदी (गद्यबद्धा)	.....	६०	१२	३६	...
३६४	सैव .....	.....	७८	१०	३२	१७९३
३६५	सैव (भाकबद्धा) .....	.....	११	१८	६४	...
३६६	सम्यक्त्वसप्ततिः .....	.....	४	९	३६	...
३६७	सम्यक्त्वस्तवः सिद्धदण्डिका- स्तवश्च सटीकः	देवेन्द्रसूरिः	५	१८	५७	१७८८	
३६८	सम्यक्त्वस्तवनटीकाः	३	२२	६८	...	
३६९	साधारणजिनस्तवः सावचुरिः	जयानन्दसूरिः	५	१६	५०	१६५७	
३७०	सामाचारी आचारविधिवर्ण (मागधी)	२५	१५	४३	...	

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१३७१	सिंहासनद्वित्रिंशत्कथा	२३	१६	४०	१६४६	
१३७२	सैव	२७	१५	५१	...	
१३७३	सिद्धपञ्चाशिकासूत्रं सटीकम्. मू० देवेन्द्रसूरिः	२५	९	३४	...	
१३७४	सिद्धान्तरत्नावली	हेमसूरिशिष्यः	३	१२	४०	१९३४	
१३७५	सिद्धान्तसारसमुच्चयः (भाषा) .....	.....	६०	९	३०	...	
१३७६	सिन्दूरप्रकरणम्	सौमप्रभसूरिः	५	१०	५२	...	
१३७७	तदेव सवालावबोधम् .....	.....	८३	१५	४६	...	
१३७८	सूक्ष्मविचारगाथा सटीका ...	.....	४	...	...	...
१३७९	सूत्रकृताङ्ग-दीपिका .....	.....	१४८	१५	५०	...	
१३८०	स्तोत्रविधिपञ्चविंशतिः टब्बा- सहितः	तेजसिहः	३	६	४०	(शके १६७७)	
१३८१	स्थविरावलि काया अवचूरिः ...	.....	३	१९	६०	...	
१३८२	स्याद्वादमञ्जरी सटीका	मू० हेमचन्द्रः टी० मल्लिषेणः	५०	१८	५७	१५२०	
१३८३	हंसराजवच्छराजरासः	जिनोदयसूरिः	३०	१४	४३	...	
१३८४	हरिवलप्रबन्धः (भाषा)	राजरत्नसूरिः	७	२२	६४	१६४५	
१३८५	हरिवाहनकथा .....	.....	५	२०	५२	...	
१३८६	हस्तसंजीवनम् .....	.....	११	१४	४८	...	
१३८७	हीरसौभाग्यकाव्यं सटीकम् ...	देवविमलः	१८०	१६	५४	...	
१३८८	इण्डोनामकप्रतिमाप्रतिपादक- ग्रन्थः	.....	४९	१६	४०	१६०६	
तालपत्रपुस्तकानि.							
१३८९	कर्मग्रन्थान्तर्गतशतकप्रकरण- म् (मागधी)	शिवशर्मसूरिः	१५०	३-६	१६	१४९०	
१३९०	तस्यैव भाष्यं गाथाबद्धम् गाथा २५	.....	...	...	...	...
१३९२	तस्यैव टीका विनयेहिता	हेमचन्द्रः अ- भय देवसूरि- शिष्यः हर्षपु- रीयगच्छे	...	...	...	...
१३९१	सप्ततिकाख्यप्रकरणस्य टीका	मलयगिरिः	१९६	३-६	१६	१४९०	
दिगम्बरपुस्तकानि.							
१३९३	अकलङ्काष्टकम्	२	१०	४०	...	
१३९४	अक्षयनिधानम्	४	१०	६६	...	

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१३९५	अध्यात्मकमलमार्तण्डः.....	राजमल्लः	१८	८	२४	१९६३	
१३९६	अनन्तनाथपूजा	गुणचन्द्रः	२२	१०	४५	१८६७	
१३९७	आचारसूत्रं सटीकम्.....	मृ० मा० वट्टेर- काचार्यः टी० वसुनन्दिः	३४८	१२	४०	...	
१३९८	आत्मानुशासनं भाषासहितम्.	मृ० गुणभद्रः	१४०	११	४०	१८६१	
१३९९	उत्तरपुराणम् वा त्रिपटिलक्षण- महापुराणसंग्रहः	जिनसेनाचार्यः	३९७	१०	३२	१६३२	
१४००	उपदेशरत्नमाला	सकलभूषणः	१३६	११	३६	१७८३	
१४०१	उपासकाध्ययनम् (मागधी) ...	वसुनन्दिः	४९	७	३२	१८२०	
१४०२	उपासकाध्ययनं सटीकम्.....	मृ० समन्त- भद्रः टी० प्र- भाचन्द्रः	८६	८	४०	१६०३	
१४०३	कृष्णभजिनेन्द्रस्तुतिः (श्लोक- बद्धा)	जिनसेना- चार्यः	४	१०	३६	...	
१४०४	कृष्णनाथचरित्रम्	सकलकीर्तिः	१८४	११	३८	१७११	
१४०५	कथाकोशः	नेमिचन्द्रः म- ल्लिभूषणशि- ष्यः	२३४	१०	३०	१६१४	२२ आरभ्य ६० पर्यन्तानि २४० आरभ्य २४५ पर्यन्ता- नि च पत्राणि न सन्ति.
१४०६	स एव	स एव	१००	७	२९	...	अपूर्णः
१४०७	कर्कण्डुचरित्रम्	जिनेन्द्रभूषणः	५४	९	३०	...	
१४०८	कर्मवहनपूजाविधिः .....	.....	४	११	४०	...	
१४०९	कार्तिकेयानुप्रेक्षा सटीका.....	मृ० मा० कार्ति- केयसाधु, टी० शुभचन्द्रः	३२७	९	३६	...	
१४१०	क्षेत्रपालपूजा	विश्वसेनः	१०	१५	४८	१९०२	
१४११	गर्भाधानादिविधिः .....	... ..	११	१४	४३	१५३८	प्रथमं पत्रं न.
१४१२	चतुर्विंशतिजिनपूजा (भाषा)	चौधरीरामच- न्द्रः	७३	१०	४०	१८८६	
१४१३	चतुर्विंशतितीर्थङ्करपूजा (सं०)	४९	१०	३७	...	
१४१४	चतुर्विंशतिस्थानकं सटीकम् ...	नेमिचन्द्रसै- खान्तिकः	१२३	१३	४४	...	प्रथमपत्रे न स्तः

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१४१५	चतुर्विंशतिस्थानकम्.....	२०	१०	४८	१७२९	
१४१६	चन्द्रनक्षत्रीपूजा	११	११	३०	...	
१४१७	चन्द्रप्रभकाव्यस्य द्वितीयः सर्गः	११	४	३८	...	
१४१८	जम्बूद्वीपप्रज्ञप्तिसंग्रहः (मा०)	पद्मनन्दिः	१४४	९	३४	...	
१४१९	जम्बूद्वीपमिचरित्रम्	जिनशसः	६६	१४	४०	१७३०	
१४२०	नंदव	स एव	१११	१०	३२	...	
१४२१	जलयात्राविधिः .....	.....	२	१०	३५	...	
१४२२	जैनविवाहविधिः .....	.....	६	१२	२६	...	
१४२३	ज्ञानार्णवगद्यटीका (तत्त्वत्रयप्र- काशिनी)	भुतसागरः	१२	११	२८	...	
१४२४	तत्त्वार्थः वृत्तिसमेतः.....	.....	४७	१८	४०	१७६३	
१४२५	स एव सबालावबोधः	सू० उमास्वाति- वाचकः बा० भा० जैवन्तः	१९८	९	३८	१७९५	
१४२६	तत्त्वार्थसारदीपकः	सकलकीर्तिः	६६	१२	४०	१८२७	
१४२७	तत्त्वार्थसूत्रस्य राजवार्तिकम् ..	.....	२४	१०	२०	...	
१४२८	तीस्रौविंशतीपूजा (भाषा) ...	वृन्दावनः	१४१	८	३४	१९०५	
१४२९	त्रिपट्टिलक्षणमहापुराणम्	गुणभद्राचार्यः	५८४	८	२८	१७७४	
१४३०	त्रैलोक्यप्रज्ञप्तिः सप्रशस्तिः ..	सू० मा० शु- भचन्द्रः प्र० सं० मेधाविप- ण्डितः	२३१	१२	५६	...	
१४३१	त्रैलोक्यसारः सटीकः	सू० मा० नेमि- चन्द्रः	२४१	१०	३२	...	
१४३२	धन्यकृमारचरित्रम्	ब्रह्मनेमिस्तः	१९	१०	३२	...	
१४३३	धर्मपरीक्षा (भाषा)	मनोहरः	१०४	१२	६४	...	
१४३४	धर्मरत्नाकरः	जयसेनः	१२९	१०	२८	१८२७	
१४३५	धर्मशर्मभ्युदयम् (एकोनविंशति- तमसर्गस्य टिप्पणन सहितम्) ..	हरिश्चन्द्रः	५६	१७	५४	...	
१४३६	धर्माभूतं सटिप्पणम्	आशाधरः	१६३	७	३०	१८९०	
१४३७	नागकुमारकथा	धर्मधरः	५३	१०	३२	...	
१४३८	न्यायदीपिका	धर्मभूषणा- चार्यः वर्ष- मानभट्टार- काशिव्यः	१६	१७	५३	...	

र.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्णादि- वाच्यम्.
१९	पञ्चमेरुपूजनं (भाषायाम्)....	६	५	२०	...	
१०	पञ्चस्तवं सटीकम्	४०	१४	४०	१८८६	
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	एकीभावस्तोत्रम्	बादिराजसूरिः					
	विषापहरस्तोत्रम्	धनंजयसूरिः					
	भूपालचतुर्विंशतिका					
११	पञ्चास्तिकायटीका	देवजित्	१६७	९	३४	...	
१२	पद्मनन्दिपञ्चविंशतिःभाषायुक्ता	सू.कुन्दकुन्दा- चार्यः	१८७	११	३८	...	
	धर्मोपदेशामृतम्—पद्य० २००						
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नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः	अक्षरा- णि.	संवत्.	अपूर्ण- वाच्यम्.
	शरीराष्टकम्—पद्य० ८						
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	ब्रह्मचर्याष्टकम्—पद्य० ८						
१४४३	सैव	स एव	१०३	६	४४	...	
१४४४	पद्मपुराणम्	सामसेनः	२१०	१०	४०	१६७१	
१४४५	पद्मावतीस्तोत्रं यन्त्रादिसमेतम्	२४	१२	२५	...	
१४४६	परमात्मप्रकाशः (भाषा ) .....	.....	२१	९	३२	१७०५	
१४४७	परमात्मप्रकाशः सटीकः	मू० मा० श्री- गान्धर्वदेवः	११०	१३	४४	...	
१४४८	परीक्षामुखं वृत्तिसहितम्	मू० माणिक्य- नन्दिः	१४१	१२	२४	...	
१४४९	पल्लविधानपूजा	रत्ननन्दी	१०	९	३२	...	
१४५०	पल्लविधानोद्यापनम्	शुभचन्द्रः	१०	१०	३२	...	
१४५१	पल्लोपमविधानम्	वृषभनाथ- जिनः	५	१०	३०	...	
१४५२	पाण्डवपुराणम्	शुभचन्द्रः	२७९	९	३२	१६५३	
१४५३	पार्श्वनाथचरित्रम्	सकलकीर्तिः	१५१	९	३२	१८२२	
१४५४	पुरुषार्थसिद्धयुपायः सटीकः ...	मू० अमृतच- न्द्रसूरिः	९३	८	३४	...	
१४५५	पुष्पाञ्जलित्रतोद्यापनम्	गङ्गादासः	१०	९	२५	...	
१४५६	प्रतिमासान्तश्चतुर्दशीत्रतोद्याप- नम्	ताराचन्द्रः	१७	१०	३२	...	प्रथमं पत्रं
१४५७	प्रमाणपरीक्षा	विद्यानन्दः	७३	९	३६	...	
१४५८	प्रवचनसारः सटीकः मू० मा० टीकानाम तत्त्वटीपिका	टी० अमृत- चन्द्रसूरिः	५२	१७	५१	...	
१४५९	प्रज्ञानोत्तरोपासकाचारः	सकलकीर्तिः	१५१	१०	३२	१५५१	
१४६०	बनारसविलासः (भाषा)	बनारसदासः	१३७	१०	३२	१७२७	
१४६१	भक्तामरस्तोत्रम्	रत्नचन्द्रः	४९	१०	३०	१७४७	
१४६२	भद्रबाहुचरित्रम्	रत्ननन्दिः	२०	११	२८	१८३६	
१४६३	भावसंग्रहः (मागधी)	देवसेनः	५४	११	३०	१६२७	
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१४६५	मल्लिनाथचरित्रम्	सकलकीर्तिः	३३	१२	३६	१८१५	
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१४६८	यशोधररासः	देवेन्द्रः	१५६	२२	१६	१६५३	आरम्भे पत्रं यं नास्ति

ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्तयः.	अक्षराणि.	संवत्.	अपूर्णादि-वाच्यम्.
यशोधरचरित्रम्	सकलकीर्तिः	३०	११	३८	१७७६	अपूर्णः
रत्नकरण्डश्रावकाचारः भाषा-सहितः	मू० समन्त-भद्रस्वामी	२७	१३	३५	...	
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श्रीपालरासः	परिमलः	१३२	१०	३६	१८८५	
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समैकशिखरिमाहात्म्यम्	वेवदत्तः	१३०	८	३२	१८५२	
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तदेव तथैव	स एव	७८	११	४०	१८८३	
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सरस्वतीपूजा सरस्वतीस्तुतिश्च	ज्ञानभूषणमुनिः	२	१०	३८	...	
सर्वजिनपूजाविधिः	जिनदासः	१८	१३	४४	१८०९	
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सिद्धान्तसारदीपका	सकलकीर्तिः	२७१	११	३८	१८१८	
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सुदर्शनचरित्रम्	नेमिदत्तः	६७	९	३२	...	
सुभाषितरत्नावली	सकलकीर्तिः	२९	८	३२	१६२४	
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१५००	स्वामिकुमारानुप्रेक्षा
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